

ترجمة معاني

THE

القرآن الكريم

باللغة الإنجليزية

QUR'AN



Arabic Text with Corresponding English Meanings



القرآنُ الكَرِيمُ

THE QUR'ĀN

*Arabic Text with Corresponding
English Meanings*

مع ترجمة المعاني باللغة الإنجليزية

English Revised and Edited by

Saḥeḥ International

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means- electronic, mechanical, photocopying, recording or otherwise- without written permission from the publisher.

**© ABULQASIM PUBLISHING HOUSE,
1997 (Al-Muntada Alislami)**

King Fahad National Library Cataloging-in-Publication Data

Translation of the Meaning of the Qur'an
Translated by Saheeh International- Riyadh

964p., 12*17 cm
ISBN: 9960-792-63-3

1- Qur'an - Translation

221.4 dc

2737/17

Legal Deposit no. 2737/17
ISBN: 9960-792-63-3

Al-Muntada Al-Islami

Telephone:

London + (44) (0) 20-7736-9060 - Fax + (44) (0) 20-7736-4255

USA + (608) 277-1855 - Fax + (608) 277-0323

Saudi Arabia + (966) 1 464-1222 - Fax + (966) 1 464-1446

Quran@almontada.org

THIS BOOK HAS BEEN PRODUCED IN COLLABORATION WITH
SAHEEH INTERNATONAL
Professional Editing and Typesetting of Islamic Literature

TABLE OF CONTENTS

Editor's Preface.....	i
Foreword.....	viii
1 <i>Sūrah al-Fātiḥah</i>	1
2 <i>Sūrah al-Baqarah</i>	2
3 <i>Sūrah Āli 'Imrān</i>	62
4 <i>Sūrah an-Nisā'</i>	97
5 <i>Sūrah al-Mā'idah</i>	134
6 <i>Sūrah al-An'ām</i>	162
7 <i>Sūrah al-A'rāf</i>	194
8 <i>Sūrah al-Anfāl</i>	229
9 <i>Sūrah at-Tawbah</i>	243
10 <i>Sūrah Yūnus</i>	269
11 <i>Sūrah Hūd</i>	288
12 <i>Sūrah Yūsuf</i>	308
13 <i>Sūrah ar-Ra'd</i>	326
14 <i>Sūrah Ibrāheem</i>	335
15 <i>Sūrah al-Ḥijr</i>	344
16 <i>Sūrah an-Naḥl</i>	353
17 <i>Sūrah al-Isrā'</i>	373
18 <i>Sūrah al-Kahf</i>	391
19 <i>Sūrah Maryam</i>	408
20 <i>Sūrah Ṭā Hā</i>	420
21 <i>Sūrah al-Anbiyā'</i>	437
22 <i>Sūrah al-Ḥajj</i>	451
23 <i>Sūrah al-Mu'minūn</i>	465
24 <i>Sūrah an-Nūr</i>	477
25 <i>Sūrah al-Furqān</i>	491
26 <i>Sūrah ash-Shu'arā'</i>	502
27 <i>Sūrah an-Naml</i>	519
28 <i>Sūrah al-Qaṣaṣ</i>	532
29 <i>Sūrah al-'Ankabūt</i>	547
30 <i>Sūrah ar-Rūm</i>	558
31 <i>Sūrah Luqmān</i>	567
32 <i>Sūrah as-Sajdah</i>	573
33 <i>Sūrah al-Aḥzāb</i>	578
34 <i>Sūrah Saba'</i>	593
35 <i>Sūrah Fāṭir</i>	603
36 <i>Sūrah Yā Seen</i>	611

37	<i>Sūrah aş-Şaffāt</i>	620
38	<i>Sūrah Şād</i>	634
39	<i>Sūrah az-Zumar</i>	644
40	<i>Sūrah Ghāfir</i>	657
41	<i>Sūrah Fuşşilat</i>	670
42	<i>Sūrah ash-Shūrā</i>	679
43	<i>Sūrah az-Zukhruf</i>	688
44	<i>Sūrah ad-Dukhān</i>	699
45	<i>Sūrah al-Jāthiyah</i>	704
46	<i>Sūrah al-Aḥqāf</i>	710
47	<i>Sūrah Muḥammad</i>	717
48	<i>Sūrah al-Fath</i>	724
49	<i>Sūrah al-Ḥujurāt</i>	731
50	<i>Sūrah Qāf</i>	735
51	<i>Sūrah adh-Dhāriyāt</i>	740
52	<i>Sūrah at-Ṭūr</i>	746
53	<i>Sūrah an-Najm</i>	751
54	<i>Sūrah al-Qamar</i>	757
55	<i>Sūrah ar-Raḥmān</i>	762
56	<i>Sūrah al-Wāqī'ah</i>	768
57	<i>Sūrah al-Ḥadeed</i>	775
58	<i>Sūrah al-Mujādilah</i>	782
59	<i>Sūrah al-Ḥashr</i>	787
60	<i>Sūrah al-Mumtahinah</i>	792
61	<i>Sūrah aş-Şaff</i>	796
62	<i>Sūrah al-Jumu'ah</i>	799
63	<i>Sūrah al-Munāfiqūn</i>	801
64	<i>Sūrah at-Taghābun</i>	803
65	<i>Sūrah at-Ṭalāq</i>	806
66	<i>Sūrah at-Tahreem</i>	809
67	<i>Sūrah al-Mulk</i>	812
68	<i>Sūrah al-Qalam</i>	816
69	<i>Sūrah al-Ḥāqqah</i>	821
70	<i>Sūrah al-Ma'ārij</i>	825
71	<i>Sūrah Nūḥ</i>	829
72	<i>Sūrah al-Jinn</i>	832
73	<i>Sūrah al-Muzzammil</i>	836
74	<i>Sūrah al-Muddaththir</i>	839
75	<i>Sūrah al-Qiyāmah</i>	844
76	<i>Sūrah al-Insān</i>	847

77	<i>Sūrah al-Mursalāt</i>	851
78	<i>Sūrah an-Naba'</i>	855
79	<i>Sūrah an-Nāzi'āt</i>	858
80	<i>Sūrah 'Abasa</i>	862
81	<i>Sūrah at-Takweer</i>	865
82	<i>Sūrah al-Infītār</i>	868
83	<i>Sūrah al-Muṭaffifīn</i>	870
84	<i>Sūrah al-Inshiqāq</i>	873
85	<i>Sūrah al-Burūj</i>	875
86	<i>Sūrah at-Ṭariq</i>	877
87	<i>Sūrah al-A'lā</i>	879
88	<i>Sūrah al-Ghāshiyah</i>	881
89	<i>Sūrah al-Fajr</i>	883
90	<i>Sūrah al-Balad</i>	886
91	<i>Sūrah ash-Shams</i>	888
92	<i>Sūrah al-Layl</i>	890
93	<i>Sūrah adh-Dhuhā</i>	892
94	<i>Sūrah ash-Sharḥ</i>	893
95	<i>Sūrah at-Teen</i>	894
96	<i>Sūrah al-'Alaq</i>	895
97	<i>Sūrah al-Qadr</i>	897
98	<i>Sūrah al-Bayyinah</i>	898
99	<i>Sūrah az-Zalzalah</i>	900
100	<i>Sūrah al-'Aadiyāt</i>	901
101	<i>Sūrah al-Qāri'ah</i>	902
102	<i>Sūrah at-Takāthur</i>	903
103	<i>Sūrah al-'Asr</i>	904
104	<i>Sūrah al-Humazah</i>	905
105	<i>Sūrah al-Fīl</i>	906
106	<i>Sūrah Quraysh</i>	907
107	<i>Sūrah al-Mā'ūn</i>	908
108	<i>Sūrah al-Kawthar</i>	909
109	<i>Sūrah al-Kāfirūn</i>	910
110	<i>Sūrah an-Naṣr</i>	911
111	<i>Sūrah al-Masad</i>	912
112	<i>Sūrah al-Ikhlāṣ</i>	913
113	<i>Sūrah al-Falaq</i>	914
114	<i>Sūrah an-Nās</i>	915
	Subject Index.....	917

THIRTY SECTIONS OF THE QUR'ĀN

<u>Juz' Number</u>		<u>Pages</u>
1	<i>Sūrah al-Fātiḥah</i> , 1:1 – <i>Sūrah al-Baqarah</i> , 2:141	1-26
2	<i>Sūrah al-Baqarah</i> , 2:142 – <i>Sūrah al-Baqarah</i> , 2:252	26-52
3	<i>Sūrah al-Baqarah</i> , 2:253 – <i>Sūrah Āli 'Imrān</i> , 3:92	52-77
4	<i>Sūrah Āli 'Imrān</i> , 3:93 – <i>Sūrah an-Nisā'</i> , 4:23	77-102
5	<i>Sūrah an-Nisā'</i> , 4:24 – <i>Sūrah an-Nisā'</i> , 4:147	103-128
6	<i>Sūrah an-Nisā'</i> , 4:148 – <i>Sūrah al-Mā'idah</i> , 5:81	128-152
7	<i>Sūrah al-Mā'idah</i> , 5:82 – <i>Sūrah al-An'ām</i> , 6:110	153-181
8	<i>Sūrah al-An'ām</i> , 6:111 – <i>Sūrah al-A'rāf</i> , 7:87	181-208
9	<i>Sūrah al-A'rāf</i> , 7:88 – <i>Sūrah al-Anfāl</i> , 8:40	208-235
10	<i>Sūrah al-Anfāl</i> , 8:41 – <i>Sūrah at-Tawbah</i> , 9:92	235-261
11	<i>Sūrah at-Tawbah</i> , 9:93 – <i>Sūrah Hūd</i> , 11:5	261-288
12	<i>Sūrah Hūd</i> , 11:6 – <i>Sūrah Yūsuf</i> , 12:52	288-316
13	<i>Sūrah Yūsuf</i> , 12:53 – <i>Sūrah Ibrāheem</i> , 14:52	316-343
14	<i>Sūrah al-Ḥijr</i> , 15:1 – <i>Sūrah an-Naḥl</i> , 16:128	344-372
15	<i>Sūrah al-Isrā'</i> , 17:1 – <i>Sūrah al-Kahf</i> , 18:74	373-402
16	<i>Sūrah al-Kahf</i> , 18:75 – <i>Sūrah Ṭā Hā</i> , 20:135	403-436
17	<i>Sūrah al-Anbiyā'</i> , 21:1 – <i>Sūrah al-Ḥajj</i> , 22:78	437-464
18	<i>Sūrah al-Mu'minūn</i> , 23:1 – <i>Sūrah al-Furqān</i> , 25:20	465-493
19	<i>Sūrah al-Furqān</i> , 25:21 – <i>Sūrah an-Naml</i> , 27:55	494-526
20	<i>Sūrah an-Naml</i> , 27:56 – <i>Sūrah al-'Ankabūt</i> , 29:45	526-553
21	<i>Sūrah al-'Ankabūt</i> , 29:46 – <i>Sūrah al-Aḥzāb</i> , 33:30	553-583
22	<i>Sūrah al-Aḥzāb</i> , 33:31 – <i>Sūrah Yā Seen</i> , 36:27	583-613
23	<i>Sūrah Yā Seen</i> , 36:28 – <i>Sūrah az-Zumar</i> , 39:31	613-649
24	<i>Sūrah az-Zumar</i> , 39:32 – <i>Sūrah Fuṣṣilat</i> , 41:46	649-677
25	<i>Sūrah Fuṣṣilat</i> , 41:47 – <i>Sūrah al-Jāthiyah</i> , 45:37	677-709
26	<i>Sūrah al-Aḥqāf</i> , 46:1 – <i>Sūrah adh-Dhāriyāt</i> , 51:30	710-742
27	<i>Sūrah adh-Dhāriyāt</i> , 51:31 – <i>Sūrah al-Ḥadeed</i> , 57:29	742-781
28	<i>Sūrah al-Mujādilah</i> , 58:1 – <i>Sūrah at-Taḥreem</i> , 66:12	782-811
29	<i>Sūrah al-Mulk</i> , 67:1 – <i>Sūrah al-Mursalāt</i> , 77:50	812-854
30	<i>Sūrah an-Naba'</i> , 78:1 – <i>Sūrah an-Nās</i> , 114:6	855-915

THIRTY SECTIONS OF THE QUR'AN

Arabic Letter or Mark	Name	Symbol Used in English Text
ا ي (vowel)	alif	aa or ā
ب	baa	b
ة ت	taa	t
ث	thaa	th
ج	jeem	j
ح	ḥaa	ḥ
خ	khaa	kh
د	daal	d
ذ	dhaal	dh
ر	raa	r
ز	zaay	z
س	seen	s
ش	sheen	sh
ص	ṣaad	ṣ
ض	dhaad	dh
ط	ṭaa	ṭ
ظ	ṭhaa	ṭh
ع	'ayn	'
غ	ghayn	gh
ف	faa	f

Arabic Letter or Mark	Name	Symbol Used in English Text
ق	qaaf	q
ك	kaaf	k
ل	laam	l
م	meem	m
ن	noon	n
ه	haa	h
و	waaw	w
و (as vowel)	waaw	ū
ي	yaa	y
ي (as vowel)	yaa	ee or ī
ء	hamzah	'

َ	fathah	a
ِ	kasrah	i
ُ	<u>d</u> hammah	u
ّ	shaddah	doubled letter
◌◌◌	sukoon	absence of vowel

EDITOR'S PREFACE

All praise is due to Allāh; and blessings and peace be upon His messenger and servant, Muḥammad, and upon his family and companions and whoever follows his guidance until the Day of Resurrection.

In recent years there have appeared a number of English translations of the meanings¹ of the Holy Qur'ān, or more accurately, revisions of existing ones – usually the well-known works of Abdullah Yusuf Ali or Muhammad Marmaduke Pickthall. The stated purpose behind these works has most often been the correction of certain errors² found in previous editions. It is generally conceded that to date, the most comprehensive and successful of these efforts has been that of Dr. Muḥammad Taqī ud-Deen al-Hilālī and Dr. Muḥammad Muḥsin Khān. Their edition, entitled *Interpretation of the Meanings of the Noble Qur'ān in the English Language*, also contains supplementary material beneficial to those Muslims beyond an elementary stage who might seek additional information from *tafseer* and *ḥadīth*.³

Therefore, when it was first suggested by Abul-Qasim Publishing House, we were reluctant to undertake yet another revision of the Qur'ān's meanings. But as a distributor of Islāmic books in languages other than Arabic, our publisher receives feedback from readers in various parts of the world. As a result, he submitted several valid points which, after consideration, proved to be the directive for this project. They can be summarized as follows:

There is clearly a need for a presentation of the meanings of the Holy Qur'ān which is precise enough to be useful as a reference for Muslims and students of Arabic yet also suitable for *da'wah* purposes to non-Muslims. This does not imply that there should be two different wordings – not at all, for the message is one. The Arabic Qur'ān has always spoken for itself – to those who discover it for the first time as well as to those who study it in depth. The general meanings in a translation should thus be both correct (as far as human ability permits) and clear in a readable and uncomplicated language.

¹The words of Allāh can never be translated literally. Therefore, it is incorrect to use the term "translation of the Qur'ān." What is rendered into other languages can be no more than a brief *tafseer* (explanation of the meanings).

²By "errors" we do not mean linguistic errors, but rather, those pertaining to meaning when measured against the *'aqeedah* (tenets) of *Ahl as-Sunnah wal-Jamā'ah*.

³Although basing theirs upon A. Yusuf Ali's translation, al-Hilālī and Khān have updated the archaic verb forms and pronouns and deleted all of the original commentary, replacing it with explanatory notes from accepted *tafseer* and additions from *Ṣaḥeḥ al-Bukhārī*.

In spite of the amendments made by al-Hilālī and Khān in their *Noble Qur'ān* (may Allāh reward them), there remain certain drawbacks. As they admittedly concentrated their efforts on corrections pertaining to 'aqeedah rather than perfecting the language, the English rendering leaves something to be desired. It is further complicated by the inclusion of explanatory additions and *tafseer* within the lines of English text to the extent that a reader unfamiliar with the Arabic original often has difficulty in distinguishing one from the other. Additionally, it was found that their use of transliterated Arabic words⁴ accompanied by several definitions is not always beneficial to one who cannot easily recognize the relationship between the given meanings and cannot discern which of them would be most suitable to a particular context. Consequently, many people have continued to prefer A. Yusuf Ali's translation because of its linguistic superiority and the fact that it is generally easier to follow without the numerous interruptions and insertions.

The publisher concluded with a plea for a solution to such problems or an alternative. At length, we considered the possibility of editing the English text of *The Noble Qur'ān*, but after some thought, decided that a thorough procedure involving systematic research would be more conducive to overall improvement.⁵

* * * * *

Without going into excessive detail, a word is due here about the methodology of this abbreviated edition. Three main objectives have served as guidelines:

1. To present correct meanings, as far as possible, in accordance with the 'aqeedah of *Ahl as-Sunnah wal-Jamā'ah*
2. To simplify and clarify the language for the benefit of all readers
3. To let the Qur'ān speak for itself, adding footnotes only where deemed necessary for explanation of points not readily understood or when more than one meaning is acceptable

Each verse was reviewed in Arabic with reference to several works of *tafseer* and grammar. Where differences arose, we generally took explanations given in an authentic *ḥadīth* or, in the absence of such, those by the most

⁴The representation of Arabic terms using Latin letters. Transliteration was preferred by Drs. al-Hilālī and Khān in cases where an Arabic word has no actual equivalent in English or carries several shades of meaning.

⁵Shortly before the completion of this work we received a copy of a newly published volume, entitled *An Approximate, Plain and Straightforward Translation of the Meanings of the Honourable Qur'ān in the English Language* by Shaykh 'Izziddīn al-Ḥāyek of Syria (may Allāh reward him), who stated a similar motive for his own translation.

knowledgable of the *ṣaḥābah* and *tābi'ūn* as quoted by Ibn Katheer.⁶ These were then compared with the translation of al-Hilālī and Khān and sometimes with those of A. Yusuf Ali, M. Pickthall and others. Early along, it was found that English word order could often be adjusted to conform more closely with that of Arabic, although admittedly, this was not possible in every instance. As a result of these alterations, comparison with the Arabic text is facilitated for the student, and the reader is brought, however slightly, closer to the feel of the Arabic original. Another subtle amendment concerns punctuation, which has a definite role in defining meaning in the English language. This was necessitated upon discovery that in previous translations it did not consistently coincide with the Arabic meanings. Normally, we have restricted capitalization to its regular denotation of a proper noun but included a few specific usages such as "Messenger," in direct reference to Prophet Muḥammad (ﷺ), "Day," designating that of resurrection, and "Fire," meaning that of Hell.

In compliance with standard regulations, words not taken from those in the Arabic text but added by us for the purpose of clarification or completion of English meaning have been enclosed in brackets. The only exception is in connection with the frequently occurring expressions of "association with Allāh"⁷ and "fearing Allāh,"⁸ where the divine name, although not always included in the Arabic text, is understood to be an integral part of that concept.

⁶The *ṣaḥābah* (companions) were those most familiar with the time, place and circumstances of each revelation due to their close contact with the Prophet (ﷺ) and their eagerness to understand its every aspect. At the same time, acute awareness of their accountability before Allāh prevented them from answering any questions or making assertions about that of which they were not completely certain.

The *tābi'ūn* (followers) were students of the *ṣaḥābah* who mentioned the sources for whatever commentaries they offered. Of their statements we have accepted only those based upon knowledge taken from the *ṣaḥābah* and upon the literal and logical meanings understood in the Arabic language. Any explanations taken from other sources, such as Jewish and Christian narratives, have been disregarded as unreliable.

⁷*Ashraka* (أَشْرَكَ) in its various forms is generally used to mean associating a "partner" (i.e., another being) with the only true God in some aspect of divinity. Association is often reflected in acts of worship (such as supplication) or in blind obedience directed to other than Allāh. Thus, a "*mushrik*" is one who associates some person or object with Allāh in what is rightfully His alone. Although translated as "polytheist" where appropriate, the concept is more general and may even extend to include some forms of hypocrisy or an excessive love of a particular thing.

⁸*Ittaqā* (اتَّقَى) and *taqwā* (تَقْوَى) embody the meanings of protection, caution, consciousness and righteousness. They are also used in specific instances throughout the Qur'an to imply, predominantly, "fearing" Allāh (or fearing His displeasure out of devotion to Him), which causes one to be dutiful and cautious in his actions.

At times we differed with our predecessors regarding word choice but only out of conviction that the substitute was a better expression of what was intended. With the aim of simplification we refrained from the use of transliterated Arabic wherever an English definition could serve, keeping exceptions to a minimum. Necessary clarifications or additions were given in footnotes. Care was taken to avoid using the definitions of modern Arabic dictionaries, upon which contemporary translators frequently depend. These are often variant with the language of the Qur'an, reflecting a degree of change which has crept into the understanding of certain concepts with the passing of time. Instead, we kept to classical definitions.

There is one case in particular where we upheld the precedent of former translators in spite of some recent objections. It concerns the word "*rabb*," which has traditionally been translated as "Lord." Although undoubtedly inadequate when applied to Allāh (*subḥānahu wa ta'ālā*), no other word has been found suitable in that context. The suggestion of some that "Lord" be replaced by another term, such as "Sustainer" or "Cherisher," has perhaps gained support with the realization that those of other religions often misuse the word in reference to their own objects of worship. However, the fact remains that every proposed substitute (e.g., "Sustainer") reflects only one aspect of divine lordship, which is inclusive of creation and provision, development and fostering, ownership and guardianship, and control and completion of everything brought into existence. The English language distinguishes between the divine Lord and any human lord or master by the use of a capital letter. For lack of a better term we have retained the word "Lord" as the nearest available to the comprehensive Arabic "*rabb*."

Throughout this work we endeavored as much as possible to be consistent in the translation of oft-repeated words and phrases from the text. There were, however, specific instances where some adjustment was required for accuracy, necessitating exceptions to the rule. An example may be cited in the word عَذَابٌ (*adhāb*), which was rendered by A. Yusuf Ali as "penalty" but changed by al-Hilālī and Khān to "torment." We preferred the word "punishment" in most cases because it carries the meaning of penalty imposed for wrongdoing, whereas "torment" suggests torture disassociated from cause. Moreover, in the Qur'an this term is usually accompanied by a descriptive adjective such as "severe" or "painful," which implies torment at the same time; or it might be coupled with Hellfire (i.e., عَذَابُ النَّارِ, the punishment of the Fire), which in itself suggests an image of torment along with penalty. The exception arises when the same word occurs outside the context of deserved penalty. Then the expressions "torment," "affliction" or "suffering"

are indeed more suitable. Similarly, the word كِتَاب (kitāb) has been expressed as "Book" when referring to the Qur'ān but otherwise as "scripture," "register," "record," "decree," or "writing," according to usage.

Occasionally, an Arabic word can express not only several related meanings but one of two opposite meanings, such as عَسَعَ (‘asa‘asa), denoting either approach or departure. In addition, there are such terms as أُمَّة (ummah), whose original meaning, "religion" or "way," often extends to denote "community" or "nation," and at times to "that which is comprehensive" or "leader or scholar [in whom are found all excellent qualities]," or to "generation," "time" or "period." Obviously, these are not interchangeable and had to be checked and confirmed at each usage.

It is to be noted that Arabic is a richer language than most. The multiple shades of meaning contained in certain words and phrases are automatically perceived by one well versed in the Arabic language. Both early and later scholars have emphasized some aspects more than others in their commentaries according to their own understanding, especially in the absence of a relevant and authoritative prophetic *ḥadīth*. Any translation, which can reflect but one emphasis, must necessarily appear as a severe limitation. Although additions in brackets and explanatory footnotes are a partial remedy, it remains to be said that nothing can take the place of an in-depth study through the Arabic medium itself.

Arabic is richer not only in vocabulary but also in grammatical possibilities. Again, English is hardly comparable in this respect. Although precise and logical, Arabic grammar is free from many limitations found in that of other languages, allowing for much wider expression. For this reason, undoubtedly, it was the most suitable of human tongues for conveyance of the Creator's message to mankind. Due to the flexibility of Arabic tenses, the Qur'ān is unique in its graphic portrayals of occurrences in the Hereafter. Through use of the past tense the feeling is given that one is already there, having experienced what is described. Much of this is lost in English, where such descriptions are confined to "will" of the future.

Those unfamiliar with Qur'ānic style might question the shifting of pronouns in many verses, which is so alien to English. This cannot be eliminated in translation, however, without loss to intended meanings. Far from showing inconsistency, such variations are not only correct in Arabic but are the source of its beauty and precision, which unfortunately cannot be captured in another language. It must be remembered that the Arabic Qur'ān, being the words of Allāh the Exalted, far surpasses any human endeavor in linguistic excellence and is indeed the standard of perfection for all Arabic expression.

Finally, there are words whose meanings change only when related to Allāh (*subhānahu wa ta'ālā*). The verb *يَعْلَمُ* (*ya'lamu*), when used with an indication of futurity (i.e., "he will know" or "may know"), cannot be applied to Allāh in the sense of knowledge, since it suggests a negation of knowledge at present. In this exceptional context, the verb can only mean "He [i.e., Allāh] will make known [to the people]" or "make evident [to every soul what it has earned]." Another example is found in the words *لَعَلَّ* *عَسَى* *'asā* and *لَعَلَّ* *la'alla*, which normally express hope and expectation but take on a sense of certainty and promise when used in connection with Allāh, since there is no doubt that what He wills will definitely occur.

As for the names and attributes of Allāh (*subhānahu wa ta'ālā*), their translation is surely an impossibility, for even in Arabic they cannot represent more than an approximation limited by human understanding. To any description given by Allāh of Himself in human terminology, the mind is required to apply the concept of absoluteness and perfection befitting Him. Ibn Taymiyyah stated consistently that true belief in Allāh (i.e., the correct Islāmic *'aqeedah* of *Ahl as-Sunnah*) includes belief in whatever is described of Him in His Book (the Qur'ān) or through His Prophet (Muḥammad ﷺ) — belief that is free from distortion,⁹ suspension,¹⁰ qualification¹¹ or comparison.¹² The same can be said for those aspects of the unseen, such as Paradise and Hell, which are beyond the limits of human language and human imagination.

In this edition one exception to our usual method has been made for the names *الرَّحْمَنُ الرَّحِيمُ* *ar-Raḥmān ar-Raḥeem* (explained in a footnote to *Sūrah al-Fātiḥah*, verse 1). Since both express certain aspects of divine mercy, we generally used "the Most Merciful" for *ar-Raḥmān* and simply "the Merciful" for *ar-Raḥeem*. However, when they occur together, as in *Sūrah al-Fātiḥah*, the adjectives "entirely" and "especially" have been added to indicate the complementary relationship between the two. The translation of *ar-Raḥmān* as "the Beneficent," "the Compassionate" or "the Most Gracious" is somewhat of a digression.

To those students of Arabic who may refer to this volume and, it is hoped, will subsequently find their own ways and methods to improve it, we

⁹ *Tahreef*: Applying an allegorical meaning which will inevitably be incorrect since it is not based upon knowledge.

¹⁰ *Ta'jeel*: Desertion of the concept altogether or denial that Allāh would have such an attribute or quality.

¹¹ *Takyeef*: Attempting to explain how a certain attribute or quality could be, while such knowledge lies only with Allāh.

¹² *Tamtheel*: Supposing that divine attributes resemble those of creation, while He (*subhānahu wa ta'ālā*) has said, "There is nothing like unto Him." (42:11)

emphasize that, whenever in doubt, they should refer to dictionaries of the classical language and to reliable Arabic *tafseer*. There are many technicalities in a work of this sort, some of which, in our human capacity, we may have overlooked. But despite possible imperfections, we are optimistic that this effort will contribute to a better understanding of the Qur'ān for English-speaking people. Ultimately, all success is from Allāh, and all praise is due to Him.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

"Our Lord, accept [this] from us. Indeed, You are
the Hearing, the Knowing." (2:127)

Shaheeh International
Jeddah, Saudi Arabia

Ramadhān 1417
January 1997

FOREWORD

Scholars have defined the Qur'an as "the words of Allāh¹ revealed to Muḥammad (ﷺ), the recitation of which is a form of worship."² This definition can be applied to no other book or speech.

Reading and recitation of the Qur'an is an important form of worship for which a Muslim can expect reward and benefit in the Hereafter. There was a definite purpose behind the strong encouragement given by the Prophet (ﷺ) in several authentic *ḥadīths* for recitation of the Qur'an.³ That purpose is clearly stated in the Qur'an itself:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾

"A blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its verses and that those of understanding would be reminded."⁴

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?"⁵

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

"Then do they not reflect upon the Qur'an? If it had been from [any] other than Allāh, they would have found within it much contradiction."⁶

Shaykh al-Islām Aḥmad bin Taymiyyah pointed out in his *Fatāwā* that even the ordinary words of men are spoken or written for the purpose of being understood by the listener or reader and that the Qur'an is surely more worthy of being understood than the words of men. Many scholars have stated that it is the responsibility of all Muslims to learn the Arabic language in order to understand the Qur'an. Ibn Kathīr, author of the well-known Arabic *tafseer*,

¹"Allāh" is the proper name of God and is not used to denote any other being. Therefore, this name is retained in translation to other languages.

²Al-Qaṭṭān, Mannā', *Mabāḥiṭh fi 'Ulūm il-Qur'ān*, p. 21.

³The recitation whose merits are mentioned in the *ḥadīths* is that of the actual words of Allāh in their original Arabic form. Nevertheless, any effort toward understanding the Qur'an's meanings in order to increase faith, obtain guidance and live by its ordinances is in itself a deed of great merit.

⁴*Sūrah Ṣād*, 38:29.

⁵*Sūrah Muḥammad*, 47:24.

⁶*Sūrah an-Nisā'*, 4:82.

maintained that it is also the duty of Muslim scholars to make its meanings known to the people.

No person can afford to be ignorant of the Qur'ān, for it is the constitution revealed by Allāh to regulate and govern human life. It speaks with the perfect knowledge of the Creator about His creation. It exposes the truth and invites man to the way of truth. It contains important information about human destiny and that of the individual. It educates and raises men to the highest moral, intellectual and social level when they strive to comprehend it and apply its teachings to life.

Moreover, it is the actual words of Allāh – not created, but revealed by Him through the angel Gabriel to a human messenger, Muḥammad bin 'Abdullāh (ﷺ), for the benefit of humanity. It is an eternal miracle given to the final prophet, Muḥammad (ﷺ), as proof of his prophethood and a challenge to all succeeding generations. It is of unique and inimitable quality. Revealed fourteen centuries ago, it remains today completely intact and unaltered in its original Arabic form.

What does one discover when he understands the meanings of the Qur'ān? The answers to this question can be classified in four main categories:

1. That he can know his Creator as He has described Himself
2. That he can know the purpose of life on this earth and what is expected of every person during this life
3. That he becomes aware of the consequences of his attitudes and his behavior
4. How he should relate to all things – to Allāh by worship and obedience, to his fellow man by justice to all or by *iḥsān* (a higher degree),⁷ and to the universe in general by putting those things under his control to good use

This divine message was revealed to confirm and renew the relationship between man and his Creator and to reinstate the sincere and correct worship of the one true God, Allāh (*subḥānahu wa ta'ālā*), who says:

﴿فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

"Then let them respond to Me and believe in Me that they may be [rightly] guided."⁸

⁷ *Iḥsān* has been defined by the Prophet (ﷺ) as "worshipping Allāh as if you see Him" or generally, doing more than one's duty and expecting less than one's right.

⁸ *Sūrah al-Baqarah*, 2:186.

Sūrah al-Fātiḥah¹

سُورَةُ الْفَاتِحَةِ

1. In the name of Allāh,² the Entirely Merciful, the Especially Merciful.³
2. [All] praise is [due] to Allāh, Lord⁴ of the worlds –
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Recompense.⁵
5. It is You we worship and You we ask for help.
6. Guide us to the straight path –
7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

¹ *Al-Fātiḥah*: The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *sūrah* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as *al-Fātiḥah*, were used by the Prophet (ﷺ) in reference to a particular *sūrah*, they were not specifically designated by him as titles.

² Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

³ *Ar-Raḥmān* and *ar-Raḥeem* are two names of Allāh derived from the word "*raḥmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.

Raḥmān is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'ān as *raḥeem*. *Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).

Raḥmān also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurṭubī's *al-Jāmi' u li Ahkām al-Qur'ān*, pp. 103-107.)

⁴ When referring to Allāh (*subḥānahu wa ta'ālā*), the Arabic term "*rabb*" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

⁵ i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

Sūrah al-Baqarah⁶*Bismillāh-Raḥmān-Raḥeem*

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Meem.⁷
2. This is the Book about which there is no doubt, a guidance for those conscious of Allāh⁸ –
3. Who believe in the unseen, establish prayer,⁹ and spend out of what We¹⁰ have provided for them,
4. And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
5. Those are upon [right] guidance from their Lord, and it is those who are the successful.
6. Indeed, those who disbelieve¹¹ – it is all the same for them whether you warn them or do not warn them – they will not believe.
7. Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.¹² And for them is a great punishment.

الْم

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿١﴾

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢﴾

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٥﴾

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

⁶ *Al-Baqarah*: The Cow. The name is taken from the story in verses 67-73.

⁷ These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine *sūrahs* in the Qur'an. Although there has been much speculation as to their meaning, it was not, in fact, revealed by Allāh to anyone and is known only to Him.

⁸ Literally, "those who have *taqwa*," i.e., who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

⁹ At its proper times and according to its specified conditions.

¹⁰ It is to be noted that the reference of Allāh (*subḥānahu wa ta'ālā*) to Himself as "We" in many Qur'anic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

¹¹ Literally, "cover" or "conceal" (faith or truth).

¹² A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

8. And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers.
- وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾
9. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.
- يُخَادِعُونَ اللّٰهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts is disease, so Allāh has increased their disease;¹³ and for them is a painful punishment because they [habitually] used to lie.
- فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾
11. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."
- وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْاَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.
- أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.
- وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾
14. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."
- وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَوْا إِلَىٰ شُفَعَائِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾
15. [But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly.
- اللّٰهُ يَسْتَهْزِئُ بِهٖمْ وَيُؤَخِّرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.
- أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلٰلَةَ بِالْهُدٰى كَمَا رِيحَتْ يَبْدُرُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

¹³The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.

17. Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see.

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

18. Deaf, dumb and blind – so they will not return [to the right path].

صُمُّ بُكْمٌ عُمَى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

19. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allāh is encompassing¹⁴ of the disbelievers.

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْغَعِمٌ فِي مَاذَا يَرْجِعُونَ ﴿١٩﴾
حَدَّرَ الْمَوْتَ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٢٠﴾

20. The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allāh had willed, He could have taken away their hearing and their sight. Indeed, Allāh is over all things competent.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَتْ لَهُمْ مَشْوًا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

21. O mankind, worship your Lord, who created you and those before you, that you may become righteous –

يٰٓأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢﴾

22. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ

¹⁴Allāh states in the Qur'an that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct Islāmic belief requires faith in the existence of these attributes as Allāh has described them without applying to them any allegorical meanings or attempting to explain how a certain quality could be (while this is known only to Allāh) and without comparing them to creation or denying that He (*subhānahu wa ta'ālā*) would have such a quality. His attributes are befitting to Him alone, and "There is nothing like unto Him." (42:11)

fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him].

23. And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful.

24. But if you do not – and you will never be able to – then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

25. And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

26. Indeed, Allāh is not timid to present an example – that of a mosquito or what is smaller¹⁵ than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allāh intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

الشَّمْرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَسْدَادًا
وَأَنْتُمْ تَعْلَمُونَ ﴿١٣﴾

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا
بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾

إِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَمُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ
لِلْكَافِرِينَ ﴿١٥﴾

وَبَشِّرِ 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
مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ
فِيهَا خَالِدُونَ ﴿١٦﴾

﴿١٣﴾ إِنْ اللَّهُ لَا يَسْتَعِجِلُ أَنْ يَضْرِبَ مَثَلًا مَّا
بَعْضُهُ فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا
فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ
كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا بِيضُلْ بِهِ كَثِيرًا وَيَهْدِي بِهِ
كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿١٤﴾

¹⁵Literally, "above it," i.e., greater in smallness.

27. Who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth. It is those who are the losers.

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

28. How can you disbelieve in Allāh when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

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

29. It is He who created for you all of that which is on the earth. Then He directed Himself¹⁶ to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

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

30. And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."¹⁷ They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" He [Allāh] said, "Indeed, I know that which you do not know."

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﴾

31. And He taught Adam the names – all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٣١﴾

32. They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is

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

¹⁶See footnote to 2:19.

¹⁷*Khalifah*: successor, or generations of man, one following another.

You who is the Knowing, the 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 unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."
34. And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.¹⁸ He refused and was arrogant and became of the disbelievers.
35. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."
36. But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And- We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."
37. Then Adam received from his Lord [some] words,¹⁹ and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

قَالَ يٰٓأٰدَمُ اٰنۡبِئۡهُمۡ بِاَسۡمَآئِهِمۡ ۗ فَلَمَّ اٰنۡبَاَهُمۡ
بِاَسۡمَآئِهِمۡ قَالَ اَلَمْ اَقُلۡ لَّكُمۡ اِنۡنِيۡ اَعۡلَمُ غَیۡبَ
السَّمٰوٰتِ وَالۡاَرۡضِ وَاَعۡلَمُ مَا تُبۡدُوۡنَ وَمَا
كُنۡتُمْ تَكۡتُمُوۡنَ ﴿٣٣﴾

وَإِذۡ قُلۡنَا لِلۡمَلٰٓئِكَةِ اسۡجُدُوۡا لِآدَمَ فَسَجَدُوۡا
اِلَّاۤ اِبۡلِیۡسَ اَبٰی وَاَسۡتَكۡبَرَ وَاٰنۡ كَانَ مِنَ
الۡكٰفِرِیۡنَ ﴿٣٤﴾

وَقُلۡنَا یٰٓاٰدَمُ اسۡكُنۡ اَنۡتَ وَزَوجُكَ الْجَنَّةَ وَكُلَا
مِنۡهَا رَغَدًا حَیۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هٰذِهِ
الشَّجَرَةَ فَتَكُوۡنَا مِنَ الظَّٰلِمِیۡنَ ﴿٣٥﴾

فَاَزۡلَمَهُمَا الشَّیۡطٰنُ عَنۡهَا فَاَخۡرَجَهُمَا مِمَّا كَانَا فِیۡهِۗ
وَقُلۡنَا اهۡطَلُوۡا بَعۡضَکُمۡ بِبَعۡضٍ عَدُوٌّ وَّلَکُمۡ فِی
الۡاَرۡضِ مَسۡکَرٌ وَّمَنۡعُۙ اِلَّا جِیۡنٌ ﴿٣٦﴾

فَلَقَّیۡۤ اٰدَمَ مِنْ رَّبِّهِۦ کَلِمٰتٍ فَنَابَ عَلَیۡهِۗ اِنَّہٗ هُوَ
التَّوَّابُ الرَّحِیۡمُ ﴿٣٧﴾

¹⁸The proper name of Satan, who was not an angel but from the *jinn*, as stated in 18:50. Done in obedience to Allāh, this prostration was one of respect, not worship.

¹⁹Allāh taught Adam words of repentance that would be acceptable to Him.

38. We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve.

فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. And those who disbelieve and deny Our signs – those will be companions of the Fire; they will abide therein eternally."

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

40. O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.

يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي خَارِعُونَ ﴿٤٠﴾

41. And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.

وَأٰمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰئِكَ الّٰفِكِينَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَٰتَنُونَ ﴿٤١﴾

42. And do not mix the truth with falsehood or conceal the truth while you know [it].

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَكَتُبُوا الْحَقَّ وَانْتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. And establish prayer and give zakāh²⁰ and bow with those who bow [in worship and obedience].

وَأَقِمُوا الصَّلٰوةَ وَءَاتُوا الزَّكٰوةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Do you order righteousness of the people and forget²¹ yourselves while you recite the Scripture? Then will you not reason?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ لَتَكُونُوا مِنَ الْكٰذِبِينَ ﴿٤٤﴾

45. And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allāh]

وَأَسْعٰٓئِبُوا بِالصَّبْرِ وَالصَّلٰوةِ وَإِنهَا لَكَبِيرةٌ إِلَّا عَلَى الْخٰشِعِينَ ﴿٤٥﴾

²⁰An annual expenditure for the benefit of the Islamic community (see 9:60) required of those Muslims who have excess wealth. Prayer and zakāh are among the pillars of Islam.

²¹Make exceptions of.

46. Who are certain that they will meet their Lord and that they will return to Him.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

47. O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds [i.e., peoples].

يَسَىٰ إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

48. And fear a Day when no soul will suffice for another soul²² at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

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

49. And [recall] when We saved you [i.e., your forefathers] from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

وَإِذْ جَعَلْنَاكَ مِن آءَالِ فِرْعَوْنَ يَسُومُونَكَ سِوَى الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكَ وَمَيَسُومُونَ نِسَاءَكَ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

50. And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَجْمَعْنَاكُمْ وَغَرَقْنَا آءَالَ فِرْعَوْنَ وَأَنَّهُمْ نَظَرُونَ ﴿٥٠﴾

51. And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him [i.e., his departure], while you were wrongdoers.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٥١﴾

52. Then We forgave you after that so perhaps you would be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. And [recall] when We gave Moses the Scripture and criterion²³ that perhaps you would be guided.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

²²i.e., fulfill what is due from it.

²³Differentiating between truth and falsehood. "The Scripture and criterion" refers to the Torah.

54. And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.
55. And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.
56. Then We revived you after your death that perhaps you would be grateful.
57. And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not – but they were [only] wronging themselves.
58. And [recall] when We said, "Enter this city [i.e., Jerusalem] and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly²⁴ and say, 'Relieve us of our burdens [i.e., sins].' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."
59. But those who wronged changed [those words] to a statement other

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُعْمِرُوا لَكُمْ ظَلَمْتُمْ
 أَنْفُسَكُمْ إِتَّخَذْتُمُ الْعِجْلَ قَنُوتًا إِلَىٰ
 بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ
 بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ
 الرَّحِيمُ ﴿٥٤﴾

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

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
 تَشْكُرُونَ ﴿٥٦﴾

وَوَهَبْنَا عَلَيْكُمُ الْمَنَّامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ
 وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
 ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا
 حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا
 وَقُولُوا حِطَّةٌ نَفِّرْ لَكُمْ ذُنُوبَكُمْ وَاسْتَزِيدُوا
 الْمَخْسِينَ ﴿٥٨﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ

²⁴In gratitude to Allah and admission of sin.

than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying.

60. And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people [i.e., tribe] knew its watering place. "Eat and drink from the provision of Allāh, and do not commit abuse on the earth, spreading corruption."

61. And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allāh [upon them]. That was because they [repeatedly] disbelieved in the signs of Allāh and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

62. Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muḥammad (ﷺ)] – those [among them] who believed in Allāh and the Last Day and did righteousness – will have

لَهُمْ فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

﴿٥٩﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُفُلًا وَأَشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتَوُوا الْأَرْضَ مُفْسِدِينَ ﴿٦٠﴾

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِرُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَآئِهَا وَفُؤِهَا وَعَدَسِيهَا وَبَصِلَهَا قَالَ أَنْتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهَاطُوا بِضُرٍّ إِذَا كَانَ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنَةُ وَبَاءُوا بِمَقْصِرٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

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

their reward with their Lord, and no fear will there be concerning them, nor will they grieve.²⁵

63. And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

64. Then you turned away after that. And if not for the favor of Allāh upon you and His mercy, you would have been among the losers.

ثُمَّ تَوَلَّيْتُمْ يَوْمَ فَتًى فَذَلِكَ فُلُوكَ فَضَّلُ اللَّهُ
عَلَيْكُمْ وَرَحِمْتُمْ لَكُمْ شُرَكَاءَ الْفِتْرِينَ ﴿٦٤﴾

65. And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

66. And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allāh.

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

67. And [recall] when Moses said to his people, "Indeed, Allāh commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allāh from being among the ignorant."

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تَذْبَحُوا بَقْرَةً قَالُوا أَتَنَذَرُنَا هُرُوجًا قَالَ أَعُوذُ
بِاللَّهِ أَنْ أَكُونَ مِنَ الْغَافِلِينَ ﴿٦٧﴾

68. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allāh] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ
يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِصٌ وَلَا يَكْرُ عَوَانٌ
بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

²⁵After the coming of Prophet Muhammad (ﷺ) no religion other than Islām is acceptable to Allāh, as stated in 3:85.

69. They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color – pleasing to the observers.' "

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْ نُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾

70. They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allāh wills, will be guided."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْقَرَّ تَشَبَهَ عَيْنًا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

71. He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْمَرْزَاتِ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا أَنْتَن جِئْتَ بِالْحَقِّ فذَّبُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

72. And [recall] when you slew a man and disputed²⁶ over it, but Allāh was to bring out that which you were concealing.

وإذ قتلتم نفساً فادّارءتم فيها والله مخرج ما كنتم تكتمون ﴿٧٢﴾

73. So We said, "Strike him [i.e., the slain man] with part of it."²⁷ Thus does Allāh bring the dead to life, and He shows you His signs that you might reason.

فقلنا اضربوه ببعضها كذلك يحيى الله الموتى ويريكم آياته لعلكم تعقلون ﴿٧٣﴾

74. Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allāh. And Allāh is not unaware of what you do.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارِ أَشَدُّ قَسْوَةً وَإِن مِنَ الْحِجَارِ لَمَّا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ وَإِن مِنْهَا لَمَّا يَنْشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِن مِنْهَا لَمَّا يَحِيطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

75. Do you covet [the hope, O believers], that they would believe for you

﴿أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ قَرِينٌ﴾

²⁶i.e., exchanged accusations and denials.

²⁷i.e., the cow. Thereupon, Allāh restored life to the man, who informed them of his murderer.

while a party of them used to hear the words of Allāh and then distort it [i.e., the Torah] after they had understood it while they were knowing?

76. And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allāh has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?
77. But do they not know that Allāh knows what they conceal and what they declare?
78. And among them are unlettered ones who do not know the Scripture except [indulgement in] wishful thinking, but they are only assuming.
79. So woe²⁸ to those who write the "scripture" with their own hands, then say, "This is from Allāh," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.
80. And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"

مَنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَلْمِزُوهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٧﴾

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُونَ وَمَا يُعْلِنُونَ ﴿٧٨﴾

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٩﴾

قَوْلِيلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَسْتَرُوا بِهِ سَمًا قَلِيلًا قَوْلِيلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٨٠﴾

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَقْدُودَةً قُلْ أَخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَكُمْ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾

²⁸i.e., death and destruction.

81. Yes, [on the contrary], whoever earns evil and his sin has encompassed him – those are the companions of the Fire; they will abide therein eternally.
82. But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally.
83. And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allāh; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakāh." Then you turned away, except a few of you, and you were refusing.
84. And [recall] when We took your covenant, [saying], "Do not shed your [i.e., each other's] blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.
85. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back

بَكْرًا مِّنْ كَسْبِ سَيِّئَةٍ وَأَحْطَتْ بِهِ
حَاطَتْهُمْ 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 وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ
إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

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

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنْكُمْ مِنْ دِيَارِهِمْ فَظَاهِرُونَ
عَلَيْهِمْ بِالْأَيْمِ وَالْمُدْرَيْنِ وَإِنْ
يَأْتَوْكُمْ أَكْسَرَىٰ تَقَدُّوهُمْ
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ
وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ
مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ
يُردُّونَ إِلَيْكَ أَشَدَّ الْعَذَابِ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

to the severest of punishment. And Allāh is not unaware of what you do.

86. Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُنصَرُونَ ﴿٨٦﴾

87. And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.

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

88. And they said, "Our hearts are wrapped."²⁹ But, [in fact], Allāh has cursed them for their disbelief, so little is it that they believe.

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

89. And when there came to them a Book [i.e., the Qur'ān] from Allāh confirming that which was with them – although before they used to pray for victory against those who disbelieved – but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allāh will be upon the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا
مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى
الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى
الْكٰفِرِينَ ﴿٨٩﴾

90. How wretched is that for which they sold themselves – that they

يَسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا

²⁹Covered or sealed against reception of Allāh's word.

would disbelieve in what Allāh has revealed through [their] outrage that Allāh would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

يَمَّا أَنْزَلَ اللَّهُ بَعَثًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ قَبَاءً وَبِعَضْبٍ عَلَىٰ
عَضْبٍ ۗ وَالْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٤٠﴾

91. And when it is said to them, "Believe in what Allāh has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, "Then why did you kill the prophets of Allāh before, if you are [indeed] believers?"

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَنَكْفُرُ بِمَا
وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ
تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٤١﴾

92. And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.

﴿٤٢﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٤٣﴾

93. And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

وَإِذْ أَخَذْنَا مِنْكُمْ بَيْعَتَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَنشُرُونَا
فِي قُلُوبِهِمْ آلِجْلَ بَكْفِرِهِمْ قُلْ
يَسْكَأُ بِأْمْرِكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٤٤﴾

94. Say, [O Muḥammad], "If the home of the Hereafter with Allāh is for you alone and not the [other] people, then wish for death, if you should be truthful."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ
اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٥﴾

95. But never will they wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers.

وَلَنْ يَسْمَنُوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

96. And you will surely find them the most greedy of people for life – [even] more than those who associate others with Allāh. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allāh is Seeing of what they do.

وَلَنَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْتَضِيهِ ۖ وَمِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

97. Say, "Whoever is an enemy to Gabriel – it is [none but] he who has brought it [i.e., the Qur'ān] down upon your heart, [O Muḥammad], by permission of Allāh, confirming that which was before it and as guidance and good tidings for the believers."

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

98. Whoever is an enemy to Allāh and His angels and His messengers and Gabriel and Michael – then indeed, Allāh is an enemy to the disbelievers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

99. And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

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

100. Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.

أَوْ كَلَّمَا عَاهَدُوا عَاهِدًا نَبَذُوا فَرِيقًا مِنْهُمْ ۖ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

101. And when a messenger from Allāh came to them confirming that which was with them, a party of those who had been given the Scripture threw

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ

the Scripture of Allāh [i.e., the Torah] behind their backs as if they did not know [what it contained].

ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١١٦﴾

102. And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."³⁰ And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ
وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ
كَفَرُوا يَعْلَمُونَ النَّاسُ لِلْبَيْتِ وَمَا أُنزِلَ
عَلَىٰ الْمَلَائِكَةِ إِلَّا بِأَمْرِ رَبِّهِمْ وَمَا
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ
بَيْنَ بَيْنِ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَآئِرِينَ بِهِ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا
لَمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ
وَلَيْسَ مَا سَخَّرْنَا بِإِذْنِ اللَّهِ لَمَنْ
كَانُوا يَعْلَمُونَ ﴿١١٦﴾

103. And if they had believed and feared Allāh, then the reward from Allāh would have been [far] better, if they only knew.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَأَتَّقُوا لَمَثُوبَةٌ مِّنْ عِنْدِ
اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١١٧﴾

104. O you who have believed, say not [to Allāh's Messenger], "Rā'inā" but say, "Unthurnā"³¹ and listen.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلَّكَافِرِينَ

³⁰They warn people against the misuse of what they have learned.

³¹The word "ra'inā" in Arabic literally means "consider us," i.e., give us time to hear you and listen to us. The Jews used to use the same word with the meaning of an insult. Therefore, the believers were ordered to avoid this expression and use instead the word "unthurnā," i.e., "wait for us [so that we may understand]."

And for the disbelievers is a painful punishment.

105. Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord. But Allāh selects for His mercy whom He wills, and Allāh is the possessor of great bounty.

عَذَابٌ أَلِيمٌ ﴿١٠٥﴾
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﴾

106. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allāh is over all things competent?

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

107. Do you not know that to Allāh belongs the dominion of the heavens and the earth and [that] you have not besides Allāh any protector or any helper?

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

108. Or do you intend to ask³² your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

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

109. Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allāh delivers His command. Indeed, Allāh is over all things competent.

وَدَّ كَثِيرٌ مِمَّنْ أَهْلِ الْكِتَابِ لَوْ
رُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَمَا رَأَىٰ حَسْبًا
مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهَ
بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

³²i.e., persistently question or, as in the case of the disbelievers, demand a miracle of the Prophet (ﷺ).

110. And establish prayer and give zakāh, and whatever good you put forward for yourselves – you will find it with Allāh. Indeed Allāh, of what you do, is Seeing.

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

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful."

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا
أَوْ نَصْرِيًّا ذَلِكَ آمَانِيكُمُ قُلْ هَاتُوا
بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

112. Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

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

113. The Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But Allāh will judge between them on the Day of Resurrection concerning that over which they used to differ.

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

114. And who are more unjust than those who prevent the name of Allāh from being mentioned [i.e., praised] in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

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

115. And to Allāh belongs the east and the west. So wherever you [might]

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَتَمَّ وَجْهُهُ

turn, there is the Face³³ of Allāh. Indeed, Allāh is all-Encompassing and Knowing.

116. They say, "Allāh has taken a son." Exalted is He!³⁴ Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,
117. Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.
118. Those who do not know say, "Why does Allāh not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].
119. Indeed, We have sent you, [O Muḥammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.
120. And never will the Jews and the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.
121. Those to whom We have given the Book recite it with its true recital.³⁵

اللَّهُ إِنَّكَ اللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَّهُ قٰنِیْنُوْنَ ﴿١١٧﴾

بَدِیْعُ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا قَضٰی اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ فَیَكُوْنُ ﴿١١٨﴾

وَقَالَ الَّذِیْنَ لَا یَعْلَمُوْنَ لَوْلَا یُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِنَا ؕ اٰیةٌ كَذٰلِكَ قَالَ الَّذِیْنَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشٰبَهَتْ قُلُوْبُهُمْ فَاَدْبَعُوْا بَیِّنًا اَلَا یَسْتَلْقُوْنَ رُجُوْمًا ﴿١١٩﴾

اِنَّا اَرْسَلْنَاكَ بِالْحَقِّ بَشِیْرًا وَّنَذِیْرًا وَّلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِیْمِ ﴿١٢٠﴾

وَلَنْ نَرْضٰی عَنْكَ الْیَهُودَ وَلَا النَّصْرٰنٰی حَتّٰی تَتَّبِعَ مِلَّتَهُمْ قُلْ اِنَّ هٰذِیْ هُوَ الْهُدٰی وَّالَّذِیْ اَتَّبَعَتْ اَهْوَاۗءَهُمْ بَعْدَ الَّذِیْ جَاۗءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِیٍّ وَّلَا نَصِیْرٍ ﴿١٢١﴾

الَّذِیْنَ ءَاتَيْنٰهُمُ الْكِتٰبَ یَتْلُوْهُ حَتّٰی یَاْتُوْا بِهٖ وَّیَلٰوِیْهِ

³³See footnote to 2:19.

³⁴Subḥānahu means "far exalted is He above all they falsely attribute to Him."

³⁵i.e., applying its teachings to their lives.

They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers.

أُولَئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ
الْخٰسِرُونَ ﴿١٢١﴾

122. O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اٰنَعَمْتُ
عَلَيْكُمْ وَاَنِي فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ﴿١٢٢﴾

123. And fear a Day when no soul will suffice for another soul³⁶ at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

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

124. And [mention, O Muḥammad], when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled them. [Allāh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allāh] said, "My covenant does not include the wrongdoers."

وَإِذِ ابْتَلَىٰ إِبْرٰٓهٖمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ قَالَ
إِنِّي جَاعِلُكَ لِلنَّاسِ اِمٰمًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ
لَا يَتٰلَ عَهْدِي الظَّٰلِمِينَ ﴿١٢٤﴾

125. And [mention] when We made the House [i.e., the Ka'bah] a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf³⁷ and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا وَاَتَّخِذُوا
مِنْ مَّقَامِ إِبْرٰٓهٖمَ مُصَلًّٔا وَعِوَدًا نَّآءِبًا إِلَىٰ إِبْرٰٓهٖمَ
وَلِاسْتَجِيبَ لِمَن طَهَّرَ بَيْتِي لِّلطَّٰٓئِفِينَ وَالْمَسْكُونِينَ
وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

126. And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits – whoever of them believes in Allāh

وَإِذْ قَالَ إِبْرٰٓهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا ءَامِنًا وَاَرْزُقْ
اَهْلَهُ مِن الشَّرَآئِطِ مَن ءَامَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَن كَفَرَ فَأُمْتِعُهُ قَلِيْلًا ثُمَّ اَضْطَرُّهُ

³⁶See footnote to 2:48.

³⁷A form of worship particular to the Ka'bah consisting of going around it in circuits.

and the Last Day." [Allāh] said, "And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

127. And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.
128. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of ḥajj and 'umrah] and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.
129. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."
130. And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.
131. When his Lord said to him, "Submit," he said, "I have submitted [in Islām]³⁸ to the Lord of the worlds."

إِلَىٰ عَذَابِ النَّارِ وَيَسْأَلُكَ اللَّهُ

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

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيَّتِنَا أُمَّةً
مُّسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

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

وَمَنْ يَرْغَبْ عَنْ دِينِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ
نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

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

³⁸The meaning of the word "Islām" is "submission to the will of Allāh." This is the way of life ordained by Allāh and taught by all of the prophets from Adam to Muḥammad (ﷺ). A Muslim is one who submits himself to Allāh.

132. And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allāh has chosen for you this religion, so do not die except while you are Muslims."

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ بَنِيَّ إِنَّ
اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ ﴿١٣٢﴾

133. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God.³⁹ And we are Muslims [in submission] to Him."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ
إِذْ قَالَ لِبنِهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا
نَعْبُدُ إِلَهَكَ وَاللَّهُ ءَابَاؤُنَاكَ وَإِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهُمْ وَحَدًّا وَحَدًّا لَهُمْ
مُسْلِمُونَ ﴿١٣٣﴾

134. That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

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

135. They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."⁴⁰

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

136. Say, [O believers], "We have believed in Allāh and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants [al-Asbāt]⁴¹ and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا
أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُمْ مُسْلِمُونَ ﴿١٣٦﴾

³⁹Allāh (*subhānahu wa ta'ālā*) alone.

⁴⁰Those who associate others with Allāh in worship.

⁴¹The twelve tribes of Israel descended from Jacob.

137. So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing.

فَإِنَّمَا يُمِثِّلُ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا
وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ
اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

138. [And say, "Ours is] the religion of Allāh. And who is better than Allāh in [ordaining] religion? And we are worshippers of Him."

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً
وَخُنُّ لَمْ يَعْبُدُونِ ﴿١٣٨﴾

139. Say, [O Muḥammad], "Do you argue with us about Allāh while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

قُلْ اتَّحَاجُونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَخُنُّ لَمْ
تُخْلِصُونَ ﴿١٣٩﴾

140. Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allāh?" And who is more unjust than one who conceals a testimony⁴² he has from Allāh? And Allāh is not unaware of what you do.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ
أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِنْدَ رَبِّهِ اللَّهُ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

141. That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

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

142. The foolish among the people will say, "What has turned them away from their qiblah,⁴³ which they

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّانَهُمْ عَنِ
قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ

⁴²Statements in previous scriptures attesting to the nature of Allāh's religion (Islām) and the coming of Prophet Muḥammad (ﷺ).

⁴³The direction faced in prayer.

sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

146. Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad (ﷺ)] as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

147. The truth is from your Lord, so never be among the doubters.

148. For each [religious following] is a [prayer] direction toward which it faces. So race to [all that is] good. Wherever you may be, Allāh will bring you forth [for judgement] all together. Indeed, Allāh is over all things competent.

149. So from wherever you go out [for prayer, O Muḥammad], turn your face toward al-Masjid al-Ḥarām, and indeed, it is the truth from your Lord. And Allāh is not unaware of what you do.

150. And from wherever you go out [for prayer], turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is]

مَا تَعْبُوا قِبْلَتَكُمْ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا
بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَكِنْ اتَّبَعْتَ
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١١٥﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ
يَعْلَمُونَ ﴿١١٦﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿١١٧﴾

وَلِكُلِّ وُجْهَةٍ هُوَ مَوَّلِيًّا فَاسْتَبِقُوا الْحَرَبَاتِ إِنَّ
مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا
اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١١٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ إِلَّا بَلَا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي
وَلَا تَتَّبِعُوا يَمَعِيَ عِدَائِي وَأَعْدَاءَكُمْ تَسْتَدْرِكُونَ ﴿١٢٠﴾

so I may complete My favor upon you and that you may be guided,

151. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom⁴⁶ and teaching you that which you did not know.
152. So remember Me; I will remember you. And be grateful to Me and do not deny Me.
153. O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient.
154. And do not say about those who are killed in the way of Allāh, "They are dead." Rather, they are alive, but you perceive [it] not.
155. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,
156. Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return."
157. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.
158. Indeed, aṣ-Ṣafā and al-Marwah are among the symbols⁴⁷ of Allāh. So whoever makes ḥajj [pilgrimage] to the House or performs 'umrah – there is no blame upon him for

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

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُونِ ﴿١٥٢﴾

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

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ ءَمُوتٌ بَلْ
ءَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ
مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمْرِتِ وَبَشِيرِ
الضَّالِّينَ ﴿١٥٥﴾

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

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

﴿١٥٨﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن سَعَابِرِ اللَّهِ فَمَن
حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن
يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ

⁴⁶The wisdom taught by the Prophet (ﷺ) is his *sunnah*.

⁴⁷Places designated for the rites of *hajj* and 'umrah.

walking between them.⁴⁸ And whoever volunteers good – then indeed, Allāh is Appreciative and Knowing.

عَلَيْهِمْ

159. Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by Allāh and cursed by those who curse,⁴⁹

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ
وَالْمُهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي
الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
اللَّعِينُونَ ﴿١٥٩﴾

160. Except for those who repent and correct themselves and make evident [what they concealed]. Those – I will accept their repentance, and I am the Accepting of repentance, the Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا فَاُولَٰئِكَ
أَتُوبُ عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

161. Indeed, those who disbelieve and die while they are disbelievers – upon them will be the curse of Allāh and of the angels and the people, all together,

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

162. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

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

163. And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

وَاللَّهُ كُذِّبَ إِلَهُ ۗ وَحَدَّ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ﴿١٦٣﴾

164. Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الْأَلْوَانِ وَالنَّهَارِ وَاللَّيْلِ الَّذِي تَجْرِي فِي الْبَحْرِ
يِمَّا يَنْفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ
مَاءٍ فَأَخْبَا بِذِ الْأَرْضِ بَعْدَ مَوْتِهَا وَبَرِّئَ فِيهَا

⁴⁸Some believers had previously feared that this might be a pagan practice, so Allāh confirms that *sa'f* is among the rites of His religion.

⁴⁹From among the angels and the believers.

sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.

165. And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allāh and that Allāh is severe in punishment.
166. [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],
167. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire.
168. O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ
حُبًّا لِلَّهِ وَلَوْ رَأَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ
الْعَذَابِ ﴿١٦٦﴾

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

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا كَرَّةً فَنَتَّبِعُ
مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ
أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ
مِنَ النَّارِ ﴿١٦٨﴾

يَأْتِيهَا النَّاسُ كُلُّوا مِن مَّا فِي الْأَرْضِ حَلْالًا
طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٩﴾

169. He only orders you to evil and immorality and to say about Allāh what you do not know.
170. And when it is said to them, "Follow what Allāh has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?
171. The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries [i.e., cattle or sheep] – deaf, dumb and blind, so they do not understand.
172. O you who have believed, eat from the good [i.e., lawful] things which We have provided for you and be grateful to Allāh if it is [indeed] Him that you worship.
173. He has only forbidden to you dead animals,⁵⁰ blood, the flesh of swine, and that which has been dedicated to other than Allāh. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allāh is Forgiving and Merciful.
174. Indeed, they who conceal what Allāh has sent down of the Book and exchange it for a small price – those consume not into their bellies except the Fire. And Allāh will not speak to them on the Day of Resurrection, nor will He purify

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

وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ
نَسِخَ مَا آتَيْنَا عَلَيْهِ ءَابَاءَنَا أَوْ لَوْ كَانَتْ
ءَابَاؤُهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا
يَهْتَدُونَ ﴿١٧٠﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا
يَسْمَعُ ۖ أَلا دُعَاءٌ وَنِدَاءٌ صُمُّ بَيْنَهُمْ عَمَى فَمَهْ لَا
يَعْقِلُونَ ﴿١٧١﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا كَلِمًا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١٧٢﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِزْيِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ
اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

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

⁵⁰Those not slaughtered or hunted expressly for food.

them. And they will have a painful punishment.

175. Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are for [i.e., in pursuit of] the Fire!

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

176. That is [deserved by them] because Allāh has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ
الَّذِينَ اختلفُوا فِي الْكِتَابِ لِي سِقَاقٍ
بِئْسَ بَصِيرَةٌ ﴿١٧٦﴾

177. Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

﴿١٧٧﴾ أَلَيْسَ الْأَبْرَارَ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الْأَبْرَارَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَآلَمَ بِتِلْكَ الْكُتُبِ وَالنَّبِيِّينَ
وَعَآلَى الْمَالِ عَلَى حُبِّهِ ذَوَى الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّالِمِينَ
فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّادِقِينَ فِي الْبِأْسَاءِ وَالصَّرَءِ وَحِينَ النَّبَأِ
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ ﴿١٧٧﴾

178. O you who have believed, prescribed for you is legal retribution for those murdered – the free for the free, the slave for the slave, and the female for the female.⁵¹ But whoever overlooks from his brother [i.e., the killer] anything,⁵² then there should be a suitable follow-up and payment

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي
الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ
بِالْأُنثَىٰ فَمَنْ عَفَىٰ لَكُمْ مِنْ أَخِيهِ شَيْءٌ فَابْتِغَاءً
بِالْمَعْرُوفِ وَأَدَاءً إِلَيْهِ بِإِحْسَانٍ ذَٰلِكَ تَخْفِيفٌ
مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ عَتَدَ لَكُمْ بَعْدَ ذَٰلِكَ فَلَهُ

⁵¹No one else should be executed in place of the killer.

⁵²By accepting compensation payment rather than execution.

to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that⁵³ will have a painful punishment.

عَذَابٌ أَلِيمٌ ﴿١٢٨﴾

179. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يٰٓاُولِيَ الْاَلْبَابِ
لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٢٩﴾

180. Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable – a duty upon the righteous.⁵⁴

كُتِبَ عَلَيْكُمُ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ
بِالْمَعْرُوْفِ حَقًّا عَلٰى الْمُتَّقِيْنَ ﴿١٣٠﴾

181. Then whoever alters it [i.e., the bequest] after he has heard it – the sin is only upon those who have altered it. Indeed, Allāh is Hearing and Knowing.

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَاِنْبَا اِتْمَعٌ عَلَ الَّذِيْنَ
بَدَّلُوْهُ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١٣١﴾

182. But if one fears from the bequeather [some] error or sin and corrects that which is between them [i.e., the concerned parties], there is no sin upon him. Indeed, Allāh is Forgiving and Merciful.

فَمَنْ خَافَ مِنْ مَّوْصِيٍّ جَنَفًا اَوْ اِثْمًا فَاَصْلَحَ
بَيْنَهُمْ فَلَا اِثْمَ عَلَيْهِ اِنَّ اللّٰهَ عَفُوْرٌ
رَّحِيْمٌ ﴿١٣٢﴾

183. O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous –

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَ الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُوْنَ ﴿١٣٣﴾

184. [Fasting for] a limited number of days. So whoever among you is ill or

اَيَّامًا مَّعْدُوْدَةٌ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا

⁵³After acceptance of compensation.

⁵⁴This ruling was abrogated by the revelation in *Sūrah an-Nisā'* stipulating obligatory shares for parents and close relatives. Those who do not inherit by law may be remembered in a bequest. See 4:11-12.

on a journey [during them] – then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] – it is better for him. But to fast is best for you, if you only knew.

أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَىٰ
الَّذِينَ يُطِيقُونَ فِذْيَهُ طَعَامٌ مِّسْكِينٍ
فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

185. The month of Ramadhān [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month,⁵⁵ let him fast it; and whoever is ill or on a journey – then an equal number of other days. Allāh intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful.

شَهْرَ رَمَضَانَ الَّتِي أُنزِلَ فِيهَا 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 هَدَيْتُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

186. And when My servants ask you, [O Muḥammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

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

187. It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allāh knows that you used to deceive yourselves,⁵⁶

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ
نِسَائِكُمْ هُنَّ لِيَابَ لَكُمْ وَأَنْتُمْ لِيَابَ لَهُنَّ
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

⁵⁵Also, "whoever is present during the month."

⁵⁶Prior to this revelation, marital relations were unlawful during nights preceding fasting. Some were unable to refrain and secretly disobeyed, but they did not deceive Allāh.

so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allāh has decreed for you [i.e., offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e., sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allāh, so do not approach them. Thus does Allāh make clear His verses [i.e., ordinances] to the people that they may become righteous.

188. And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

189. They ask you, [O Muḥammad], about the new moons. Say, "They are measurements of time for the people and for ḥajj [pilgrimage]." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allāh. And enter houses from their doors. And fear Allāh that you may succeed.

190. Fight in the way of Allāh those who fight you but do not transgress. Indeed, Allāh does not like transgressors.

فَالَّذِينَ بَشِرُوا هُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ
وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ
إِلَى الْإِيلِ وَلَا تَبْشِرُوا هُنَّ وَأَنْتُمْ عَنْكُمْ
فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا
كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُونَ ﴿١٨٨﴾

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

﴿١٨٩﴾ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ
لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ
اتَّقَى وَأَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقَى اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٠﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُوكُمْ وَلَا
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩١﴾

191. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah⁵⁷ is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.
192. And if they cease, then indeed, Allāh is Forgiving and Merciful.
193. Fight them until there is no [more] fitnah⁵⁸ and [until] religion [i.e., worship] is [acknowledged to be] for Allāh. But if they cease, then there is to be no aggression [i.e., assault] except against the oppressors.
194. [Fighting in] the sacred month is for [aggression committed in] the sacred month,⁵⁹ and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allāh and know that Allāh is with those who fear Him.
195. And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allāh loves the doers of good.
196. And complete the ḥajj and 'umrah for Allāh. But if you are prevented, then [offer] what can be obtained

وَأَقْتُلُوهُمْ حَيْثُ ثَفِفْتُهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا لِقَابُهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٩٢﴾

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

الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتُ قِصَاصٌ فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدُّوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

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

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ

⁵⁷Disbelief and its imposition on others.

⁵⁸Among the meanings of *fitnah* are disbelief, discord, dissension, civil strife, persecution, oppression, injustice, seduction, trial and torment.

⁵⁹The sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muḥarram and Rajab.

with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity⁶⁰ or sacrifice.⁶¹ And when you are secure,⁶² then whoever performs 'umrah [during the ḥajj months]⁶³ followed by ḥajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] – then a fast of three days during ḥajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allāh and know that Allāh is severe in penalty.

197. Ḥajj is [during] well-known months,⁶⁴ so whoever has made ḥajj obligatory upon himself therein [by entering the state of iḥrām], there is [to be for him] no sexual relations and no disobedience and no disputing during ḥajj. And whatever good you do – Allāh knows it. And take provisions, but indeed, the best provision is fear of Allāh. And fear Me, O you of understanding.

يَحْلِمُهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِدَةٌ أَدَىٰ مِنْ
رَأْسِهِ فَيُذِيهِ مِنْ صِبَاغٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا
أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْمُنَاجَاةِ إِلَى الْمَنْجِيِّ مِنَ
الْمَذْيَبِ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي الْمَنْجِيِّ وَسَبْعَةَ
إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ
أَهْلًا لِحَضْرَى الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٧﴾

الْحَجَّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ وُضِعَ فِيهِمْ
الْحَجَّ فَلَا رَفَثَ وَلَا سَوْقَ وَلَا حِدَالَ فِي
الْحَجِّ وَمَا تَفَعَّلُوا مِنْ حَذِيرٍ يَعْلَمُهُ اللَّهُ
وَكُرُودًا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ
يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾

⁶⁰Feeding six needy persons.

⁶¹The slaughter of a sheep or goat.

⁶²Under normal conditions, i.e., are not prevented.

⁶³The months of Shawwāl, Dhul-Qa'dah and Dhul-Ḥijjah.

⁶⁴See previous footnote.

198. There is no blame upon you for seeking bounty⁶⁵ from your Lord [during ḥajj]. But when you depart from 'Arafāt, remember Allāh at al-Mash'ar al-Ḥarām.⁶⁶ And remember Him, as He has guided you, for indeed, you were before that among those astray.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشَارِقِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَيِّنًا
الضَّالِّينَ ﴿١١٥﴾

199. Then depart from the place from where [all] the people depart and ask forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

ثُمَّ أفيضوا مِنْ حَيْثُ أَفْضَأَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١١٦﴾

200. And when you have completed your rites, remember Allāh like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.

فَإِذَا أَقَضْتُمْ مِنْ مَنَاسِكِكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أُشَدَّ ذِكْرًا فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آئِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿١١٧﴾

201. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آئِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿١١٨﴾

202. Those will have a share of what they have earned, and Allāh is swift in account.

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿١١٩﴾

203. And remember Allāh during [specific] numbered days. Then whoever hastens [his departure] in two days – there is no sin upon him; and whoever delays [until the third] – there is no sin upon him – for him who fears Allāh. And fear

﴿١٢٠﴾ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿١٢١﴾

⁶⁵i.e., profit from trade or business.

⁶⁶Which is in Muzdalifah.

- Allāh and know that unto Him you will be gathered.
204. And of the people is he whose speech pleases you in worldly life, and he calls Allāh to witness as to what is in his heart, yet he is the fiercest of opponents.
205. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allāh does not like corruption.
206. And when it is said to him, "Fear Allāh," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.
207. And of the people is he who sells himself, seeking means to the approval of Allāh. And Allāh is Kind to [His] servants.
208. O you who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.
209. But if you slip [i.e., deviate] after clear proofs have come to you, then know that Allāh is Exalted in Might and Wise.
210. Do they await but that Allāh should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allāh [all] matters are returned.
211. Ask the Children of Israel how many a sign of evidence We have given
- وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ
الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ
الْإِخْصَارِ ﴿٢٠٤﴾
- وَإِذَا قِيلَ لَهُ اسْكُنْ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ
الْفُسَادَ ﴿٢٠٥﴾
- وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
فَحَسْبُ جَهَنَّمَ وَلَيْسَ إِلَهُ سِوَا اللَّهِ
- وَمِنَ النَّاسِ مَن يَسْتُرِي نَفْسَهُ بِبَيْعَاتِهِ
مَرْضَاتٍ لِلَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾
- يَتَّبِعُهَا الَّذِينَ كَفَرُوا وَالَّذِينَ لَا يَعْلَمُونَ
كَأَنَّهُمْ لَا يَتَّقُونَ وَلَا يَتْلُونَ آيَاتِ اللَّهِ
الَّتِي نَزَّلَتْ لِتُبَيِّنَ لِلنَّاسِ مَا ظَلَمُوا
وَلَا يَتَذَكَّرُونَ لَهَا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿٢٠٨﴾
- فَإِن زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٠٩﴾
- هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ
السَّمَاوَاتِ وَالْمَلَائِكَةِ وَفِي الْأَمْرِ وَلِيًّا
اللَّهُ رُجُوعَ الْأُمُورِ ﴿٢١٠﴾
- سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُم مِّنْ آيَاتِنَا
يَتَذَكَّرُونَ ﴿٢١١﴾

them. And whoever exchanges the favor of Allāh [for disbelief] after it has come to him – then indeed, Allāh is severe in penalty.

212. Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allāh are above them on the Day of Resurrection. And Allāh gives provision to whom He wills without account.

213. Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it – after the clear proofs came to them – out of jealous animosity among themselves. And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission. And Allāh guides whom He wills to a straight path.

214. Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.

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

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

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

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا نَصْرُ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

215. They ask you, [O Muḥammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good – indeed, Allāh is Knowing of it."
216. Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not.
217. They ask you about the sacred month⁶⁷ – about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh. And fitnah⁶⁸ is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.
218. Indeed, those who have believed and those who have emigrated and

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ
خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالسَّكِينِ
وَأَبْنِ 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 عَن سَبِيلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ
أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ
مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُبَغِّضُونَكَ حَتَّى يَرُدُّوكُمْ
عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ
مِنْكُمْ عَن دِينِهِ فَمَا كَانَ مِنكُمْ
قَائِلًا لَكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢١٧﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا

⁶⁷See footnote to 2:194.

⁶⁸See footnote to 2:193.

fought in the cause of Allāh – those expect the mercy of Allāh. And Allāh is Forgiving and Merciful.

219. They ask you about wine⁶⁹ and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allāh makes clear to you the verses [of revelation] that you might give thought
220. To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs – they are your brothers. And Allāh knows the corrupter from the amender. And if Allāh had willed, He could have put you in difficulty. Indeed, Allāh is Exalted in Might and Wise."
221. And do not marry polytheistic women until they believe.⁷⁰ And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allāh invites to Paradise and to forgiveness, by His permission. And He makes clear His verses

وَجَاهِدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٦٧﴾

﴿١٦٧﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْمَغْفُورُ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لِمَلِكُمْ تَتَفَكَّرُونَ ﴿١٦٨﴾

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوا عَنْهُمُ فَاخْرَجْنَاهُمْ وَلِلَّهِ يَعْلَمُ الْفَاسِدِينَ مِنَ الْمُصْلِحِينَ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٦٩﴾

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ وَلَا مَمْنَةٌ مَوْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أُعْجِبْتُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أُعْجِبُكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيَسُرُّ إِلَى النَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٧٠﴾

⁶⁹The word "khamr" (wine) includes all intoxicants. The final prohibition is given in 5:90-91.

⁷⁰i.e., worship and obey Allāh alone.

[i.e., ordinances] to the people that perhaps they may remember.

222. And they ask you about menstruation. Say, "It is harm, so keep away from wives⁷¹ during menstruation. And do not approach them until they are pure. And when they have purified themselves,⁷² then come to them from where Allāh has ordained for you. Indeed, Allāh loves those who are constantly repentant and loves those who purify themselves."
223. Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allāh and know that you will meet Him. And give good tidings to the believers.
224. And do not make [your oath by] Allāh an excuse against being righteous and fearing Allāh and making peace among people. And Allāh is Hearing and Knowing.
225. Allāh does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allāh is Forgiving and Forbearing.
226. For those who swear not to have sexual relations with their wives⁷³ is

وَسْتَأْتُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى
فَاعْتَرَلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُطَهِّرِينَ ﴿٢٢٢﴾

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْى شِئْتُمْ
وَقَدِمُوا لِأَنْفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ مُلْفَوَةٌ وَنَسِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْدِيكُمْ
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفُحْوَ فِي أَيْدِيكُمْ وَلَكِنْ
يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ
كَرِيمٌ ﴿٢٢٥﴾

لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصَ أَرْبَعَةِ أَشْهُرٍ فَإِنْ

⁷¹i.e., refrain from sexual intercourse.

⁷²By taking a complete bath (*ghusl*).

⁷³Without divorcing them. By such an oath the woman is deprived of her right in marriage but is not free to marry another. She may not be kept in such a condition beyond the four-month limit.

a waiting time of four months, but if they return [to normal relations] – then indeed, Allāh is Forgiving and Merciful.

227. And if they decide on divorce – then indeed, Allāh is Hearing and Knowing.

228. Divorced women remain in waiting [i.e., do not remarry] for three periods,⁷⁴ 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 more right to take them back in this [period] if they want reconciliation.⁷⁵ And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable.⁷⁶ But the men [i.e., husbands] have a degree over them [in responsibility and authority]. And Allāh is Exalted in Might and Wise.

229. Divorce is twice. Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allāh.⁷⁷ But if you fear that they will not keep [within] the limits of Allāh, then there is no blame upon either of them concerning that by which she

فَأَمَّا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

وَلِنْ عَزَبُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

وَالْمَطْلَقَاتُ يَرَبَّرْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لهنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَهُوَ لهنَّ أَحَقُّ بِرَيْبِنَ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلهنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

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

⁷⁴ Either menstrual periods or periods of purity between menstruation. See also 65:1-7.

⁷⁵ The husband may return her to himself during the 'iddah period of a first and second divorce without a new marriage contract.

⁷⁶ The wife has specific rights upon her husband, just as the husband has rights upon her.

⁷⁷ i.e., deal fairly with each other.

ransoms herself. These are the limits of Allāh, so do not transgress them. And whoever transgresses the limits of Allāh – it is those who are the wrongdoers [i.e., the unjust].

230. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.⁷⁸ And if he [i.e., the latter husband] divorces her [or dies], there is no blame upon them [i.e., the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of Allāh. These are the limits of Allāh, which He makes clear to a people who know [i.e., understand].

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﴾

231. And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allāh in jest. And remember the favor of Allāh upon you and what has been revealed to you of the Book [i.e., the Qur'an] and wisdom [i.e., the Prophet's sunnah] by which He instructs you. And fear Allāh and know that Allāh is Knowing of all things.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمْ يَكُنْ لَهُنَّ أَجَلٌ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتِدُوا وَمن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَنْخِذُوا بِآيَاتِ اللَّهِ هُرُوفًا وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِرَ بِهَا وَأَنْتُمْ وَاللَّهُ عَالِمُ أَلْفَاظِكُمْ ﴿٢٣١﴾

232. And when you divorce women⁷⁹ and they have fulfilled their term,

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمْ يَكُنْ لَهُنَّ أَجَلٌ فَلَا

⁷⁸With the intention of permanence, not merely in order to return to the previous husband.

⁷⁹For the first or second time.

do not prevent them from remarriage their [former] husbands if they [i.e., all parties] agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allāh and the Last Day. That is better for you and purer, and Allāh knows and you know not.

233. Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allāh and know that Allāh is Seeing of what you do.

234. And those who are taken in death among you and leave wives behind – they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an

تَعَضُّوهُنَّ أَنْ يَنْكِحَنَّ أَرْوَاجَهُنَّ إِذَا تَرَاصُوا
بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ لَكُمْ أَوْ لَكُمْ
وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

﴿٢٣٣﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ
لَهُ رِضَاعُهُمْ وَسَوَافِهِنَّ بِالْمَعْرُوفِ لَا تَكُلْفُ نَفْسٌ
لِأُخْرَى وَلَا وَسَعَهَا لَا تَضَارُّ وَالِدَةٌ وَوَالِدُهَا وَلَا
مَوْلُودٌ لَهُ بِوَالِدِيهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ
أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَشَاوِرًا فَلَا جُنَاحَ
عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا
جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَاءَ أَلْيَتِمْ بِالْمَعْرُوفِ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
يَتَرَضَّعْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا
بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ
فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَمَّا تَعْمَلُونَ
خَبِيرٌ ﴿٢٣٤﴾

acceptable manner.⁸⁰ And Allāh is [fully] Acquainted with what you do.

235. There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allāh knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period⁸¹ reaches its end. And know that Allāh knows what is within yourselves, so beware of Him. And know that Allāh is Forgiving and Forbearing.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا عَقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكَلْبُ أَجَلَهُ وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ حَلِيمٌ ﴿٢٣٥﴾

236. There is no blame upon you if you divorce women you have not touched⁸² nor specified for them an obligation.⁸³ But give them [a gift of] compensation – the wealthy according to his capability and the poor according to his capability – a provision according to what is acceptable, a duty upon the doers of good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ التَّوْبِيعِ قَدَرَهُ وَعَلَىٰ الْمُقْتَدِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَىٰ الْحَسَنِينَ ﴿٢٣٦﴾

237. And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified – unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget

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

⁸⁰They may remarry if they wish.

⁸¹The 'iddah (bereavement period) after the death of a husband.

⁸²The marriage has not been consummated.

⁸³Required bridal gift (*mahr*).

graciousness between you. Indeed Allāh, of whatever you do, is Seeing.

238. Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., 'aṣr] prayer and stand before Allāh, devoutly obedient.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ
وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

239. And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allāh [in prayer], as He has taught you that which you did not [previously] know.

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

240. And those who are taken in death among you and leave wives behind – for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way.⁸⁴ And Allāh is Exalted in Might and Wise.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْاِحْوَالِ غَيْرِ
اِحْرَاجٍ فَإِنْ اِحْرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ
فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

241. And for divorced women is a provision according to what is acceptable – a duty upon the righteous.

وَاللَّسْطَقَدْتِ مَتْعًا بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤١﴾

242. Thus does Allāh make clear to you His verses [i.e., laws] that you might use reason.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

243. Have you not considered those who left their homes in many thousands, fearing death? Allāh said to them, "Die"; then He restored them to life. And Allāh is full of bounty to the people, but most of the people do not show gratitude.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ
مُوتُوا ثُمَّ أَعْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى
النَّاسِ وَلَئِنْ كُنْتُمْ إِلَّا نَاسًا لَّا
يَشْكُرُونَ ﴿٢٤٣﴾

⁸⁴This directive was abrogated by those later revealed in 2:234 and 4:12.

244. And fight in the cause of Allāh and know that Allāh is Hearing and Knowing.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١١٤﴾

245. Who is it that would loan Allāh a goodly loan so He may multiply it for him many times over? And it is Allāh who withholds and grants abundance, and to Him you will be returned.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْضِي وَيَبْضِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿١١٥﴾

246. Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allāh"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allāh is Knowing of the wrongdoers.

أَلَمْ تَرَ إِلَى الَّذِينَ سَاءَ مَا كَانُوا يَفْعَلُونَ إِذْ قَالُوا لَنَبِيِّ آلِ مَرْيَمَ إِذْ قَالَ لَهُمْ أَبْتُ لَنَا مَلِكًا نُفْتَلِ فِي سَبِيلِ اللَّهِ قَالَ 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 ﴿١١٦﴾

247. And their prophet said to them, "Indeed, Allāh has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allāh has chosen him over you and has increased him abundantly in knowledge and stature. And Allāh gives His sovereignty to whom He wills. And Allāh is all-Encompassing [in favor] and Knowing."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٧﴾

248. And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance⁸⁵ from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

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 لِّكُمُ
إِن كُنْتُمْ مُّؤْمِنِينَ ﴿١٥٤﴾

249. And when Saul went forth with the soldiers, he said, "Indeed, Allāh will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allāh said, "How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ
مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ
بِيَّيَّ وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا
مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ
إِلَّا قَلِيلًا مِّنْهُمْ فَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ
لَنَا بِالْيَوْمِ بِجَالُوتَ وَجُنُودِهِ
فَالَ الَّذِينَ يَتَّبِعُونَ أَنَّهُمْ
مُلْكُوا اللَّهَ كَمِ مِّن فَتَنَةٍ فَلَيْلَةً غَلَبَتْ
فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ ﴿١٥٥﴾

250. And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

وَلَمَّا بَرَرُوا لِحَالُوتَ وَجُنُودِهِ
قَالُوا رَبَّنَا أَخْرِجْنَا مِنْهَا
وَمَا أَقْدَامُنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿١٥٦﴾

251. So they defeated them by permission of Allāh, and David killed Goliath, and Allāh gave him the kingship and wisdom [i.e., prophethood] and taught him from that which He

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا

⁸⁵Signs giving reassurance.

willed. And if it were not for Allāh checking [some] people by means of others, the earth would have been corrupted, but Allāh is full of bounty to the worlds.

دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَمَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ
ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٤﴾

252. These are the verses of Allāh which We recite to you, [O Muḥammad], in truth. And indeed, you are from among the messengers.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٥﴾

253. Those messengers – some of them We caused to exceed others. Among them were those to whom Allāh spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit [i.e., Gabriel]. If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.

﴿٢٥٦﴾ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ
دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلُ الَّذِينَ مِنْ
بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ
الْبَيِّنَاتِ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ
مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ
اللَّهُ مَا أَقْتَلُوا وَلَكِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ ﴿٢٥٧﴾

254. O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange [i.e., ransom] and no friendship and no intercession. And the disbelievers – they are the wrongdoers.

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا أَنفَقُوا مِمَّا رَزَقْنَاهُمْ
مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا
خُلَّةٌ وَلَا شَفِيعَةٌ وَالْكَافِرُونَ هُمُ
الظَّالِمُونَ ﴿٢٥٨﴾

255. Allāh – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
سِنَةٌ وَلَا نَوْمٌ لِّمَنْ فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ

is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,⁸⁶ and they encompass not a thing of His knowledge except for what He wills. His Kursī⁸⁷ extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

يَسْتَعِينُ مِنْ عِلْمِهِ إِلَّا بِإِذْنِهِ وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

256. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in ṭāghūt⁸⁸ and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.

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

257. Allāh is the ally⁸⁹ of those who believe. He brings them out from darkneses into the light. And those who disbelieve – their allies are ṭāghūt. They take them out of the light into darkneses.⁹⁰ Those are the companions of the Fire; they will abide eternally therein.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أَوْلِيَائِهِمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

258. Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed,

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ
ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُعْتَبِرُ وَبِعِيتٍ قَالَ أَنَا أُحْيِي وَأُمِيتُ
قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَشْرِقِ فَأْتِي بِهَا مِنَ الْمَغْرِبِ قَبِهُتِ الَّذِي

⁸⁶Allāh's knowledge encompasses every aspect of His creations in the past, present and future.

⁸⁷Chair or footstool. It is not to be confused with *al-'Arsh* (the Throne), which is infinitely higher and greater than al-Kursī.

⁸⁸False objects of worship, such as idols, heavenly bodies, spirits, human beings, etc.

⁸⁹i.e., patron and supporter.

⁹⁰The light of truth is one, while the darkneses of disbelief, doubt and error are many.

Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people.

259. Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allāh bring this to life after its death?" So Allāh caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" He [the man] said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allāh is over all things competent."

260. And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allāh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allāh] said, "Take four birds and commit them to yourself.⁹¹ Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allāh is Exalted in Might and Wise."

⁹¹i.e., train them to come to you on command.

كَفَرُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّيْسَ بِمِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى جَمْرِكَ وَاجْعَلْكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى آلِطَّيْرِ كَيْفَ تُنشِئُهَا ثُمَّ كَسَّوْهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦٠﴾

وَلِذَلِكَ قَالَ إِبرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَئِن لَّا يَظُنُّمِن قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

261. The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِائَةٌ حَبًّا ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Those who spend their wealth in the way of Allāh and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

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

263. Kind speech and forgiveness are better than charity followed by injury. And Allāh is Free of need and Forbearing.

﴿ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ
تَتْبَعُهَا أَذَىٰ ۗ وَاللَّهُ عَنِّي حَلِيمٌ ﴾ ﴿٢٦٣﴾

264. O you who have believed, do not invalidate your charities with reminders [of it] or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allāh and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allāh does not guide the disbelieving people.

يَتَّيِبُهَا لِلَّذِينَ آمَنُوا لَا يُطْلَوْنَ صَدَقَاتِكُمْ
بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِيقَةً تَالِيَةً
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ
صَلَادًا لَا يُغْدِرُونَ عَلَيْهِ شَيْءًا مِمَّا
كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٤﴾

265. And the example of those who spend their wealth seeking means to the approval of Allāh and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour – so it yields its

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَثْبِيثًا مِنْ أَنْفُسِهِمْ
كَمَثَلِ جَنَّةٍ عَلَىٰ عَصَابٍ وَإِيلٌ فَتَأْت
أُكْلُهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ

fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allāh, of what you do, is Seeing.

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak [i.e., immature] offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allāh make clear to you [His] verses that you might give thought.

267. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allāh is Free of need and Praiseworthy.

268. Satan threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty. And Allāh is all-Encompassing and Knowing.

269. He gives wisdom⁹² to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

270. And whatever you spend of expenditures or make of vows –

فَطَّلُ وَاللَّهُ يَمَّا تَمَلُّونَ بِصِيرٍ ﴿٢٦٦﴾

أَيُّدٌ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَهُ فَأَصَابَهَا إِعْصَابٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَرْجَبْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِيَاخِذِيهِ إِلَّا أَنْ تُحِضُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٨﴾

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً وَمِنهُ وَفَضلاً وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٧٠﴾

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ

⁹²The knowledge and understanding of the religion and of the Qur'an.

indeed, Allāh knows of it. And for the wrongdoers there are no helpers.

مِنْ أَنْصَارٍ ﴿٢٧٦﴾

271. If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allāh, with what you do, is [fully] Acquainted.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيَكْفُرْ عَنْكُمْ مِنْ سَعْيَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧٦﴾

272. Not upon you, [O Muḥammad], is [responsibility for] their guidance, but Allāh guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allāh. And whatever you spend of good⁹³ – it will be fully repaid to you, and you will not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۗ وَمَا تُنْفِقُوا إِلَّا لِابْتِغَاءِ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٧﴾

273. [Charity is] for the poor who have been restricted for the cause of Allāh, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allāh is Knowing of it.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٨﴾

274. Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٩﴾

⁹³i.e., wealth, property, resources, time, effort, etc.

275. Those who consume interest⁹⁴ cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allāh has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allāh. But whoever returns [to dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein.

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

276. Allāh destroys interest and gives increase for charities. And Allāh does not like every sinning disbeliever.

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

277. Indeed, those who believe and do righteous deeds and establish prayer and give zakāh will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

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

278. O you who have believed, fear Allāh and give up what remains [due to you] of interest, if you should be believers.

يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. And if you do not, then be informed of a war [against you] from Allāh and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَكُنتُمْ رُءُوسَ أَمْوَالِكُمْ لَا تُظْلَمُونَ وَلَا تَظْلِمُونَ ﴿٢٧٩﴾

280. And if someone is in hardship, then [let there be] postponement until

وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

⁹⁴Included is that given on commercial as well as consumer loans.

[a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٢٨١﴾

281. And fear a Day when you will be returned to Allāh. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly].

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

282. O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allāh has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear Allāh, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses – so that if one of them [i.e., the women] errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allāh and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى
أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ
كَاتِبٌ بِالْمَدِّ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ
كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ
الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُبَيِّنَ
هُوَ فَلْيُمْلِلِ لِهُ بِالْمَدِّ وَأَسْتَشْهِدُوا شَهِدَيْنِ
مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ
وَأَمْرَأَتَانِ مِمَّن رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ
تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا
الْأُخْرَى وَلَا يَأْبُ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا
تَسْعَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِنَّ
أَجْلِيَهُ ذَلِكَمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ
لِلشَّهَادَةِ وَأَدْبَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ
تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا
تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ
تَفَعَّلُوا فَإِنَّهُ سُوءٌ بِكُمْ وَانْفَعُوا اللَّهَ
وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٢٨٣﴾

For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allāh. And Allāh teaches you. And Allāh is Knowing of all things.

283. And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allāh, his Lord. And do not conceal testimony, for whoever conceals it – his heart is indeed sinful, and Allāh is Knowing of what you do.

وَلِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا
فَرِهْنِ مَقْبُوضَهُ فَإِنْ أَتَىٰ بَعْضُكُم بَعْضًا
فَلْيُؤَدِّ الَّذِي أُؤْتِيَٰ أَمْنَتَهُ وَلِيَتَّقِ اللَّهَ رَبَّهُ وَلَا
تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ
عِندَ اللَّهِ قَلْبٌ مُّسِيءٌ بِمَا تَعْمَلُونَ عَلَيْهِ

284. To Allāh belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allāh will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allāh is over all things competent.

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِنْ تُبْدُوْا
مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يَحْسِبْكُمْ
يَهٗ اَللّٰهُ فَيَغْفِرْ لِمَنْ يَّشَاءُ وَيُعَذِّبْ مَنْ
يَّشَاءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

285. The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "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 [final] destination."

ءَاٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُوْنَ كُلُّ ءَاٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهِ
وَكُتُوْبِهِ وَرُسُوْلِهِ لَا تَفْرُقْ بَيْنَ رُسُوْلِهِ
وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرٰنَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيْرُ

286. Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."⁹⁵

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

⁹⁵Allāh (*subhānahu wa ta'ālā*) concludes this *sūrah* by directing His servants how to supplicate Him, just as He taught them in *Sūrah al-Fātiḥah* how to praise Him and ask for guidance.

Sūrah Āli 'Imrān⁹⁶*Bismillāhir-Raḥmānir-Raḥeem*

1. Alif, Lām, Meem.⁹⁷
2. Allāh – there is no deity except Him, the Ever-Living, the Sustainer of existence.
3. He has sent down upon you, [O Muḥammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel
4. Before, as guidance for the people. And He revealed the Criterion [i.e., the Qur'ān]. Indeed, those who disbelieve in the verses of Allāh will have a severe punishment, and Allāh is Exalted in Might, the Owner of Retribution.
5. Indeed, from Allāh nothing is hidden in the earth nor in the heaven.
6. It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.
7. It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecific.⁹⁸ As for those in whose hearts is deviation [from

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْع

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْقُرْآنَ إِنَّا الَّذِيْنَ
كُفَرُوا يُعَذِّبُهُمُ اللَّهُ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ
عَزِيزٌ ذُو انْتِقَامٍ

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ

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

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا
الَّذِينَ فِي قُلُوبِهِمْ رِيبٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ
ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ

⁹⁶ Āli 'Imrān: The Family of 'Imrān.⁹⁷ See footnote to 2:1.⁹⁸ Those which are stated in such a way that they are open to more than one interpretation or whose meaning is known only to Allāh, such as the opening letters of certain *sūrahs*.

truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding,

8. [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.
9. Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise."
10. Indeed, those who disbelieve – never will their wealth or their children avail them against Allāh at all. And it is they who are fuel for the Fire.
11. [Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allāh seized them for their sins. And Allāh is severe in penalty.
12. Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."
13. Already there has been for you a sign in the two armies which met [in combat at Badr] – one fighting in the cause of Allāh and another of disbelievers. They saw them

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

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

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَبَّ فِيهِ
 إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿١٠﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ
 أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
 هُمْ وَقُودُ النَّارِ ﴿١١﴾

كَذَّابٍ عَالِي فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
 كَذَّبُوا بِآيَاتِنَا فَاخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ
 الْعِقَابِ ﴿١٢﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ وَلَٰكِنْ
 سَوْفَ يُحْضَرُونَ إِلَىٰ جَهَنَّمَ وَيَسَ
 الْيَهَادُ ﴿١٣﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ
 تُقاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ
 يَرَوْنَهُمْ مَشَاهِيرُهُمْ وَأَلْفٌ مِنْ
 اللَّهِ يُوَدُّ

[to be] twice their [own] number by [their] eyesight.⁹⁹ But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

14. Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return [i.e., Paradise].
15. Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh. And Allāh is Seeing [i.e., aware] of [His] servants –
16. Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"
17. The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.
18. Allāh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

يَنْصُرُهُ مَن يَشَاءُ إِنَّكَ فِي ذَلِكَ لَـمِبْرَةٌ
لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

رُزِقَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْمَنْطَرَةِ الْمُقْتَطِرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ
الْمَقَابِ ﴿١٤﴾

﴿١٥﴾ قُلْ أُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِمَنِ
الَّذِينَ يَتَّقُونَ أَجْرُهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ
مُّطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ
بَصِيرٌ ﴿١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا فَاغْفِرْ
لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ ﴿١٧﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ
وَأُولُوا الْعِلْمِ قَائِمًا يَلْفُظُونَ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

⁹⁹The believers saw the disbelievers to be double their own number preceding the battle of Badr, while, in fact, they were three times their number.

19. Indeed, the religion in the sight of Allāh is Islām. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allāh, then indeed, Allāh is swift in [taking] account.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ
الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ وَمَنْ يَكْفُرْ
بَيِّنَاتِ اللَّهِ فَأِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

20. So if they argue with you, 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 and [to] the unlearned,¹⁰⁰ "Have you submitted yourselves?" And if they submit [in Islām], they are rightly guided; but if they turn away – then upon you is only the [duty of] notification. And Allāh is Seeing of [His] servants.

فَإِنْ حَاجَبَكَ فَقُلْ أَسَلَّمْتُ وَجْهِي لِلَّهِ وَمَنْ اتَّبَعَنِي
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
ءَأَسَلَّمْتُمْ فَأَنْ أَسَلَّمُوا فَقَدْ أَهْتَدُوا وَآيَاتٍ
تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَّغُ وَاللَّهُ بَصِيرٌ
بِالْعِبَادِ ﴿٢٠﴾

21. Those who disbelieve in the signs of Allāh and kill the prophets without right and kill those who order justice from among the people – give them tidings of a painful punishment.

إِنَّ الَّذِينَ يَكْفُرُونَ بَيِّنَاتِ اللَّهِ وَيَقْتُلُونَ
الْبَنِينَ بَعِيرِ حَقِّ وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

22. They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.

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

23. Do you not consider, [O Muḥammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allāh that it should arbitrate between them;¹⁰¹ then a party of them turns

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
يَأْتُونَكَ إِكْلِ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْا
فِرْقًا مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

¹⁰⁰Those who had no scripture (i.e., the pagans).

¹⁰¹Referring to the Jews of Madīnah who refused to implement the rulings given by Allāh in the Torah or to acknowledge the Prophet (ﷺ), whose coming was mentioned therein.

away, and they are refusing.

24. That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.

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

25. So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.

كَيْفَ إِذَا جَمَعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ
وَوَفَّيْتُ كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٥﴾

26. Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand¹⁰² is [all] good. Indeed, You are over all things competent.

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

27. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]."

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

28. Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allāh, except when taking precaution against them in prudence.¹⁰³ And Allāh

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ
فِي شَيْءٍ إِلَّا أَنْ يَتَّقُوا مِنْهُمْ تُقَاتَةً
وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿٢٨﴾

¹⁰²See footnote to 2:19.

¹⁰³When fearing harm from an enemy, the believer may pretend as long as his heart and intention are not affected.

warns you of Himself, and to Allāh is the [final] destination.

29. Say, "Whether you conceal what is in your breasts or reveal it, Allāh knows it. And He knows that which is in the heavens and that which is on the earth. And Allāh is over all things competent.

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

30. The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allāh warns you of Himself, and Allāh is Kind to [His] servants."

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

31. Say, [O Muḥammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."

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

32. Say, "Obey Allāh and the Messenger." But if they turn away – then indeed, Allāh does not like the disbelievers.

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

33. Indeed, Allāh chose Adam and Noah and the family of Abraham and the family of ‘Imrān over the worlds –

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيْمَ
وَعَالَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾

34. Descendants, some of them from others. And Allāh is Hearing and Knowing.

ذُرِّيَّةً مِمَّنْ مِنْ بَعْضِ ۙ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. [Mention, O Muḥammad], when the wife of ‘Imrān said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

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

36. But when she delivered her, she said, "My Lord, I have delivered a female." And Allāh was most knowing of what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allāh]."

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

37. So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account."

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِعْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْعَزِمُ أَنَّ لِلَّهِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ رَزَقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

38. At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

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

39. So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of John, confirming a word¹⁰⁴ from Allāh and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

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

40. He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" He [the

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ

¹⁰⁴Referring to the prophet Jesus (upon whom be peace), who was conceived merely by a command from Allāh – the word "Be."

angel] said, "Such is Allāh; He does what He wills."

يَفْعَلُ مَا يَشَاءُ ﴿١٠﴾

41. He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning."

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَأَذْكُرَ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿١١﴾

42. And [mention] when the angels said, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُومُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿١٢﴾

43. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

يَمْرُومُ أَقْبَتِي رَبِّكِ وَأَسْجُدِي وَأَرْكَبِي مَعَ الرَّاكِعِينَ ﴿١٣﴾

44. That is from the news of the unseen which We reveal to you, [O Muḥammad]. And you were not with them when they cast their pens¹⁰⁵ as to which of them should be responsible for Mary. Nor were you with them when they disputed.

ذَلِكَ مِنَ الْبَيِّنَاتِ الَّتِي نُبَيِّنُ لِكَرِيمٍ وَإِنَّكَ كُنْتِ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمُهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۗ وَمَا كُنْتِ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿١٤﴾

45. [And mention] when the angels said, "O Mary, indeed Allāh gives you good tidings of a word¹⁰⁶ from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allāh].

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُومُ إِنَّ اللَّهَ بَشَّرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٥﴾

46. He will speak to the people in the cradle and in maturity and will be of the righteous."

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿١٦﴾

¹⁰⁵i.e., threw lots.

¹⁰⁶See footnote to 3:39.

47. She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

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

48. And He will teach him writing and wisdom¹⁰⁷ and the Torah and the Gospel

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ﴿٤٨﴾

49. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead – by permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ
بَيِّنَاتٍ مِّن رَّبِّكُمْ أَنِّي أَنزَلْتُ لَكُمْ مِنَ
السَّمَاءِ طَيْرًا مِّمَّنْ طَائِرِ فَأَنفُخُ فِيهِ فَيَكُونُ
طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ
وَالْأَبْرَصَ وَأُخِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ
بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي
ذَلِكَ لَلآيَاتِ لَكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

50. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allāh and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ فَأَتَّقُوا اللَّهَ
وَأَطِيعُوا رَبَّكُمْ ﴿٥٠﴾

51. Indeed, Allāh is my Lord and your Lord, so worship Him. That is the straight path.' "

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
مُّسْتَقِيمٌ ﴿٥١﴾

52. But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of]

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ
أَنْصَارِي إِلَى اللَّهِ قَالَ الْغَوَارِيُّونَ هُمْ

¹⁰⁷The teachings of the prophets.

- Allāh?" The disciples said, "We are supporters for Allāh. We have believed in Allāh and testify that we are Muslims [submitting to Him].
53. Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses [to truth]."
54. And they [i.e., the disbelievers] planned, but Allāh planned. And Allāh is the best of planners.
55. [Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve and make those who follow you [in submission to Allāh alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.
56. And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers."
57. But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allāh does not like the wrongdoers.
58. This is what We recite to you, [O Muḥammad], of [Our] verses and the precise [and wise] message [i.e., the Qur'ān].
59. Indeed, the example of Jesus to

أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا
مُسْلِمُونَ ﴿٥٣﴾

رَبَّنَا إِنَّا أَمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٤﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمَكِرِينَ ﴿٥٥﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ رَافِعُكَ
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ
الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ
بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٦﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِبُهُمْ عَذَابًا شَدِيدًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمَأْتِهِمْ نَصْرِيْنَ ﴿٥٧﴾

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٥٨﴾

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ ﴿٥٩﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ

Allāh¹⁰⁸ is like that of Adam. He created him from dust; then He said to him, "Be," and he was.

60. The truth is from your Lord, so do not be among the doubters.

مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

61. Then whoever argues with you about it after [this] knowledge has come to you – say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allāh upon the liars [among us]."

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا
وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ
فَتَجْعَلِ اللَّهُ عَلَيْنَا
الْكَلِمَاتِ ﴿٦١﴾

62. Indeed, this is the true narration. And there is no deity except Allāh. And indeed, Allāh is the Exalted in Might, the Wise.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ
وَلَا تَكُنْ مِنَ الَّذِينَ كَفَرُوا بِالْحَقِّ كَمَا كَفَرُوا
بِآيَاتِنَا ﴿٦٢﴾

63. But if they turn away, then indeed – Allāh is Knowing of the corrupters.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

64. Say, "O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh."¹⁰⁹ But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

قُلْ يَتَّخِذِ الْكَافِرُونَ إِلَهًا إِلَىٰ كَلِمَةِ سَلَامٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾

65. O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?

يَتَّخِذُ الْكَافِرُونَ إِلَهًا إِلَىٰ كَلِمَةِ سَلَامٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ
بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾

¹⁰⁸i.e., regarding His creation of him.

¹⁰⁹By obeying another in disobedience to Allāh.

66. Here you are – those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allāh knows, while you know not.

هَذَا نَتَمُّ هَذَا لَا حَبِيبَتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

67. Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists.¹¹⁰

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

68. Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allāh] and this prophet [i.e., Muhammad (ﷺ)] and those who believe [in his message]. And Allāh is the ally of the believers.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

69. A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَو يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

70. O People of the Scripture, why do you disbelieve in the verses of Allāh¹¹¹ while you witness [to their truth]?

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

71. O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know [it]?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَكُنْتُمْ مِنَ الْحَقِّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

72. And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَيَّ الذِّكْرِ آمِنُوا وَبِحَةِ النَّهَارِ وَأَكْفُرُوا ؕ آخِرُهُمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

¹¹⁰Those who associate others with Allāh.

¹¹¹i.e., deliberately reject them.

perhaps they will return [i.e., abandon their religion],

73. And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allāh. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand¹¹² of Allāh – He grants it to whom He wills. And Allāh is all-Encompassing and Wise."

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ
هُدَىٰ اللَّهِ أَنْ يُؤْتِيَهُ أَحَدٌ مِثْلَ مَا أُوتِيْتُمْ أَوْ
بِمَا جُرِّدُوا عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلَيْهِ ۝٧٣

74. He selects for His mercy whom He wills. And Allāh is the possessor of great bounty.

يَخْتَصُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ۝٧٤

75. And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned."¹¹³ And they speak untruth about Allāh while they know [it].

۞ وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ
يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَّا
يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ
يَأْتِيهِمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَنَ سَبِيلٌ
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
يَعْلَمُونَ ۝٧٥

76. But yes, whoever fulfills his commitment and fears Allāh – then indeed, Allāh loves those who fear Him.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ۝٧٦

77. Indeed, those who exchange the covenant of Allāh and their [own]

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا

¹¹²See footnote to 2:19.

¹¹³The Jews do not consider it a sin to cheat or lie to a gentile or a pagan.

oaths for a small price will have no share in the Hereafter, and Allāh will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ يُبْعَثُونَ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

78. And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allāh," but it is not from Allāh. And they speak untruth about Allāh while they know.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ آيَاتِنَاهُمْ 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﴾

79. It is not for a human [prophet]¹¹⁴ that Allāh should give him the Scripture¹¹⁵ and authority and prophethood and then he would say to the people, "Be servants to me rather than Allāh," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحَانَ يَمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمِمَّا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

80. Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلتَّيْبَةِ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

81. And [recall, O People of the Scripture], when Allāh took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allāh] said, "Have you

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

¹¹⁴Or any believer.

¹¹⁵Or in the case of Prophet Muḥammad (ﷺ), "the Book" (i.e., the Qur'ān).

acknowledged and taken upon that My commitment?"¹¹⁶ They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

82. And whoever turned away after that – they were the defiantly disobedient.

فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٨٢﴾

83. So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

أَفَعَدَّ دِينَ اللَّهِ يَجْعَلُونَ وَا لَهُمْ أَسْلَمَ مَنْ
فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

84. Say, "We have believed in Allāh and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [al-Asbā], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ
عَلَيْكَ إِبْرٰهِيْمَ وَإِسْمٰعِيْلَ وَإِسْحٰقَ
وَيَعْقُوبَ وَالْأَسْبٰطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَالنَّبِيِّينَ مِنْ رَبِّهِمْ لَا نَفْرَقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

85. And whoever desires other than Islām as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ ﴿٨٥﴾

86. How shall Allāh guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allāh does not guide the wrongdoing people.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ
الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظٰلِمِينَ ﴿٨٦﴾

87. Those – their recompense will be that upon them is the curse of Allāh

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ

¹¹⁶i.e., Have you accepted this obligation?

and the angels and the people, all together,

88. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved,
89. Except for those who repent after that¹¹⁷ and correct themselves. For indeed, Allāh is Forgiving and Merciful.
90. Indeed, those who disbelieve [i.e., reject the message] after their belief and then increase in disbelief – never will their [claimed] repentance be accepted, and they are the ones astray.
91. Indeed, those who disbelieve and die while they are disbelievers – never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.
92. Never will you attain the good [reward]¹¹⁸ until you spend [in the way of Allāh] from that which you love. And whatever you spend – indeed, Allāh is Knowing of it.



93. All food was lawful to the Children of Israel except what Israel [i.e., Jacob] had made unlawful to himself before the Torah was revealed. Say, [O Muḥammad], "So bring the Torah and recite it, if you should be truthful."

¹¹⁷After their wrongdoing.

¹¹⁸Another meaning is "You will never attain righteousness."

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تَقْبَلَ تَوْبَتَهُمْ وَأَوْلِيَّتِكَ هُمْ الضَّالُّونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ بِلْءٍ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَى بِهِنَّ أُولِيَّتِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

لَنْ نَنَالُوا الْبِرَّ حَتَّى نُنْفِقُوا مِنْ مَّا حُبَبْنَا وَمَا نُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ رَبَّ اللَّهَ بِهٖ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِيَّسَىٰ إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ فَمَنْ قَاتَلُوا بِالتَّوْرَةِ فَاَتَلَوْهَا إِنَّكُمْ صَادِقِينَ ﴿٩٤﴾

94. And whoever invents about Allāh untruth after that – then those are [truly] the wrongdoers.
95. Say, "Allāh has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."¹¹⁹
96. Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] – blessed and a guidance for the worlds.
97. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Ḥaram] shall be safe. And [due] to Allāh from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] – then indeed, Allāh is free from need of the worlds.¹²⁰
98. Say, "O People of the Scripture, why do you disbelieve in the verses of Allāh while Allāh is Witness over what you do?"
99. Say, "O People of the Scripture, why do you avert from the way of Allāh those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allāh is not unaware of what you do."
100. O you who have believed, if you obey a party of those who were given the Scripture, they would

فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١٩﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ ﴿١٢١﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا كَتَبَ اللَّهُ لِقَوْمِهِ وَمَنْ دَخَلَهُ
كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجَابُ الْبَيْتِ مَنْ
اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ
عَلِيمٌ ﴿١٢٢﴾

قُلْ يَتَّخِذِ الْكَافِرُونَ لِمَا كَفَرُوا بِآيَاتِ اللَّهِ
وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿١٢٣﴾

قُلْ يَتَّخِذِ الْكَافِرُونَ لِمَا تَصَدُّوتُ عَنْ سَبِيلِ
اللَّهِ مِنْ ءَامِنٍ تَبِعُونَهَا عَوَجًا وَأَنْتُمْ شُهَدَاءُ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٢٤﴾

يَتَّخِئُهَا الَّذِينَ ءَامَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ

¹¹⁹See footnote to 3:67.

¹²⁰He has no need for His servants' worship; it is they who are in need of Him.

turn you back, after your belief, [to being] unbelievers.

كٰفِرِيْنَ ﴿١٠٠﴾

101. And how could you disbelieve while to you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh¹²¹ has [indeed] been guided to a straight path.
102. O you who have believed, fear Allāh as He should be feared and do not die except as Muslims [in submission to Him].
103. And hold firmly to the rope¹²² of Allāh all together and do not become divided. And remember the favor of Allāh upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.
104. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,¹²³ and those will be the successful.
105. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment

وَكَيْفَ تَكْفُرُوْنَ ۚ اَنْتُمْ تُتْلٰى عَلٰىكُمْ اٰيٰتُ اللّٰهِ
وَفِيْكُمْ رَسُوْلُهُ ۗ وَمَنْ يَّعْتَصِم بِاللّٰهِ فَقَدْ
هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٠١﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ حَقَّ تَقٰوْلِهٖ ۗ وَلَا
تَمُوْٓنُوْا ۗ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا ۗ
وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلٰىكُمْ اِذْ كُنْتُمْ اَعْدٰٓءَ
فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ ۖ فَاصْبَحْتُمْ بِرَبْعِيْتِهِۦٓ اِخْوٰنًا
وَكُنْتُمْ عَلٰى شَفَا حُفْرٍ مِّنَ النَّارِ ۗ فَاَنْقَذَكُمْ
مِنْهَا ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ
تَهْتَدُوْنَ ﴿١٠٣﴾

وَلَتَكُنْ مِنْكُمْ اُمَّةٌ يَدْعُوْنَ اِلَى الْحَبْرِ وَيَأْمُرُوْنَ
بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَاُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ ﴿١٠٤﴾

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ
مَا جَآءَهُمُ الْبَيِّنٰتُ ۗ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ
عَظِيْمٌ ﴿١٠٥﴾

¹²¹i.e., adhering to His ordinances strictly, then trusting in Him and relying upon Him completely.

¹²²Referring either to His covenant or the Qur’ān.

¹²³According to the laws of Allāh.

106. On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject."

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ
 أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
 فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

107. But as for those whose faces turn white, [they will be] within the mercy of Allāh. They will abide therein eternally.

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَمِنِّي رَحْمَةً اللَّهِ
 هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

108. These are the verses of Allāh. We recite them to you, [O Muḥammad], in truth; and Allāh wants no injustice to the worlds [i.e., His creatures].

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ
 يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

109. To Allāh belongs whatever is in the heavens and whatever is on the earth. And to Allāh will [all] matters be returned.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ
 تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

110. You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
 بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ
 لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ
 وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

111. They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs [i.e., retreat]; then they will not be aided.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ
 يُؤَلُّوكُمُ الْمَدْبَارَاتِ لَأَيُّسَّرَ لَكُمْ
 ﴿١١١﴾

112. They have been put under humiliation [by Allāh] wherever they are overtaken, except for a rope [i.e., covenant] from Allāh and a rope

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفَقَّهُوا إِلَّا يَحْبِلُ مِنَ
 اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَيَأْتُو بِغَضَبٍ مِنَ اللَّهِ
 ﴿١١٢﴾

[i.e., treaty] from the people [i.e., the Muslims].¹²⁴ And they have drawn upon themselves anger from Allāh and have been put under destitution. That is because they disbelieved in [i.e., rejected] the verses of Allāh and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

وَضَرَبَتْ عَلَيْهِمُ الْمَسْكَنَةَ ذَٰلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿١١٦﴾

113. They are not [all] the same; among the People of the Scripture is a community¹²⁵ standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in prayer].

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ
يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ
يَسْجُدُونَ ﴿١١٧﴾

114. They believe in Allāh and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَسُرْعَتٍ فِي الْحَسَنَاتِ وَأُولَٰئِكَ مِنَ
الصَّالِحِينَ ﴿١١٨﴾

115. And whatever good they do – never will it be removed from them. And Allāh is Knowing of the righteous.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِاللَّهِ
عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٩﴾

116. Indeed, those who disbelieve – never will their wealth or their children avail them against Allāh at all, and those are the companions of the Fire; they will abide therein eternally.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفِىَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ سَيِّئًا وَأُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٢٠﴾

117. The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves [i.e., sinned]

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ مَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُمْ وَمَا ظَلَمَهُمْ

¹²⁴Once they have surrendered, the People of the Scripture retain their rights and honor (in spite of their refusal of Islām) through payment of the *jizyah* tax in place of *zakah* and military service due from Muslims. They are then under the protection of the Islāmic state.

¹²⁵Of people who accepted Islām.

and destroys it. And Allāh has not wronged them, but they wrong themselves.

وَلَكِنَّ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

118. O you who have believed, do not take as intimates those other than yourselves [i.e., believers], for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِن أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

119. Here you are loving them but they are not loving you, while you believe in the Scripture – all of it.¹²⁶ And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allāh is Knowing of that within the breasts."

هَٰئِنْتُمْ ءُؤَادٌ مِّبُتُونَ وَلَا يُمِيقُونَ كُفْرَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلِ مُؤْمِنًا يَغِيظُكُمُ الْإِنَّا اللَّهُ عَلَيْهِمْ يَدَاتِ الصُّدُورِ ﴿١١٩﴾

120. If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allāh, their plot will not harm you at all. Indeed, Allāh is encompassing of what they do.

إِن تَمَسَّكُمُ حَسَنَةٌ سَّرَّوْهُمْ وَإِن تُصِيبْكُمُ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن نَصَبَرُوا وَتَتَّقُوا لَا يَضْرِبُكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

121. And [remember] when you, [O Muḥammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] – and Allāh is Hearing and Knowing –

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

122. When two parties among you were about to lose courage, but Allāh

إِذْ هَمَّتْ طَآئِفَتَانِ مِنكُمُ أَنْ تَفْشَلَا وَاللَّهُ

¹²⁶That of it revealed by Allāh, not what was subsequently altered by men.

was their ally; and upon Allāh the believers should rely.

وَلِيُّهَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

123. And already had Allāh given you victory at [the battle of] Badr while you were weak [i.e., few in number]. Then fear Allāh; perhaps you will be grateful.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

124. [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?"

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ
رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُزْلَلِينَ ﴿١٢٤﴾

125. Yes, if you remain patient and conscious of Allāh and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]."

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِّنَ
الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

126. And Allāh made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allāh, the Exalted in Might, the Wise –

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ
قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ
الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

127. That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبَهُمْ
فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

128. Not for you, [O Muḥammad, but for Allāh], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ
يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

129. And to Allāh belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allāh is Forgiving and Merciful.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ
لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَفُودٌ
رَّحِيمٌ ﴿١٢٩﴾

130. O you who have believed, do not consume usury, doubled and multiplied, but fear Allāh that you may be successful.
131. And fear the Fire, which has been prepared for the disbelievers.
132. And obey Allāh and the Messenger that you may obtain mercy.
133. And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous
134. Who spend [in the cause of Allāh] during ease and hardship and who restrain anger and who pardon the people – and Allāh loves the doers of good;
135. And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins – and who can forgive sins except Allāh? – and [who] do not persist in what they have done while they know.
136. Those – their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.
137. Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا
أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٣٠﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٣٢﴾

﴿١٣٣﴾ 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 فَجَسَةً أَوْ ظَلَمُوا
أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا
عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَيَسْمِعُونَ فِيهَا الْحَمْدَ لِلَّهِ ۗ إِنَّ
الْحَمْدَ لِلَّهِ أَكْبَرُ ۗ إِنَّ اللَّهَ بَصِيرٌ
بِالْعَامِلِينَ ﴿١٣٦﴾

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكذِّبِينَ ﴿١٣٧﴾

138. This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allāh.
139. So do not weaken and do not grieve, and you will be superior if you are [true] believers.
140. If a wound should touch you – there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs – and Allāh does not like the wrongdoers –
141. And that Allāh may purify the believers [through trials] and destroy the disbelievers.
142. Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?
143. And you had certainly wished for death [i.e., martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on.
144. Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.

هَذَا بَيِّنٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٨﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِن
كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

إِن يَمَسَّكُمْ فُجٌّ فَقَدْ مَسَّ الْقَوْمَ فُجٌّ
مِثْلُهُ وَتِلْكَ الْأَيَّامُ نَدَاوُلَهَا بَيْنَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ
شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
الْكُفْرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَنْ تَلْقَوْهُ
فَقَدْ رَأَيْتُمْوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ
الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَن يَبْصُرَ
اللَّهُ شَيْئًا وَسَيَعْبُرِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

145. And it is not [possible] for one to die except by permission of Allāh at a decree determined. And whoever desires the reward of this world – We will give him thereof; and whoever desires the reward of the Hereafter – We will give him thereof. And We will reward the grateful.
146. And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast.
147. And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."
148. So Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good.
149. O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.
150. But Allāh is your protector, and He is the best of helpers.
151. We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority. And their refuge will be

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كِتَابًا مُّوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا
نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ
مِنْهَا وَسَتَجْرِي الشُّكْرُ لِلَّهِ

وَكَايُنَ مِنْ نَجْرٍ قَتَلَ مَعَهُ رِيضُونَ كَثِيرٌ فَمَا
وَهُؤُلَاءِ لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا
أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
دُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

فَقَاتَلَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ
الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا
الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ
بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ
الْمُنصِرِينَ

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ

the Fire, and wretched is the residence of the wrongdoers.

مَثْوَى الْقَاتِلِينَ ﴿١٢٦﴾

152. And Allāh had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet (ﷺ)] and disobeyed after He had shown you that which you love.¹²⁷ Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allāh is the possessor of bounty for the believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أُرْسِلْتُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٢٧﴾

153. [Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allāh repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allāh is [fully] Acquainted with what you do.

﴿١٢٨﴾ إِذْ تَصْعَدُونَ وَلَا تَكُونُ عَلَى أَحَدٍ وَالرُّسُولُ يَدْعُوكُمْ فِي أَخْرَابِكُمْ فَأَتَيْتُمُ عَمَّا يَخْفَى لِيَكِيلًا تَحَزَّنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢٩﴾

154. Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allāh other than the truth – the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?"

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنًا مَأْسَا يَفْشَى طَائِفَةٌ مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي

¹²⁷i.e., the spoils of war.

Say, "Indeed, the matter belongs completely to Allāh." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh is Knowing of that within the breasts.

155. Indeed, those of you who turned back on the day the two armies met [at Uhūd] – it was Satan who caused them to slip because of some [blame] they had earned. But Allāh has already forgiven them. Indeed, Allāh is Forgiving and Forbearing.

156. O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allāh makes that [misconception] a regret within their hearts. And it is Allāh who gives life and causes death, and Allāh is Seeing of what you do.

157. And if you are killed in the cause of Allāh or die – then forgiveness from Allāh and mercy are better than whatever they accumulate [in this world].

أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هَهُنَا 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 ﴿١٥٦﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ ﴿١٥٧﴾

يُنَادِيهَا الَّذِينَ ءَامَنُوا لَا تَحْزَنُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْمَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَسْمَعُونَ بَصِيرٌ ﴿١٥٨﴾

وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَعَفْوَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٩﴾

158. And whether you die or are killed, unto Allāh you will be gathered.

وَلَكُمْ مِثْمٌ أَوْ تُقْتَلُمْ لَأِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

159. So by mercy from Allāh, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him].

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنْ فَعَطًا 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 should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allāh let the believers rely.

إِن يَصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخِذْ لَكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

161. It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلِبَ وَمَنْ يَخْلُبْ يَأْتِ بِمَا عَلَ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. So is one who pursues the pleasure of Allāh like one who brings upon himself the anger of Allāh and whose refuge is Hell? And wretched is the destination.

أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَمِثْسُ الْمَصِيرِ ﴿١٦٢﴾

163. They are [varying] degrees in the sight of Allāh, and Allāh is Seeing of whatever they do.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

164. Certainly did Allāh confer [great] favor upon the believers when He sent among them a Messenger

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ

from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom,¹²⁸ although they had been before in manifest error.

وَرَزَقْنَاهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لِنِي
ضَلَّالِينَ مُّبِينِينَ ﴿١١٨﴾

165. Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves [i.e., due to your sin]." Indeed, Allāh is over all things competent.

أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْنِهَا
قُلْتُمْ إِنَّ هَذَا قَوْلُ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٩﴾

166. And what struck you on the day the two armies met [at Uhud] was by permission of Allāh that He might make evident the [true] believers

وَمَا أَصَابَكُمْ يَوْمَ الْبُخَارِ إِذِ اتَّقَى الْجَمْعَانِ فَيُؤْذِنُ اللَّهَ
وَيُعَلِّمُ الْمُؤْمِنِينَ ﴿١٢٠﴾

167. And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allāh or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allāh is most knowing of what they conceal –

وَلِيُعَلِّمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَمَالَوْا فَتُقَاتِلُوا فِي
سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَأَنْجَبْنَاهُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ
مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٢١﴾

168. Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful."

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا
قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢٢﴾

¹²⁸The Prophet's *sunnah*.

169. And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا
بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

170. Rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

171. They receive good tidings of favor from Allāh and bounty and [of the fact] that Allāh does not allow the reward of believers to be lost –

﴿١٧١﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ رَبِّهِمْ وَأَنَّ
اللَّهَ لَا يُضِلُّ أُمَّةً مُؤْمِنَةً وَأَنَّ

172. Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward –

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
أَصَابَهُمْ الْكَرْهُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

173. Those to whom people [i.e., hypocrites] said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs."

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا
لَكُمْ فَأَخْضَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

174. So they returned with favor from Allāh and bounty, no harm having touched them. And they pursued the pleasure of Allāh, and Allāh is the possessor of great bounty.

فَأَنْقَبُوا بِنِعْمَةِ رَبِّهِمْ وَأَنَّ اللَّهَ وَفَضْلَهُ لَمْ يَمَسَّهُمْ
شَيْءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ
عَظِيمٍ ﴿١٧٤﴾

175. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا
تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

176. And do not be grieved, [O Muḥammad], by those who hasten into disbelief. Indeed, they will never harm Allāh at all. Allāh intends that He should give them no share in the Hereafter, and for them is a great punishment.

وَلَا يَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَقًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Indeed, those who purchase disbelief [in exchange] for faith – never will they harm Allāh at all, and for them is a painful punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُطَلِّي لَهُمْ حَيْرًا لِتُقَسِّمَهُمْ إِنَّمَا نُمَلِّي لَهُمْ لِيَزَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٧٨﴾

179. Allāh would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allāh reveal to you the unseen. But [instead], Allāh chooses of His messengers whom He wills, so believe in Allāh and His messengers. And if you believe and fear Him, then for you is a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

180. And let not those who [greedily] withhold what Allāh has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth. And Allāh, with what you do, is [fully] Acquainted.

وَلَا يَحْسَبَنَّ الَّذِينَ يَتَّخِذُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ حَيْرًا لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

181. Allāh has certainly heard the statement of those [Jews] who said, "Indeed, Allāh is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَتَكْتُبُ مَا قَالُوا
وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ ذُوقُوا
عَذَابَ الْحَرِيقِ ﴿١٨١﴾

182. That is for what your hands have put forth and because Allāh is not ever unjust to [His] servants."

ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَالِمٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

183. [They are] those who said, "Indeed, Allāh has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلَا
تُؤْتِينَا رَسُولًا حَتَّىٰ يَأْتِينَنَا بِقُرْآنٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي
بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ
إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

184. Then if they deny you, [O Muḥammad] – so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.¹²⁹

فَإِن كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ
جَاءَهُ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ
الْمُنِيرِ ﴿١٨٤﴾

185. Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

كُلُّ نَفْسٍ ذٰئِقَةٌ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ
أَجْرَكُمْ يَوْمَ الْقِيٰمَةِ فَمَن زُحِرَ عَنِ
الْكَارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا
الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ ﴿١٨٥﴾

186. You will surely be tested in your possessions and in yourselves. And

﴿ تَلْتَبَرُونَ فِي أَمْوَالِكُمْ

¹²⁹The unaltered, original Torah and Gospel, which were revealed by Allāh.

you will surely hear from those who were given the Scripture before you and from those who associate others with Allāh much abuse. But if you are patient and fear Allāh – indeed, that is of the matters [worthy] of determination.

وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ
أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ
الَّذِينَ أُشْرِكُوا أذًى كَثِيرًا وَإِنْ
تَصَبَرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ ﴿١٨٧﴾

187. And [mention, O Muḥammad], when Allāh took a covenant from those who were given the Scripture, [saying], "You must make it clear [i.e., explain it] to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

وَإِذْ أَخَذَ اللَّهُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
لِبَيْعَتِهِ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَسَّ مَا
بَشَرُوا ﴿١٨٨﴾

188. And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do – never think them [to be] in safety from the punishment, and for them is a painful punishment.

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

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh is over all things competent.

وِلَّوْهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٩٠﴾

190. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding –

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩١﴾

191. Who remember Allāh while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا تُسَبِّحُكَ
فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

protect us from the punishment of the Fire.

192. Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers there are no helpers.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلَ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾

193. Our Lord, indeed we have heard a caller [i.e., Prophet Muḥammad (ﷺ)] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

194. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

رَبَّنَا وَعَايِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٤﴾

195. And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed – I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allāh, and Allāh has with Him the best reward."

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَأَلِدِينَ هَا جَرُّوْا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا أَوْ كَفَرُوا عَنْهُمْ سَيِّئَاتِهِمْ وَلَئِن جَاءَتْهُمْ جَنَّتٌ بَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ التَّوَابِ ﴿١٩٥﴾

196. Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

197. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ مِنْ جَهَنَّمَ وَيْسَ الْآلِهَاتِ ﴿١٩٧﴾

198. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allāh. And that which is with Allāh is best for the righteous.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

199. And indeed, among the People of the Scripture are those who believe in Allāh and what was revealed to you and what was revealed to them, [being] humbly submissive to Allāh. They do not exchange the verses of Allāh for a small price. Those will have their reward with their Lord. Indeed, Allāh is swift in account.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ
وَمَا نُزِّلَ إِلَيْكُمْ وَمَا أَنْزَلَ إِلَيْهِمْ خَشِيعِينَ
لِلَّهِ لَا يَشْتُرُونَ بِعَايِدَتِ اللَّهِ ثَمَنًا قَلِيلًا
أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

200. O you who have believed, persevere¹³⁰ and endure¹³¹ and remain stationed¹³² and fear Allāh that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا
وَرَاطِبُوا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٢٠٠﴾

¹³⁰In your religion and in the face of your enemies.

¹³¹In patience, outlasting your enemies, and against your own evil inclinations.

¹³²Posted at your positions against the enemy or in the mosques, awaiting prayers.

Sūrah an-Nisā'¹³³*Bismillāhīr-Raḥmānīr-Raḥeem*

1. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom¹³⁴ you ask one another,¹³⁵ and the wombs.¹³⁶ Indeed Allāh is ever,¹³⁷ over you, an Observer.
2. And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.
3. And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice].
4. And give the women [upon marriage] their [bridal] gifts¹³⁸ graciously.

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّكَّابِ 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﴾

وَأُولَئِكَ الَّذِينَ يَرْتَمُونَ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْأَلْوَابِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ لَّا تَعُولُوا ﴿٣﴾

وَأُولَئِكَ النِّسَاءُ صِدْقَاتِهِنَّ بِحِلَّةٍ فَإِنْ طِبْنَ لَكُمْ

¹³³*An-Nisā'*: The Women.

¹³⁴In whose name.

¹³⁵i.e., request favors and demand rights.

¹³⁶i.e., fear Allāh in regard to relations of kinship.

¹³⁷When used in conjunction with Allāh's attributes, the word "ever" (occurring repeatedly throughout this *sūrah* and elsewhere, such as in *Sūrah al-Aḥzāb*) is quite inadequate in imparting the sense of continuation expressed by the word "*kāna*" in Arabic, which indicates "always was, is, and always will be."

¹³⁸The obligatory bridal gift (*mahr*).

But if they give up willingly to you anything of it, then take it in satisfaction and ease.¹³⁹

5. And do not give the weak-minded your property,¹⁴⁰ which Allāh has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.
6. And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor – let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allāh as Accountant.
7. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share.
8. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of

عَنْ سَيِّئٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿١٣٩﴾

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٤٠﴾

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَن كَانَ عَدِيًّا فَلْيَسْتَعِيفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿١٤١﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّعْرُوفًا ﴿١٤٢﴾

وَإِذَا حَضَرَ الْقَسَمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٤٣﴾

¹³⁹Knowing that it is lawful.

¹⁴⁰Although it is their property, Allāh (*subhānahu wa ta'ālā*) refers to it in the collective sense, reminding us that all wealth is provided by Him for the maintenance of the community as well as of individual members.

it [i.e., the estate] and speak to them words of appropriate kindness.

9. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allāh and speak words of appropriate justice.
10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e., Hellfire].
11. Allāh instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate.¹⁴¹ And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth,¹⁴² after any bequest he [may have] made or debt.¹⁴³ Your parents or your children – you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allāh.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً
ضَعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا
قَوْلًا سَدِيدًا ﴿٩﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا
وَسَيَصْلُونَ وَسْعِيرًا ﴿١٠﴾

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ
حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ
فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبْوَابِهِ لِكُلِّ وَجِدٍ مِمَّنَّمَا
السُّدُسُ وَمَا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ
يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ
وَصِيَّتِ يُوْصِي بِهَا أَوْ دَيْنٍ ؕ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ
لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ
مِّنَ اللَّهِ إِنْ أَلَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

¹⁴¹Literally, "that which he left."

¹⁴²Although the siblings themselves do not inherit in this case.

¹⁴³Based upon prophetic *hadiths*, scholars have ruled that debt takes precedent over a bequest, that a bequest may not include any who inherit by law, and that the total bequest may not be more than one third of one's estate. After the fulfillment of debts and bequests (if any), the remainder of the estate is to be divided according to the ordinances in this *sūrah*.

Indeed, Allāh is ever Knowing and Wise.

12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for them [i.e., the wives] is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third,¹⁴⁴ after any bequest which was made or debt, as long as there is no detriment [caused].¹⁴⁵ [This is] an ordinance from Allāh, and Allāh is Knowing and Forbearing.

وَلَكُمْ نِصْفُ مَا تَرَكَ
 أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ
 وَلَدٌ فَإِنْ كَانَ لَهُنَّ
 وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا
 تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِ
 يَوْصِيَتِ بِهَا أَوْ دَيْنٍ
 وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ
 إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ
 كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
 الثَّمَنُ مِمَّا تَرَكَتُمْ مِنْ
 بَعْدِ وَصِيَّتِ يَوْصِيَتِ
 بِهَا أَوْ دَيْنٍ وَإِنْ كَانَتْ
 رَجُلٌ يُوْرْتُ كَذَلِكِ أَوْ
 أَمْرَأَةٌ وَلَهُ رَأْسُ
 أَوْ أُخْتُ فَلِكُلِّ وَجَدٍ
 مِنْهُمَا السُّدُسُ فَإِنْ
 كَانُوا أَكْثَرَ مِنْ ذَلِكَ
 فَهُمْ شُرَكَاءُ فِي الثُّلُثِ
 مِنْ بَعْدِ وَصِيَّتِ يَوْصِي
 بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ
 وَصِيَّتِ مِنَ اللَّهِ وَاللَّهُ
 عَلِيمٌ حَلِيمٌ ﴿١٢﴾

13. These are the limits [set by] Allāh, and whoever obeys Allāh and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.
14. And whoever disobeys Allāh and His Messenger and transgresses His limits – He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ
 يُطِيعِ اللَّهَ
 وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا
 وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

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

¹⁴⁴These shares are divided equally between males and females.

¹⁴⁵This is a condition for any bequest. If it has been violated by the deceased, his bequest is not to be honored, or it may be adjusted by the executor. See 2:182.

15. Those who commit immorality [i.e., unlawful sexual intercourse] of your women – bring against them four [witnesses] from among you. And if they testify,¹⁴⁶ confine them [i.e., the guilty women] to houses until death takes them or Allāh ordains for them [another] way.¹⁴⁷

وَالَّذِي يَأْتِيكَ مِنَ الْفَاحِشَةِ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَمُوتْنَ أَوْ يَمُوتَ أَوْ يُجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

16. And the two¹⁴⁸ who commit it [i.e., unlawful sexual intercourse] among you – punish [i.e., dishonor] them both. But if they repent and correct themselves, leave them alone. Indeed, Allāh is ever Accepting of repentance and Merciful.

وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَإِذَا هُمَا فَأْذَاهُمَا فَاعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

17. The repentance accepted by Allāh is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise.

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

18. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ وَالَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

19. O you who have believed, it is not lawful for you to inherit women by compulsion.¹⁴⁹ And do not make

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا

¹⁴⁶The witnesses must swear to actually having seen the act taking place.

¹⁴⁷The "other way" (i.e., penalty) was later revealed in 24:2, canceling the ruling in this verse.

¹⁴⁸Scholars differ over whether "the two" refers to two of the same sex (i.e., homosexuals) or those of opposite sexes. In either case, later rulings outlined in the *sunnah* have replaced this one.

¹⁴⁹The deceased man's heirs have no rights of marriage or otherwise over his widow.

difficulties for them in order to take [back] part of what you gave them¹⁵⁰ unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allāh makes therein much good.

20. But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?
21. And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?
22. And do not marry those [women] whom your fathers married, except what has already occurred.¹⁵¹ Indeed, it was an immorality and hateful [to Allāh] and was evil as a way.
23. Prohibited 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 [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no

بِعِضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ
بِفَلْحَسَةٍ مُّبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ فَمَسِيءٌ أَنْ تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ
زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْئًا أَنْتُمْ أَخَذْتُمْ مِنْهَا
وَإِنَّمَا بُحِينَا ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ
إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا
غَلِيظًا ﴿٢١﴾

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّكُمْ كَانُوا
فَاجِسَةً وَمُقْتَسًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَآخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأَخِ وَأُمَّهَاتُكُمُ اللَّاتِي
أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ
وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ
الَّتِي فِي حُجُورِكُمْ مِنَ نِسَائِكُمُ
الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا
دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ

¹⁵⁰At the time of marriage as *mahr*.

¹⁵¹Before Islām. After the ruling was revealed by Allāh, men were required to release those women unlawful to them (e.g., a stepmother, one of two sisters, or any wives over the limit of four). The same obligation applies to one once he has accepted Islām.

sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred.¹⁵² Indeed, Allāh is ever Forgiving and Merciful.

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ
أَصْنَافِكُمْ وَأَنْ تَجْمَعُوا بَيِّنَ
الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ
كَانَ عَفُورًا رَحِيمًا ﴿٣٣﴾

﴿٣٣﴾ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَحْلَلَ لَكُمْ مَا
رَأَى ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ
عَيْرٍ مُسْتَفِيحِينَ ﴿٣٤﴾ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
فَتَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ
عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ
الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾

24. And [also prohibited to you are all] married women except those your right hands possess.¹⁵³ [This is] the decree of Allāh upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation¹⁵⁴ as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allāh is ever Knowing and Wise.

25. And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allāh is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation [i.e., mahr] according to what is acceptable. [They should be] chaste, neither [of] those who commit

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ
أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ
أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ
فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ
أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ عَيْرٍ
مُسْتَفِيحَاتٍ وَلَا مُنْخِذَاتٍ أَخْدَانٍ فَإِذَا
أُحْصِنَ فَإِنَّ تَيْنَكُمْ بَدَحَشَرَةً فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَدَابِ ذَلِكَ

¹⁵²See previous footnote.

¹⁵³i.e., slaves or war captives who had polytheist husbands.

¹⁵⁴The *mahr*, a specified gift to the bride required of the man upon marriage.

unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears affliction [i.e., sin], but to be patient is better for you. And Allāh is Forgiving and Merciful.

26. Allāh wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allāh is Knowing and Wise.
27. Allāh wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.
28. And Allāh wants to lighten for you [your difficulties]; and mankind was created weak.
29. O you who have believed, do not consume one another's wealth unjustly¹⁵⁵ but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful.
30. And whoever does that in aggression and injustice – then We will drive him into a Fire. And that, for Allāh, is [always] easy.
31. If you avoid the major sins which you are forbidden, We will remove

¹⁵⁵i.e., unlawfully or under false pretense.

لِمَنْ حَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا
خَيْرٌ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٧﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ
الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٨﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ
الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يَمِيلُوا مِيلًا
عَظِيمًا ﴿١٩﴾

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وِجْدَانَهُ
صَوِيفًا ﴿٢٠﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا
أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلاَّ أَنْ
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا
تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا ﴿٢١﴾

وَمَنْ فَعَلَ ذَلِكَ عُدُوْنَا وَظَلَمْنَا فَسَوْفَ
نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٢٢﴾

إِنْ تَحْتَسِبُوا كَثِيرًا مِمَّا نُهَوْنَ عَنْهُ نَكْفُرْ

from you your lesser sins and admit you to a noble entrance [into Paradise].

32. And do not wish for that by which Allāh has made some of you exceed others. For men is a share of what they have earned, and for women is a share of¹⁵⁶ what they have earned. And ask Allāh of His bounty. Indeed Allāh is ever, of all things, Knowing.

33. And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] – give them their share.¹⁵⁷ Indeed Allāh is ever, over all things, a Witness.

34. Men are in charge of women¹⁵⁸ by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard.¹⁵⁹ But those [wives] from whom you fear arrogance – [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them.¹⁶⁰ But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.

35. And if you fear dissension between the two, send an arbitrator from

عَنْكُمْ سَفَايَكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿١٦١﴾

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ يُكَلِّمُ شَوْءٍ عَلِيمًا ﴿١٦٢﴾

وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَتَأْتُوهُمْ نَصِيْبُهُمْ إِنْ اللَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿١٦٣﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالضَّالِّصَّاحِدُ قَنْبَرٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَامْتَرِيهُنَّ فَإِنْ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنْ اللَّهُ كَانَ عَلِيمًا كَرِيمًا ﴿١٦٤﴾

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا

¹⁵⁶This may refer to shares of inheritance, wages and reward in the Hereafter.

¹⁵⁷By bequest, as only those relatives mentioned in verses 11 and 12 inherit fixed shares.

¹⁵⁸This applies primarily to the husband-wife relationship.

¹⁵⁹i.e., their husbands' property and their own chastity.

¹⁶⁰As a last resort. It is unlawful to strike the face or to cause bodily injury.

his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Acquainted [with all things].

36. Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side,¹⁶¹ the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful,
37. Who are stingy and enjoin upon [other] people stinginess and conceal what Allāh has given them of His bounty – and We have prepared for the disbelievers a humiliating punishment –
38. And [also] those who spend of their wealth to be seen by the people and believe not in Allāh nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion.
39. And what [harm would come] upon them if they believed in Allāh and the Last Day and spent out of what Allāh provided for them? And Allāh is ever, about them, Knowing.
40. Indeed, Allāh does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

مِّنْ أَهْلِيهِ وَحَكَمًا مِّنْ أَهْلَيْهَا إِن يُرِيدَ
إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٣٦﴾

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَيَالْيَوْمَ الَّذِينَ إِحْسَنَّا وَبِذَى الْقُرْبَى وَالْيَتَامَى
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ
الْأَجْنَبِ وَالصَّاحِبِ بِالْجَنبِ وَالْإِن
السَّيْلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا
يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٧﴾

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

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

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ
عَلِيمًا ﴿٤٠﴾

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً
يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤١﴾

¹⁶¹i.e., those whose acquaintance you have made. Also interpreted as the wife.

41. So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness?
42. That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allāh a [single] statement.
43. O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying¹⁶² or in a state of janābah,¹⁶³ except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving.
44. Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?
45. And Allāh is most knowing of your enemies; and sufficient is Allāh as an ally, and sufficient is Allāh as a helper.
46. Among the Jews are those who distort words from their [proper]

كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

يَوْمَ يَذُودُ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ
لَوْ سَأَلُوا يَوْمَئِذٍ عَنِ النَّارِ لَا يُكْتَبُونَ اللَّهُ
حَدِيثًا ﴿٤٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا
جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ
مِّنْكُمْ مِنَ الْمَضَايِعِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بُرُوجُوهُمْ وَأَيِّدِيهِمْ إِنَّ اللَّهَ كَانَ عَفُورًا
عَافُوا ﴿٤٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا
السَّبِيلَ ﴿٤٤﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ
بِاللَّهِ نَصِيرًا ﴿٤٥﴾

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن

¹⁶²The use of intoxicants was later prohibited completely. See 5:90-91.

¹⁶³Literally, "distance." The state of one under obligation to perform *ghusl* (a complete bath) due to having had sexual intercourse or ejaculation.

places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rā'inā,"¹⁶⁴ twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allāh has cursed them for their disbelief, so they believe not, except for a few.¹⁶⁵

47. O you who were given the Scripture, believe in what We have sent down [to Muḥammad (ﷺ)], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers.¹⁶⁶ And ever is the matter [i.e., decree] of Allāh accomplished.
48. Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.
49. Have you not seen those who claim themselves to be pure? Rather, Allāh purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].
50. Look how they invent about Allāh untruth, and sufficient is that as a manifest sin.

مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ
عَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي
الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ
وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَعَنَهُمُ
اللَّهُ يَكْفُرُهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٦٦﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطَّحَ
وُجُوهَهَا فَنَرُدَّهَا عَلَيْهِمْ آدِبَارَهَا أَوْ نَلْعَنَهُمْ كَمَا
لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا ﴿١٦٧﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ
إِنَّمَا عَظِيمًا ﴿١٦٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ يُرَىٰ
مَنْ يَشَاءُ وَلَا يَظْلُمُونَ فِتْنِيًّا ﴿١٦٩﴾

أَنْظُرْ كَيْفَ يَقْدِرُونَ عَلَى اللَّهِ الْكَيْدَ وَكَفَىٰ بِهِ
إِنَّمَا مَبِينًا ﴿١٧٠﴾

¹⁶⁴See footnote to 2:104.

¹⁶⁵Or "except with little belief."

¹⁶⁶See 7:163-166.

51. Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and ṭāghūt [false objects of worship] and say about the disbelievers, "These are better guided than the believers as to the way"?

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ
الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

52. Those are the ones whom Allāh has cursed; and he whom Allāh curses – never will you find for him a helper.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن
نَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

53. Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلِكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ
نَصِيرًا ﴿٥٣﴾

54. Or do they envy people for what Allāh has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom¹⁶⁷ and conferred upon them a great kingdom.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَيْنَهُمُ اللَّهُ مِن
فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَءَاتَيْنَهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾

55. And some among them believed in it,¹⁶⁸ and some among them were averse to it. And sufficient is Hell as a blaze.

فِيهِمْ مَّن ءَامَنَ بِهِ وَمِنهُم مَّن صَدَّ عَنْهُ وَكَفَىٰ
بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

56. Indeed, those who disbelieve in Our verses – We will drive them into a fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allāh is ever Exalted in Might and Wise.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّبُهُمْ نَارًا
كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا أُخْرَىٰ
لِيَذُوقُوا الْعَذَابَ إِنَّكَ اللَّهُ كَانَ عَرِيفًا
حَكِيمًا ﴿٥٦﴾

57. But those who believe and do righteous deeds – We will admit

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

¹⁶⁷Prophetic teachings.

¹⁶⁸In what was given to them. Also interpreted as "in him," i.e., Muḥammad (ﷺ).

them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِفِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

58. Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allāh instructs you. Indeed, Allāh is ever Hearing and Seeing.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ
أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْمَعْلُومِ إِنَّ اللَّهَ نَبِئًا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا ﴿٥٨﴾

59. O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

60. Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to ṭāghūt,¹⁶⁹ while they were commanded to reject it; and Satan wishes to lead them far astray.

أَلَمْ تَرَ إِلَى الَّذِينَ رَعِمُوا أَنَّهُمْ ءَامَنُوا
بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَّحَكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلِيلًا بَعِيدًا ﴿٦٠﴾

61. And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ
وَإِلَى الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ
عَنْكَ صُدُودًا ﴿٦١﴾

62. So how [will it be] when disaster strikes them because of what their hands have put forth and then they

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءَهُمْ مِنَ اللَّهِ
يَحْلِفُونَ بِاللَّهِ

¹⁶⁹False objects of worship or those transgressors who usurp the divine right of government.

come to you swearing by Allāh, "We intended nothing but good conduct and accommodation."

63. Those are the ones of whom Allāh knows what is in their hearts, so turn away from them¹⁷⁰ but admonish them and speak to them a far-reaching [i.e., effective] word.

إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿١٧٠﴾

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٧١﴾

64. And We did not send any messenger except to be obeyed by permission of Allāh. And if, when they wronged themselves, they had come to you, [O Muḥammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of repentance and Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٧٢﴾

65. But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكُمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿١٧٣﴾

66. And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِهِمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ حَرَجًا لَهُمْ وَأَشَدَّ تَلِييَاتًا ﴿١٧٤﴾

67. And then We would have given them from Us a great reward.

وَإِذَا لَا تَجِدُهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿١٧٥﴾

¹⁷⁰i.e., use not violence against them.

68. And We would have guided them to a straight path.
69. And whoever obeys Allāh and the Messenger – those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.
70. That is the bounty from Allāh, and sufficient is Allāh as Knower.
71. O you who have believed, take your precaution and [either] go forth in companies or go forth all together.
72. And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allāh has favored me in that I was not present with them."
73. But if bounty comes to you from Allāh, he will surely say, as if [i.e., showing that] there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment."¹⁷¹
74. So let those fight in the cause of Allāh who sell the life of this world for the Hereafter. And he who fights in the cause of Allāh and is killed or achieves victory – We will bestow upon him a great reward.
75. And what is [the matter] with you that you fight not in the cause of

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﴾

يَتَأْتِيَ الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا فِئَاتٍ أَوْ انْفِرُوا جَمِيعًا ﴿٧١﴾

وَلَٰئِنْ سَأَلْتُمْ لَنْ يُبَاتِلَ ۚ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَعَهُمْ شَهِيدًا ﴿٧٢﴾

وَلَٰئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولُنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُم مَّوَدَّةٌ بَلَىٰ بَلَىٰ كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

﴿٧٤﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٥﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

¹⁷¹The spoils of war. Although having pretended to befriend the believers in support of Allāh's religion, the hypocrite will not be willing to fight except for material gain.

Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"

وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ
الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلِهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٦٦﴾

76. Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṣāghūt.¹⁷² So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ
ضَعِيفًا ﴿٦٧﴾

77. Have you not seen those who were told, "Restrain your hands [from fighting]¹⁷³ and establish prayer and give zakāh"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كَفُّوا أَيْدِيَكُمْ وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ فَالَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ
أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ
لَوْلَا أَخَّرْنَا إِلَىٰ أٰبِلٍ قَرِيبٍ قُلْ مَتَّعَ الدُّنْيَا
قِيلَ وَالْآٰخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ
فَنِيلاً ﴿٦٨﴾

78. Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allāh"; and if evil befalls them, they say,¹⁷⁴ "This is from you." Say, "All [things] are

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ 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 هَٰؤُلَاءِ
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٦٩﴾

¹⁷²See footnote to 4:60.

¹⁷³Before permission was given by Allāh.

¹⁷⁴Addressing the Prophet (ﷺ).

from Allāh." So what is [the matter] with those people that they can hardly understand any statement?

79. What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself.¹⁷⁵ And We have sent you, [O Muḥammad], to the people as a messenger, and sufficient is Allāh as Witness.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. He who obeys the Messenger has obeyed Allāh; but those who turn away – We have not sent you over them as a guardian.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allāh records what they plan by night. So leave them alone and rely upon Allāh. And sufficient is Allāh as Disposer of affairs.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Then do they not reflect upon the Qur'an?¹⁷⁶ If it had been from [any] other than Allāh, they would have found within it much contradiction.

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَشِيطُونَ بِهِ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

¹⁷⁵As a result of your mistakes or sins.

¹⁷⁶i.e., its meanings and its objective.

have known about it. And if not for the favor of Allāh upon you and His mercy, you would have followed Satan, except for a few.

84. So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment.¹⁷⁷

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ
وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ
تَنْكِيلًا ﴿٨٤﴾

85. Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause will have a portion [i.e., burden] therefrom. And ever is Allāh, over all things, a Keeper.¹⁷⁸

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ
مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ
مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا ﴿٨٥﴾

86. And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed Allāh is ever, over all things, an Accountant.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ
رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

87. Allāh – there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allāh in statement.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ يُجَمِّعُكُمْ إِلَى يَوْمِ
الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ
حَدِيثًا ﴿٨٧﴾

88. What is [the matter] with you [that you are] two groups concerning the hypocrites,¹⁷⁹ while Allāh has

﴿ مَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٌ وَاللَّهُ
أَرْكَسُهُمْ بِمَا كَسَبُوا أْتَرِيدُونَ أَنْ تَهْتَدُوا مَنْ

¹⁷⁷Allāh is able to defeat them in such a way as to deter others from attempting anything similar.

¹⁷⁸providing, protecting, witnessing, keeping precise records and capable of recompense.

¹⁷⁹i.e., divided between two viewpoints – whether or not they should be fought and killed.

made them fall back [into error and disbelief] for what they earned.¹⁸⁰ Do you wish to guide those whom Allāh has sent astray? And he whom Allāh sends astray – never will you find for him a way [of guidance].¹⁸¹

89. They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allāh. But if they turn away [i.e., refuse], then seize them and kill them wherever you find them and take not from among them any ally or helper,

90. Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allāh had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them.

91. You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you

أَصَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٩﴾

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ هَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَلَا نَصِيرًا ﴿٩٠﴾

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءَتْكُمْ حَصْرًا صُدُّوهُمْ أَن يَقْتُلُوكُمْ أَوْ يَقْبَلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَبْتُمُوكُمْ فَإِن ائْتَرْتُمُوكُمْ فَلَمَّ يَقْتُلُوكُمْ وَالْقَوَّاءَ إِلَيْكُمْ أَلَسَلَّمْتُ فَمَا جَعَلَ اللَّهُ لَكُم عَلَيْهِمْ سَبِيلًا ﴿٩١﴾

سَتَجِدُونَ الْآخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَىٰ الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِن لَّمْ يَئْتَرُوا لَكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلْتُمُوهُمْ وَأُولَئِكَ

¹⁸⁰As the result of their disobedience and disloyalty.

¹⁸¹Allāh (*subhānahu wa ta'ālā*) leaves or sends astray those who choose to reject His guidance.

peace or restrain their hands, then seize them and kill them wherever you overtake them. And those – We have made for you against them a clear authorization.

جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿١١﴾

92. And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer – then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty – then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] – then [instead], a fast for two months consecutively,¹⁸² [seeking] acceptance of repentance from Allāh.¹⁸³ And Allāh is ever Knowing and Wise.

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَقْتُلَ مُؤْمِنًا اِلَّا اَخْطَا وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ اِلَىٰ اَهْلِيْهِ اِلَّا اَنْ يَصَدَّقُوْا اِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَاِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ اِلَىٰ اَهْلِيْهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُّتَتَابِعَيْنِ تَوْبَةً مِّنَ اللّٰهِ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١١﴾

93. But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَاَلَعَنَهُ وَاَعَدَّ لَهُ عَذَابًا عَظِيْمًا ﴿١٢﴾

94. O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate; and do not

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا ضَرَبْتُمْ فِي سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُولُوْا لِمَنْ اَلْفَحْ اِلَيْكُمْ

¹⁸²Uninterrupted except when there is an Islāmically valid reason, as in Ramadhān.

¹⁸³An accidental death usually results from some degree of negligence or error for which the believer feels the need to repent.

say to one who gives you [a greeting of] peace, "You are not a believer,"¹⁸⁴ aspiring for the goods of worldly life; for with Allāh are many acquisitions. You [yourselves] were like that before; then Allāh conferred His favor [i.e., guidance] upon you, so investigate. Indeed Allāh is ever, with what you do, Acquainted.

الَسَلَّم لَسَتْ مُؤْمِنًا تَبْتَعُونَ عَرَضَ
الْحَيَوٰةِ الدُّنْيَا فَوَيْدَ اللّٰهِ مَعَالِمُ
كَثِيْرَةٌ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ
فَمَنْ لَّيَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا اِنَّ اللّٰهَ
كَانَ بِمَا تَعْمَلُوْنَ حٰصِيْرًا ﴿١٨٤﴾

95. Not equal are those believers remaining [at home] – other than the disabled – and the mujāhideen, [who strive and fight] in the cause of Allāh with their wealth and their lives. Allāh has preferred the mujāhideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allāh has promised the best [reward]. But Allāh has preferred the mujāhideen over those who remain [behind] with a great reward –

لَا يَسْتَوِي الْقَاعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ عِيْرَ اُولٰٓئِ
الَّذِيْنَ وَالَّجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ فَوَضَّلَ اللّٰهُ الْمُجَاهِدِيْنَ بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ عَلٰى الْقَاعِدِيْنَ دَرَجَةً وَّكَلَّا وَعَدَّ اللّٰهُ
اَلْحَسْبُ وَّفَضَّلَ اللّٰهُ الْمُجَاهِدِيْنَ عَلٰى الْقَاعِدِيْنَ اَجْرًا
عَظِيْمًا ﴿١٩٥﴾

96. Degrees [of high position] from Him and forgiveness and mercy. And Allāh is ever Forgiving and Merciful.

دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَّكَانَ اللّٰهُ غَفُوْرًا
رَّحِيْمًا ﴿١٩٦﴾

97. Indeed, those whom the angels take [in death] while wronging themselves¹⁸⁵ – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the

اِنَّ الَّذِيْنَ تُوْفُّوْهُمْ الْمَلَائِكَةُ ظٰلِمِيْنَ اَنْفُسِهِمْ قَالُوْا
فِيْمَ كُنْتُمْ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ قَالُوْا
اَلَمْ تَكُنْ اَرْضَ اللّٰهِ وَاَسْبَعَةً فَنُهَاجِرُوْا فِيْهَا فَاَوْلٰئِكَ
مَّا وُكِّلُوْهُمْ جَهَنَّمَ وَّسَاءَتْ مَصِيْرًا ﴿١٩٧﴾

¹⁸⁴Do not assume that he pretends Islām merely in order to save himself, for he may be sincere in faith.

¹⁸⁵By preferring to remain among the disbelievers, although they have the means to emigrate, in an environment where a Muslim is unable to practice his religion freely.

earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination.

98. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way¹⁸⁶ –

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوَالِدِينَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا ﴿١٥٦﴾

99. For those it is expected that Allāh will pardon them, and Allāh is ever Pardoning and Forgiving.

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ
عَفُوًّا غَفُورًا ﴿١٥٧﴾

100. And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him – his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful.

﴿١٥٨﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا
إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ
عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٩﴾

101. And when you travel throughout the land, there is no blame upon you for shortening the prayer,¹⁸⁷ [especially] if you fear that those who disbelieve may disrupt [or attack] you.¹⁸⁸ Indeed, the disbelievers are ever to you a clear enemy.

وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ
كَفَرُوا إِنَّ الْكُفْرَانَ كَانُوا كَعْدُوًّا مُبِينًا ﴿١٦٠﴾

102. And when you [i.e., the commander of an army] are among them and lead them in prayer,¹⁸⁹ let a group of them stand [in prayer] with you and let them carry their arms. And

وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةٌ مِنْتَهُمْ مَعَكَ وَلْيَأْخُذُوا
أَسْلِحَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ

¹⁸⁶They are prevented by circumstances beyond their control.

¹⁸⁷The four *rak'ah* prayers are shortened to two *rak'ahs*.

¹⁸⁸The example of the Prophet (ﷺ) and his companions illustrates that fear is not a condition for this allowance, merely travel.

¹⁸⁹At times of fear on the battleground.

when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allāh has prepared for the disbelievers a humiliating punishment.

103. And when you have completed the prayer, remember Allāh standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.
104. And do not weaken in pursuit of the enemy. If you should be suffering – so are they suffering as you are suffering, but you expect from Allāh that which they expect not. And Allāh is ever Knowing and Wise.
105. Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate.
106. And seek forgiveness of Allāh. Indeed, Allāh is ever Forgiving and Merciful.

وَرَأَيْكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَقَفَلُوا عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَجَدَّةً وَلَا جِصَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٣﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ فِيكُمْ وَفَعُولًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٤﴾

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَلِلَّهِمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۗ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ الَّذِينَ بَيْنَ أَيْدِيكَ اللَّهُ وَلَا تُكُنَ لِلْخَائِبِينَ حَصِيمًا ﴿١٠٦﴾

وَأَسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

107. And do not argue on behalf of those who deceive themselves. Indeed, Allāh loves not one who is a habitually sinful deceiver.
108. They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allāh, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allāh, of what they do, encompassing.
109. Here you are – those who argue on their behalf in [this] worldly life – but who will argue with Allāh for them on the Day of Resurrection, or who will [then] be their representative?
110. And whoever does a wrong or wrongs himself but then seeks forgiveness of Allāh will find Allāh Forgiving and Merciful.
111. And whoever earns [i.e., commits] a sin only earns it against himself. And Allāh is ever Knowing and Wise.
112. But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.
113. And if it was not for the favor of Allāh upon you, [O Muḥammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allāh has revealed to you the Book and

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَفُونَ أَنفُسَهُمْ إِنَّ
اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِن
اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ
الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

هَآأَنْتُمْ هَآؤَآءٌ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ
الدُّنْيَا فَمَن يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَامَةِ أَمْ مَن يَكُونُ عَلَيْهِمْ وَكِيلاً ﴿١٠٩﴾

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرُوهُ بَرِيئًا
فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَمَّتْ
طَآئِفَةٌ مِّنْهُمْ أَن يَضِلُّوكَ وَمَا
يُضِلُّوكَ إِلَّا أَنفُسُهُمْ وَمَا يَضُرُّوكَ بَلْ
سَبَّوْاْ وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ

wisdom and has taught you that which you did not know. And ever has the favor of Allāh upon you been great.

114. No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allāh – then We are going to give him a great reward.

115. And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken¹⁹⁰ and drive him into Hell, and evil it is as a destination.

116. Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly gone far astray.

117. They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan,

118. Whom Allāh has cursed. For he had said, "I will surely take from among Your servants a specific portion.

119. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they

¹⁹⁰i.e., make him responsible for his choice.

اللَّهُ عَلَيْكَ عَظِيمًا ﴿١١٤﴾

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

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ
الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا
تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا عَظِيمًا ﴿١١٧﴾

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ
يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٨﴾

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَفْرُوضًا ﴿١١٩﴾

وَأَضَلَّنَهُمْ وَأَلَمَّيْنَهُمْ وَأَلَمَّ رِزْقَهُمْ
فَلَيَبْتَغِينَ عَاذَاتِ الْأَنْعَامِ وَالْآمْرِئِهِمْ

will slit the ears of cattle, and I will command them so they will change the creation of Allāh." And whoever takes Satan as an ally instead of Allāh has certainly sustained a clear loss.

فَلْيَعْبُدُوا خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

120. He [i.e., Satan] promises them and arouses desire in them. But Satan does not promise them except delusion.

يَعِدُّهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُّهُمُ الشَّيْطَانُ
إِلَّا غُرُورًا ﴿١٢٠﴾

121. The refuge of those will be Hell, and they will not find from it an escape.

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
مَخْرَجًا ﴿١٢١﴾

122. But the ones who believe and do righteous deeds – We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allāh, [which is] truth, and who is more truthful than Allāh in statement.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

123. It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allāh a protector or a helper.

لَيْسَ بِأَمَانِيَّتِكُمْ وَلَا أَمَانِيَّ أَهْلِ
الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا
يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

124. And whoever does righteous deeds, whether male or female, while being a believer – those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِمَّنْ
ذَكَرَ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يظْلَمُونَ نَبْرًا ﴿١٢٤﴾

125. And who is better in religion than one who submits himself to Allāh while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allāh took Abraham as an intimate friend.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

126. And to Allāh belongs whatever is in the heavens and whatever is on the earth. And ever is Allāh, of all things, encompassing.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

127. And they request from you, [O Muḥammad], a [legal] ruling concerning women. Say, "Allāh gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them¹⁹¹ – and [yet] you desire to marry them – and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good – indeed, Allāh is ever Knowing of it.

وَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي
يَتَنَىٰ النِّسَاءَ الَّتِي لَا تُوَفُّوهُنَّ مَا كُتِبَ
لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضْمِينَ مِنَ الْوَالِدَانِ وَأَنْ
تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

128. And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them – and settlement is best. And present in [human] souls is stinginess.¹⁹² But if you do good and fear Allāh – then indeed Allāh is ever, with what you do, Acquainted.

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصَلِّحَا
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
الْأَنفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

129. And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging.¹⁹³ And if you amend [your affairs] and fear Allāh – then

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُنَّ كَالْمَعْلُوقَاتِ وَإِنْ تَصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾

¹⁹¹ i.e., their rights, in general, and their *mahr*, specifically.

¹⁹² i.e., holding on to self-interests.

¹⁹³ Neither divorced nor enjoying the rights of marriage.

indeed, Allāh is ever Forgiving and Merciful.

130. But if they separate [by divorce], Allāh will enrich each [of them] from His abundance. And ever is Allāh Encompassing and Wise.

وَأَن يَفْرَقَا يُغْنِ اللَّهُ كُلًّا مِن سَعَتِهِ
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

131. And to Allāh belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allāh. But if you disbelieve – then to Allāh belongs whatever is in the heavens and whatever is on the earth. And ever is Allāh Free of need and Praiseworthy.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَأَيَّاكُمْ أَن اتَّقُوا اللَّهَ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا
حَمِيدًا ﴿١٣١﴾

132. And to Allāh belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ
وَكَيْلًا ﴿١٣٢﴾

133. If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allāh competent to do that.

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا ﴿١٣٣﴾

134. Whoever desires the reward of this world – then with Allāh is the reward of this world and the Hereafter. And ever is Allāh Hearing and Seeing.

مَن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ
الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

135. O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both.¹⁹⁴ So follow not [personal]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
أَوْلَىٰ بِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن
تَلَوُا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ

¹⁹⁴i.e., more knowledgeable of their best interests. Therefore, adhere to what He has enjoined upon you and testify honestly.

inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, with what you do, Acquainted.

136. O you who have believed, believe¹⁹⁵ in Allāh and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allāh, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

137. Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief – never will Allāh forgive them, nor will He guide them to a way.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ
كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

138. Give tidings to the hypocrites that there is for them a painful punishment –

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

139. Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allāh entirely.¹⁹⁶

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ أَيْبَغُونَ عَنْدهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ
لِلَّهِ جَمِيعًا ﴿١٣٩﴾

140. And it has already come down to you in the Book [i.e., the Qur'ān] that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ
ءَايَاتَ اللَّهِ فَكُفِّرُوا وَنَسُوا بِهَا فَلَا تَتَّخِذُوا
مَعَهُمْ حَتَّىٰ يَخْرُجُوا فِي حَدِيثٍ غَيْرِهِ ؕ وَإِذَا كُنْتُمْ
مَعَهُمْ إِنْ ءَاتَىٰ اللَّهُ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي
جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

¹⁹⁵i.e., renew, confirm and adhere to your belief.

¹⁹⁶Being the source of all power and honor, Allāh grants them to whom He wills.

would then be like them.¹⁹⁷ Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together –

141. Those who wait [and watch] you. Then if you gain a victory from Allāh, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allāh will judge between [all of] you on the Day of Resurrection, and never will Allāh give the disbelievers over the believers a way [to overcome them].¹⁹⁸

الَّذِينَ يَرْتَابُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنْ
اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ
وَنَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ
لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

142. Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allāh except a little,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ بَرَاءَةٍ
وَالنَّاسُ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

143. Wavering between them, [belonging] neither to these [i.e., the believers] nor to those [i.e., the disbelievers]. And whoever Allāh leaves astray – never will you find for him a way.

مُذَبِّحِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ
هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ
سَبِيلًا ﴿١٤٣﴾

144. O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allāh against yourselves a clear case?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَن
يَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٤٤﴾

145. Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper –

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

¹⁹⁷In this world, by participation in their blasphemy, and in the next, where you will share their punishment.

¹⁹⁸In the Hereafter, but possibly in this world as well.

146. Except for those who repent, correct themselves, hold fast to Allāh, and are sincere in their religion for Allāh, for those will be with the believers. And Allāh is going to give the believers a great reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. What would Allāh do with [i.e., gain from] your punishment if you are grateful and believe? And ever is Allāh Appreciative and Knowing.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾



148. Allāh does not like the public mention of evil except by one who has been wronged. And ever is Allāh Hearing and Knowing.

لَا يَحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّينَ الْقَوْلِ إِلَّا
مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

149. If [instead] you show [some] good or conceal it or pardon an offense – indeed, Allāh is ever Pardoning and Competent.¹⁹⁹

إِنْ تُبْدُوا خَيْرًا أَرْتَحِفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿١٤٩﴾

150. Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between –

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ
بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ
سَبِيلًا ﴿١٥٠﴾

151. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

152. But they who believe in Allāh and His messengers and do not discriminate between any of them – to those He is going to give their rewards. And ever is Allāh Forgiving and Merciful.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ
وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٥٢﴾

¹⁹⁹Allāh is always able to exact retribution, although He pardons out of His grace.

153. The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allāh outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ
ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ
الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا
لَمُوسَىٰ سُلْطٰنًا مُّبِينًا ﴿١٥٣﴾

154. And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly"; and We said to them, "Do not transgress on the sabbath"; and We took from them a solemn covenant.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ
ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي
السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. And [We cursed them]²⁰⁰ for their breaking of the covenant and their disbelief in the signs of Allāh and their killing of the prophets without right and their saying, "Our hearts are wrapped" [i.e., sealed against reception]. Rather, Allāh has sealed them because of their disbelief, so they believe not, except for a few.²⁰¹

فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَكَفَرُوا بآيَاتِ اللَّهِ
وَقَتَلُوا الْأَنْبِيَاءَ بَغْيًا حَقًّا وَقَوْلِهِمْ قُلُوبُنَا
غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

156. And [We cursed them] for their disbelief and their saying against Mary a great slander,²⁰²

وَيَكْفُرُوا بِقَوْلِهِمْ عَلَىٰ مَرْيَمَ بِهَتَّانَا
عَظِيمًا ﴿١٥٦﴾

157. And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allāh." And they did not kill him,

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن سُبُّهُ
لَهُمْ وَإِنَّ الَّذِينَ ائْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ

²⁰⁰Another interpretation is "And [We made certain good foods unlawful to them]," based upon verse 160.

²⁰¹Or "except with little belief."

²⁰²When they accused her of fornication.

nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.²⁰³

بِهِ مِنْ عِلْمِ إِلَّا نِبَاعَ الظَّنِّ وَمَا قَتَلُوهُ
يَقِينًا ﴿١٥٨﴾

158. Rather, Allāh raised him to Himself. And ever is Allāh Exalted in Might and Wise.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٩﴾

159. And there is none from the People of the Scripture but that he will surely believe in him [i.e., Jesus] before his death.²⁰⁴ And on the Day of Resurrection he will be against them a witness.

وَلَنْ يَنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ
مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٦٠﴾

160. For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allāh many [people],

فَيُظَاهِرُونَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ
كَثِيرًا ﴿١٦١﴾

161. And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

وَأَخَذُوا الرِّبَا وَقَدْ نُهِوا عَنْهُ وَأُكْلِهِمْ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا ﴿١٦٢﴾

162. But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muḥammad], and what was revealed before you. And the

لَنْ يَكُنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَالْمُؤْمِنِينَ الصَّلَاةَ وَالْمَوْتَدُونَ الرَّكْعَةَ

²⁰³Another meaning is "And they did not kill him, being certain [of his identity]," i.e., they killed another assuming it was Jesus (upon whom be peace).

²⁰⁴One interpretation is that "his death" refers to that of Jesus after his return to earth. Or it can mean "the death of every individual from among the People of the Scripture."

establishers of prayer [especially] and the givers of zakāh and the believers in Allāh and the Last Day – those We will give a great reward.

163. Indeed, We have revealed to you, [O Muḥammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants,²⁰⁵ Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].
164. And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allāh spoke to Moses with [direct] speech.
165. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allāh after the messengers. And ever is Allāh Exalted in Might and Wise.
166. But Allāh bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allāh as Witness.
167. Indeed, those who disbelieve and avert [people] from the way of Allāh have certainly gone far astray.
168. Indeed, those who disbelieve and commit wrong [or injustice] – never

وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَؤْتِيكَ سَنُؤِيهِمْ
أَجْرًا عَظِيمًا ﴿١٦٣﴾

﴿١٦٣﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوسُفَ
وَهَارُونَ وَسُلَيْمَانَ وَإِنَّا نَادَى دَاوُدَ نُبُورًا ﴿١٦٤﴾

وَرَسُولًا فَدَقَّصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرَسُولًا لَمْ نَقْصِصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ
مُوسَى تَكْلِيمًا ﴿١٦٥﴾

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿١٦٦﴾

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
يَعْلَمُهُ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ
شَهِيدًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ قَدْ
ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٨﴾

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ

²⁰⁵ *Al-Asbāʿ*. See footnote to 2:136.

will Allāh forgive them, nor will He guide them to a path,

169. Except the path of Hell; they will abide therein forever. And that, for Allāh, is [always] easy.

170. O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve – then indeed, to Allāh belongs whatever is in the heavens and earth. And ever is Allāh Knowing and Wise.

171. O People of the Scripture, do not commit excess in your religion²⁰⁶ or say about Allāh except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allāh and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allāh and His messengers. And do not say, "Three"; desist – it is better for you. Indeed, Allāh is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allāh as Disposer of affairs.

172. Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant – He will gather them to Himself all together.

لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٩﴾

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلَّمْتُهُ: أَلْقِنَهَا إِلَيَّ مَرْيَمُ وَدُوخٌ مِّنْهُ فَأَمَّا إِلَى اللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَجِدُّ سُبْحَانَهُ أَن يَكُونَ لَمْ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكُنْ لِلَّهِ وَكِيلًا ﴿١٧٢﴾

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَن عِبَادَتِيهِ وَيَسْتَكْبِرْ فَسَجَحْتُهُمْ إِلَيَّ جَمِيعًا ﴿١٧٣﴾

²⁰⁶Such as attributing divine qualities to certain creations of Allāh or revering them excessively.

173. And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allāh any protector or helper.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ
مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.²⁰⁷

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُم نُورًا مُّبِينًا ﴿١٧٤﴾

175. So those who believe in Allāh and hold fast to Him – He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ
فَسُدِّدْنَاهُم فِي رَحْمَةِ رَبِّنَا وَقَضَلْنَا رِجْلَهُم
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٥﴾

176. They request from you a [legal] ruling. Say, "Allāh gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allāh makes clear to you [His law], lest you go astray. And Allāh is Knowing of all things.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكُلَّةِ
إِنِ امْرَأَةٌ هَلَكَتْ لِبَنِّ لَمْ يَلِدْ وَلَهُ أُوْخْتٌ فَلَهَا
نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَهَا
وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ
وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ
حِظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا
وَاللَّهُ يَكْتُلُ سَنَىٰ عَلِيمٌ ﴿١٧٦﴾

²⁰⁷Showing the truth (i.e., the Qur'ān).

Sūrah al-Mā'idah²⁰⁸*Bismillāhir-Raḥmānir-Raḥeem*

1. O you who have believed, fulfill [all] contracts.²⁰⁹ Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'ān] – hunting not being permitted while you are in the state of iḥrām.²¹⁰ Indeed, Allāh ordains what He intends.
2. O you who have believed, do not violate the rites of Allāh or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of iḥrām, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Ḥarām lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty.
3. Prohibited to you are dead animals,²¹¹ blood, the flesh of swine, and that which has been dedicated to other than Allāh, and [those animals] killed by strangling

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَوْفُوْا بِالْعُقُوْبِ ۗ اُجِلَتْ لَكُمْ بِرِسْمَةِ الْاَنْعَامِ ۗ اِلَّا مَا يَتَلَوْنَ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ ۗ وَاَنْتُمْ حُرْمٌ ۗ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ﴿۱﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَحِلُّوْا سَعْيَرَ اللّٰهِ وَلَا اَشْهَرَ الْحَرَامِ وَلَا الْاَهْدَى وَلَا الْاَقْتِيْدَ وَلَا ءَاتِيْنَ الْبَيْتِ الْحَرَامِ يَنْتَفِعُوْنَ فَضْلًا مِنْ رَّبِّيْهِمْ وَرِضْوَانًا ۗ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا وَلَا يَجْرِمَنَّكُمْ شَتَاۗءٌ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۗ وَتَوَاوَلُوْا عَلٰى الْاِيْمِ وَالنَّفُوْثِ وَلَا تَوَاوَلُوْا عَلٰى الْاِيْمِ وَالْمُدْرِيْنَ ۗ وَاَتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ سَدِيْدُ الْعِقَابِ ﴿۲﴾

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةَ وَالدَّمُ وَبَشْرَ الْخِزْيِرِ وَمَا اٰهَلٌ لِغَيْرِ اللّٰهِ يَدِهٖ ۗ وَالْمَنْخَبِقَةُ وَالْمَوْفُوْدَةُ ۗ وَالْمَرْدِيَّةُ وَالنَّطِيْحَةُ ۗ وَمَا اَكَلَ السَّبْعُ ۗ اِلَّا مَا

²⁰⁸ *Al-Mā'idah*: The Table, referring to the table spread with food requested by the disciples of Jesus (upon whom be peace) in verse 112.

²⁰⁹ Which includes promises, covenants, oaths, etc.

²¹⁰ The state of ritual consecration for *hajj* or *'umrah*.

²¹¹ See footnote to 2:173.

or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars,²¹² and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion. But whoever is forced by severe hunger with no inclination to sin – then indeed, Allāh is Forgiving and Merciful.

4. They ask you, [O Muḥammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals²¹³ which you train as Allāh has taught you. So eat of what they catch for you, and mention the name of Allāh upon it, and fear Allāh." Indeed, Allāh is swift in account.

5. This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women

ذَكَيْتُمْ وَمَا ذُيِعَ عَلَى الثُّبِيِّ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْوَاجِ ذَلِكُمْ فَسُقُ الْيَوْمَ بَيْتِ الَّذِينَ
كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْسَبُوهُمْ وَآخِسُونَ
الْيَوْمَ أَكَلْتُمْ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ
نِعْمِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ
أَضْطَرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمِهِ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢١٢﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ
الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ
تَعْلَمُونَ نَبِيًّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا آتَاكُمْ عَلَيْهِ
وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ﴿٢١٣﴾

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا
الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ

²¹²In the name of anything other than Allāh.

²¹³Such as dogs, falcons, etc.

from among those who were given the Scripture before you, when you have given them their due compensation,²¹⁴ desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers.

6. O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah,²¹⁵ then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women²¹⁶ and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

7. And remember the favor of Allāh upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allāh. Indeed, Allāh is Knowing of that within the breasts.

8. O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let

أَجْرَهُنَّ مُحْصِينَ عَيْرَ مُسْفِحِينَ وَلَا
مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْآيَاتِ فَقَدْ
حِطَّ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى
الصَّلَاةِ فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِلَى
الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأرجلكم إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ
الْمَآبِئِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ
اللَّهُ لِيَجْزَلَ عَلَيْكُم مِّن حَرَجٍ وَلَٰكِنْ يُرِيدُ
لِيُطَهِّرَكُمْ وَلِيُتِمَّمَ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥﴾

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ
الَّذِي ءَاتَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا
وَأْتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ

²¹⁴The specified bridal gift (*mahr*).

²¹⁵See footnote to 4:43.

²¹⁶i.e., had sexual intercourse.

the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is Acquainted with what you do.

9. Allāh has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.

10. But those who disbelieve and deny Our signs – those are the companions of Hellfire.

11. O you who have believed, remember the favor of Allāh upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allāh. And upon Allāh let the believers rely.

12. And Allāh had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allāh said, "I am with you. If you establish prayer and give zakāh and believe in My messengers and support them and loan Allāh a goodly loan,²¹⁷ I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way."

13. So for their breaking of the covenant We cursed them and made their hearts hard. They distort words

سَتَانُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْبُدُواهُ
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿٨﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ لَّا يَسْطُورُوا
إِلَيْكُمْ أَيْدِيهِمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ
وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١١﴾

﴿٨﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي
إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ
نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِن
أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ
وَأَمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ
اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ
سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ
ذَٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ﴿١٢﴾

فِيمَا نَقَضْتُمْ بَيْعَتَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَدِيحَةً يَجْرِفُونَ الْكَلِمَةَ

²¹⁷By spending in the cause of Allāh, seeking His reward.

from their [proper] places [i.e., usages] and have forgotten a portion of that of which they were reminded.²¹⁸ And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allāh loves the doers of good.

14. And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded.²¹⁹ So We caused among them²²⁰ animosity and hatred until the Day of Resurrection. And Allāh is going to inform them about what they used to do.

15. O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much.²²¹ There has come to you from Allāh a light and a clear Book [i.e., the Qur'ān]

16. By which Allāh guides those who pursue His pleasure to the ways of peace²²² and brings them out from darkneses into the light, by His permission, and guides them to a straight path.

17. They have certainly disbelieved who say that Allāh is Christ, the son of Mary. Say, "Then who could prevent Allāh at all if He had

عَنْ مَوَاضِعِهِ، وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا
مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ ﴿١٧﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيُّونَ
أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا
ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ
يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا
يَصْنَعُونَ ﴿١٨﴾

يَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا بُيِّنٌ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٩﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٠﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ
مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ

²¹⁸In the Torah concerning the coming of Prophet Muḥammad (ﷺ).

²¹⁹In the Gospel concerning the coming of Prophet Muḥammad (ﷺ).

²²⁰i.e., among their various denominations or sects.

²²¹Of your sin in that regard.

²²²i.e., security, well-being, integrity and escape from Hellfire. Literally, "freedom from all evil."

intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allāh belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allāh is over all things competent.

18. But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.

19. O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allāh is over all things competent.

20. And [mention, O Muḥammad], when Moses said to his people, "O my people, remember the favor of Allāh upon you when He appointed among you prophets and made you possessors²²³ and gave you that which He had not given anyone among the worlds.

الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُم مِّن فِي
الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ
وَأَحِبُّونُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ
أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

يَأْهَلِ الْكِتَابِ فَدَجَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن
بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقْوِمِهِ يَذْكُرُوا
نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ
وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا
مِّنَ الْعَالَمِينَ ﴿٢٠﴾

²²³Of all that you need – specifically, homes, wives and servants. Or "sovereigns," i.e., those of independent authority.

21. O my people, enter the Holy Land [i.e., Palestine] which Allāh has assigned to you and do not turn back [from fighting in Allāh's cause] and [thus] become losers."

يَقْبُرُوا أَدْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ
اللَّهُ لَكُمْ وَلَا تَرُدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا
خَاسِرِينَ ﴿١١﴾

22. They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."

قَالُوا يَمْوَسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ
نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنهَا فَإِن يَخْرُجُوا
مِنهَا فَإِنَّا دَاخِلُونَ ﴿١٢﴾

23. Said two men from those who feared [to disobey] upon whom Allāh had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant.²²⁴ And upon Allāh rely, if you should be believers."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ
عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا
دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَوَعَىٰ اللَّهُ فِتْنَتَكُمْ
إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿١٣﴾

24. They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."

قَالُوا يَمْوَسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا
فِيهَا فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَتِلَا إِنَّا
هَاهُنَا قَاعِدُونَ ﴿١٤﴾

25. [Moses] said, "My Lord, indeed I do not possess [i.e., control] except myself and my brother, so part us²²⁵ from the defiantly disobedient people."

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿١٥﴾

26. [Allāh] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿١٦﴾

27. And recite to them the story of Adam's two sons, in truth, when they

﴿١٧﴾ وَآتَىٰ عَلَيْهِم نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ

²²⁴i.e., If you obey the command of Allāh trusting in Him, He will fulfill His promise to you.

²²⁵Or "distinguish us" or "judge between us."

both offered a sacrifice [to Allāh], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allāh only accepts from the righteous [who fear Him]."

28. If you should raise your hand against me to kill me – I shall not raise my hand against you to kill you. Indeed, I fear Allāh, Lord of the worlds.
29. Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."
30. And his soul permitted him²²⁶ the murder of his brother, so he killed him and became among the losers.
31. Then Allāh sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace²²⁷ of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.
32. Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul²²⁸ or for corruption [done] in the land²²⁹ – it is as if he had slain mankind

قَرَبًا قَرَبَانَا فَتَقَبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ
مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَلُ
اللَّهُ مِنَ الْمُتَّقِينَ ﴿٣٢﴾

لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ
يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿٣٨﴾

إِنِّي أُرِيدُ أَنْ تَبِوَءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ
أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٤٦﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ
مِنَ الْخَاسِرِينَ ﴿٣٥﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
كَيْفَ يُوَارِي سَوْءَ أَخِيهِ قَالَ يُوتِلْنِي
أَعْجِرْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ
فَأُوَارِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ
التَّالِمِينَ ﴿٣٦﴾

مِنَ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ
أَنَّهُمْ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

²²⁶i.e., the killer allowed himself.

²²⁷Referring to the dead body, evidence of his shameful deed.

²²⁸i.e., in legal retribution for murder.

²²⁹i.e., that requiring the death penalty.

entirely. And whoever saves one²³⁰ – it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.²³¹

33. Indeed, the penalty²³² for those who wage war²³³ against Allāh and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment,
34. Except for those who return [repenting] before you overcome [i.e., apprehend] them. And know that Allāh is Forgiving and Merciful.
35. O you who have believed, fear Allāh and seek the means [of nearness] to Him and strive in His cause that you may succeed.
36. Indeed, those who disbelieve – if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ
ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي
الْأَرْضِ لَمُسْرِفُونَ ﴿٣٦﴾

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٧﴾

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٨﴾

يَتَّيِبُهَا لِلَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٩﴾

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ
مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٠﴾

²³⁰Or refrains from killing.

²³¹Heedless of Allāh's limits, negligent of their responsibilities.

²³²Legal retribution.

²³³i.e., commit acts of violence and terrorism against individuals or treason and aggression against the Islāmic state.

accepted from them, and for them is a painful punishment.

37. They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ
بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّؤَبَّدٌ ﴿٣٧﴾

38. [As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from Allāh. And Allāh is Exalted in Might and Wise.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا
جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٣٨﴾

39. But whoever repents after his wrongdoing and reforms, indeed, Allāh will turn to him in forgiveness. Indeed, Allāh is Forgiving and Merciful.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ
يُتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾

40. Do you not know that to Allāh belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allāh is over all things competent.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

41. O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you.²³⁴ They distort words beyond their [proper] places [i.e., usages], saying, "If you are given this,²³⁵ take it; but if you are not given it, then beware." But he for whom

﴿يَتَأْتِيهَا الرَّسُولُ لَا يَحْزَنكَ الَّذِينَ
يُكَفِّرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ
الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
سَمَّعُونَ لِأَقْوَامٍ آخَرِينَ لَمْ يَأْتُوكَ
بِخَبْرٍ مِنَ الْكَلِمَةِ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ
تُؤْتُوهُ فَأَحْذَرُوا وَمَنْ يُرِيدِ اللَّهُ فِتْنَتَهُ فَلَنْ

²³⁴They had not attended the Prophet's gatherings or heard his words.

²³⁵The legal ruling desired by them.

Allāh intends fitnah²³⁶ – never will you possess [power to do] for him a thing against Allāh. Those are the ones for whom Allāh does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

تَمَلِكْ لَهُمْ مِنْ اللَّهِ شَيْئاً أُولَئِكَ
الَّذِينَ لَمْ يَرْبِدُوا مِنَ اللَّهِ أَنْ يُظْهِرَ قُلُوبَهُمْ لَهُمْ
فِي الدُّنْيَا خِزْيًا وَلَهُمْ فِي الآخِرَةِ
عَذَابٌ عَظِيمٌ ﴿٤١﴾

42. [They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muḥammad], judge between them or turn away from them. And if you turn away from them – never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allāh loves those who act justly.

سَمْعُونَ لِلْكَذِبِ أَكْثُونَ لِلسُّحْتِ
فَإِنْ جَاءَكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ
وَإِنْ تَعْرِضْ عَنْهُمْ فَكَنْ يَضُرَّكَ شَيْئاً
وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

43. But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allāh? Then they turn away, [even] after that; but those are not [in fact] believers.

وَكَيفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ
اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا
أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

44. Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ
بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبِّيْنِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ
كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءً فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا اللَّهَ وَلَا تَشْتَرُوا
بِعَاقِبَتِي ثَمَنًا قَلِيلاً وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

²³⁶The meaning here is misbelief, misconception, or self-delusion as a result of one's own refusal of truth.

45. And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allāh has revealed – then it is those who are the wrongdoers [i.e., the unjust].

وَكَبَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ
وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ
فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكَمْ بِمَا
أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

46. And We sent, following in their footsteps,²³⁷ Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهَآءِ آيَاتُنَا الَّتِي نُنزِلُ فِيهَا
هُدًى وَنُورًا وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

47. And let the People of the Gospel judge by what Allāh has revealed therein. And whoever does not judge by what Allāh has revealed – then it is those who are the defiantly disobedient.

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن
لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ ﴿٤٧﴾

48. And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allāh has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method.²³⁸ Had Allāh willed, He would have made you one nation [united in religion], but [He

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ
فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ عِنَّا جَاءَ لَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
بَيْنَكُمْ شُرَعًا وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا
ءَاتَاكُمْ فَاسْتَمِعُوا أَلْحَادًا إِلَىٰ اللَّهِ
مَرَجِعَكُمْ حَمِيمًا فَيُنزِلُكُمْ بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

²³⁷i.e., following the tradition of the prophets of the Children of Israel.

²³⁸Prior to this revelation, which supersedes all previous scriptures.

intended] to test you in what He has given you; so race to [all that is] good.²³⁹ To Allāh is your return all together, and He will [then] inform you concerning that over which you used to differ.

49. And judge, [O Muḥammad], between them by what Allāh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allāh has revealed to you. And if they turn away – then know that Allāh only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.
50. Then is it the judgement of [the time of] ignorance they desire? But who is better than Allāh in judgement for a people who are certain [in faith].
51. O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.
52. So you see those in whose hearts is disease [i.e., hypocrisy] hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allāh will bring conquest or a decision from

وَأَن أَحْكَمَ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَن يَقْتُلُوكَ عَنْ بَعْضِ
مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ
أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا مِّنَ
النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

أَحْكَمَ الْكُفْرَانَةَ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

﴿٥١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى
أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّكُمْ فَاذْكُرُوا
مِنَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَعْجِلُونَ فِيهِمْ
يَقُولُونَ خَشْيَ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللَّهُ أَنْ
يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا
أَسْرَوْا فِي أَنفُسِهِمْ تَدْمِيحًا ﴿٥٢﴾

²³⁹i.e., obedience to Allāh according to what He enjoined in the Qur'an and through the *sunnah* of His Prophet (ﷺ).

Him, and they will become, over what they have been concealing within themselves, regretful.

53. And those who believe will say,²⁴⁰ "Are these the ones who swore by Allāh their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.
54. O you who have believed, whoever of you should revert from his religion – Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing.
55. Your ally is none but Allāh and [therefore] His Messenger and those who have believed – those who establish prayer and give zakāh, and they bow [in worship].
56. And whoever is an ally of Allāh and His Messenger and those who have believed – indeed, the party of Allāh – they will be the predominant.
57. O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the

وَيَقُولُ الَّذِينَ ءَامَنُوا اَهَؤُلَآءِ الَّذِينَ ءَاثَمُوا بِاللّٰهِ
جَهْدَ اَيْمَانِهِمْ اِنَّهُمْ لَمَعَكُمْ حَبِطَتْ اَعْمَالُهُمْ
فَاَصْبَحُوا خٰسِرِيْنَ ﴿٥٣﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا مَن رَّجَدَ مِنْكُمْ عَن دِيْنِهِ
فَسَوْفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْنَهُ اُوْدِلَتْ عَلٰى
الْمُؤْمِنِيْنَ اَعْرَضَ عَلٰى الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِي
سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةً لَّا بَعْرَ ذٰلِكَ فَضَلَّ اللّٰهُ
يُؤْتِيْهِ مَن يَشَآءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٥٤﴾

اِنْبَآءًا وَّرِضًاۙ وَاللّٰهُ وَرَسُوْلُهُۥ وَالَّذِيْنَ ءَامَنُوا الَّذِيْنَ
يُقِيْمُوْنَ الصَّلٰوةَ وَيُوْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ﴿٥٥﴾

وَمَن يَّوَلَّ اللّٰهَ وَرَسُوْلَهُۥ وَالَّذِيْنَ ءَامَنُوا فَاِنَّ حِزْبَ
اللّٰهِ هُمُ الْغٰلِبُوْنَ ﴿٥٦﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوا دِيْنََكُمْ
هُزُوًا وَّلَعِبًاۙ مِّنَ الَّذِيْنَ اٰتَوْا الْكِتٰبَ مِن قَبْلِكُمْ
وَالْكَفٰرَ اَوْلِيَآءَۙ وَاَتَقُوا اللّٰهَ اِنَّ كُفْرَكُمْ مُّؤْمِنِيْنَ ﴿٥٧﴾

²⁴⁰About the hypocrites after their exposure.

disbelievers as allies. And fear Allāh, if you should [truly] be believers.

58. And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.
59. Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allāh and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"
60. Say, "Shall I inform you of [what is] worse than that²⁴¹ as penalty from Allāh? [It is that of] those whom Allāh has cursed and with whom He became angry and made of them apes and pigs and slaves of *fāghūt*.²⁴² Those are worse in position and further astray from the sound way."
61. And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allāh is most knowing of what they were concealing.
62. And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

قُلْ يَا هَلْ الْكِتَابِ هَلْ تَقْتُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا
بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنْ أَكْثَرُكُمْ
فَقِيحُونَ ﴿٥٩﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مِنْ
لَعْنَةِ اللَّهِ وَغَضِبِ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ
وَالْحَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا
وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ
وَهُمْ قَدْ خَرَجُوا يَدَيْهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا
يَكْتُمُونَ ﴿٦١﴾

وَرَأَى كَثِيرًا مِنْهُمْ يَسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ
وَاصْلَابِهِمُ السَّخْتُ لَيْسَ مَا كَانُوا
يَعْمَلُونَ ﴿٦٢﴾

²⁴¹Referring to the punishment the People of the Scripture (in their censure of the Muslims) claimed was deserved by them.

²⁴²See footnote to 2:256.

63. Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.
64. And the Jews say, "The hand of Allāh is chained."²⁴³ Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allāh extinguished it. And they strive throughout the land [causing] corruption, and Allāh does not like corrupters.
65. And if only the People of the Scripture had believed and feared Allāh, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.
66. And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord [i.e., the Qur'ān], they would have consumed [provision] from above them and from beneath their feet.²⁴⁴ Among them are a moderate [i.e., acceptable] community, but many of them – evil is that which they do.

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّوتُ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ
الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا
يَصْنَعُونَ ﴿١٧﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غَلَّتْ أَيْدِيهِمْ وَلِيُنْزِلُوا
بِهَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُفِيقُ كَيْفَ يَشَاءُ
وَلِيُزِيدَكُمْ كَيْدًا مِنْهُم مَّا أَنْزَلْنَا إِلَيْكَ مِنْ رَبِّكَ
طُغْيَانًا وَكُفْرًا وَالْفِتْنَا بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ
إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ
أَمْلَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ
لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٨﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ
جَنَّاتِ النَّعِيمِ ﴿١٩﴾

وَلَوْ أَنَّهُمْ آتَمُوا أَوَّلَ التَّوْرَةِ وَالْإِنْجِيلِ وَمَا أَنْزَلْنَا
إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ
تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ
سَاءَ مَا يَعْمَلُونَ ﴿٢٠﴾

²⁴³Implying inability to give or stinginess.

²⁴⁴i.e., in great abundance.

67. O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allāh will protect you from the people. Indeed, Allāh does not guide the disbelieving people.

﴿بِأَيِّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ (١٧)

68. Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord [i.e., the Qur'ān]." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيُزِيدَكُمْ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (١٨)

69. Indeed, those who have believed [in Prophet Muḥammad (ﷺ)] and those [before him (ﷺ)] who were Jews or Sabians or Christians – those [among them] who believed in Allāh and the Last Day and did righteousness – no fear will there be concerning them, nor will they grieve.²⁴⁵

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالصَّابِرِينَ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (١٩)

70. We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَبُوا وَفَرِيقًا يَقْتُلُونَ﴾ (٢٠)

71. And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allāh

وَحَسِبُوا أَنَّ تَكْوِينَ فَتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا

²⁴⁵See footnote to 2:62.

turned to them in forgiveness; then [again] many of them became blind and deaf. And Allāh is Seeing of what they do.

كثيرٌ منهم^{٢٤٦} والله بصيرٌ بما
يعملون ﴿٧٦﴾

72. They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.
73. They have certainly disbelieved who say, "Allāh is the third of three."²⁴⁶ And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.
74. So will they not repent to Allāh and seek His forgiveness? And Allāh is Forgiving and Merciful.
75. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food.²⁴⁷ Look how We make clear to them the signs; then look how they are deluded.
76. Say, "Do you worship besides Allāh that which holds for you no

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي
إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّكُمْ مِنْ
أَيْدِي اللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
وَمَا وَدَّ أَنْ تَارَ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ﴿٧٦﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ
ثَلَاثَةٌ وَمَنْ إِلَهٌ إِلَّا إِلَهُ وَجِدْ وَإِنْ لَمْ
يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٦﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ
كَأَنَّا يَأْكُلَانِ الطَّعَامَ أَنْظُرْ
كَيْفَ بَيَّنَّنَا لَهُمُ الْآيَاتِ ثُمَّ
أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٦﴾

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ

²⁴⁶i.e., one part of three, referring to the Christian concept of trinity.

²⁴⁷They were in need of sustenance, proving that they were creations of Allāh, not divine beings.

[power of] harm or benefit while it is Allāh who is the Hearing, the Knowing?"

77. Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

78. Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.

79. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

80. You see many of them becoming allies of those who disbelieved [i.e., the polytheists]. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally.

81. And if they had believed in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

82. You will surely find the most intense of the people in animosity toward the believers [to be] the

لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٧٦﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
عَنْ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ
ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ
بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

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﴾

تَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ

Jews and those who associate others with Allāh; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.

أَقْرَبُهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ ذَلِكَ يَأْتِيهِمْ فَيَسْتَكْبِرُونَ وَرَهْبَانًا وَآنْهَهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٦﴾

83. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَكُتِّبْنَا مَعَ الشَّاهِدِينَ ﴿٨٧﴾

84. And why should we not believe in Allāh and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٨﴾

85. So Allāh rewarded them for what they said²⁴⁸ with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٩﴾

86. But those who disbelieved and denied Our signs – they are the companions of Hellfire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٩٠﴾

87. O you who have believed, do not prohibit the good things which Allāh has made lawful to you and do not transgress. Indeed, Allāh does not like transgressors.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٩١﴾

88. And eat of what Allāh has provided for you [which is] lawful and good. And fear Allāh, in whom you are believers.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٩٢﴾

²⁴⁸i.e., their admission and acceptance of the truth and commitment to Allāh's religion (Islām).

89. Allāh will not impose blame upon you for what is meaningless²⁴⁹ in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation²⁵⁰ is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] – then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths.²⁵¹ Thus does Allāh make clear to you His verses [i.e., revealed law] that you may be grateful.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ
يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَلَفْتُمْ
إِلَاعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا
طَعَمْتُمْ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ
رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ
كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٨٩﴾

90. O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid²⁵² it that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تَفْلِحُونَ ﴿٩٠﴾

91. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ
اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

92. And obey Allāh and obey the Messenger and beware. And if

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحذَرُوا فَإِن

²⁴⁹i.e., what is sworn to only out of habit of speech or what one utters carelessly without true intent.

²⁵⁰i.e., that for a deliberate oath.

²⁵¹i.e., do not take oaths indiscriminately or swear to do that which is sinful, requiring expiation.

²⁵²The prohibition understood from the word "avoid" is stronger than if Allāh (*subhānahu wa ta'ālāhu*) had merely said, "Abstain." The former requires distancing oneself from anything remotely related to these practices.

you turn away – then know that upon Our Messenger is only [the responsibility for] clear notification.

93. There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good; and Allāh loves the doers of good.

94. O you who have believed, Allāh will surely test you through something of the game that your hands and spears [can] reach, that Allāh may make evident those who fear Him unseen. And whoever transgresses after that – for him is a painful punishment.

95. O you who have believed, do not kill game while you are in the state of *ihrām*.²⁵³ And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allāh] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter [i.e., deed]. Allāh has pardoned what is past; but whoever returns [to violation], then Allāh will take retribution from him. And Allāh is Exalted in Might and Owner of Retribution.

تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رَسُولُنَا الْبَلَّغُ
الَّذِينَ ۞

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ
اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ
وَأَخْسَرُوا لِلَّهِ بِحَبِيبِ الْمُحْسِنِينَ ۞

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ اللَّهُ بِشَيْءٍ مِّنَ
الصَّيْدِ تَنَازَلَهُ أَيَدِيكُمْ وَمِمْسَاكِكُمْ يَعْلَمُ اللَّهُ مَن
يَخَافُهُ بِالْغَيْبِ ۚ فَمَن أَهْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ ۞

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ
وَمَن قَتَلَهُ مِنكُم مُّتَعِدًا فَجَزَاءٌ مِّمْلُ مَا قَتَلَ مِن
التَّعْوِيرِ بِحَكْمِ رَبِّهِ ذُو الْعَدْلِ وَمِنكُم مَّنْ ذُكِّرَ
الْحَكْمَٰةَ أَوْ كَفَرَتْ طَعَامٌ مَّسْكِينٍ أَوْ عَدْلٌ
ذَلِكَ صِيَامًا لِّذُوقِ وَبَالَ أَمْرِهِ ۚ عَفَا اللَّهُ عَمَّا
سَلَفَ وَمَن عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو
الْإِنْفَاقِ ۞

²⁵³See footnote to 5:1.

96. Lawful to you is game from the sea and its food as provision for you and the travelers,²⁵⁴ but forbidden to you is game from the land as long as you are in the state of *iḥrām*. And fear Allāh to whom you will be gathered.

أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَعَةً لَكُمْ
وَاللَّيْثِيَّةَ وَحَرَّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ
حُرَمًا وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿١١٦﴾

97. Allāh has made the Ka'bah, the Sacred House, standing²⁵⁵ for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allāh knows what is in the heavens and what is in the earth and that Allāh is Knowing of all things.

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا
لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَدَ ذَلِكَ
لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٧﴾

98. Know that Allāh is severe in penalty and that Allāh is Forgiving and Merciful.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١١٨﴾

99. Not upon the Messenger is [responsibility] except [for] notification. And Allāh knows whatever you reveal and whatever you conceal.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ ﴿١١٩﴾

100. Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allāh, O you of understanding, that you may be successful.

قُلْ لَا يَسْتَوِي الْخَيْرُ وَالطَّيِّبُ وَكَوْأَعْيَابِكِ
كَثْرَةُ الْخَيْرِ فَأَتَّقُوا اللَّهَ وَيَأُولِي الْأَلْبَابِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٢٠﴾

101. O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'ān is being revealed, they will be shown to you. Allāh has

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ
إِنْ تُبَدَ لَكُمْ فَسْأَلْكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ
يُنزَلُ الْقُرْءَانُ يُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ
عَفُورٌ حَلِيمٌ ﴿١٢١﴾

²⁵⁴Fishing and eating whatever is caught from the sea is permitted even during *iḥrām*.

²⁵⁵Conspicuously as a symbol of Allāh's religion.

pardoned it [i.e., that which is past]; and Allāh is Forgiving and Forbearing.

102. A people asked such [questions] before you; then they became thereby disbelievers.²⁵⁶
103. Allāh has not appointed [such innovations as] bahīrah or sā'ibah or waṣīlah or ḥām.²⁵⁷ But those who disbelieve invent falsehood about Allāh, and most of them do not reason.
104. And when it is said to them, "Come to what Allāh has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?
105. O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allāh is your return all together; then He will inform you of what you used to do.
106. O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest – [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

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 تَسَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلًا أَوَّلًا كَانُوا آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ بَيْنَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ أَحْرَانُ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةَ الْمَوْتِ تَحْسِبُونَهَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آتَيْتُمْ لَا تَشْرَىٰ بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ

²⁵⁶By their unwillingness to carry out what was commanded of them.

²⁵⁷Categories of particular camels which were dedicated to the idols and set free to pasture, liberated from the service of man.

let them both swear by Allāh if you doubt [their testimony, saying], "We will not exchange it [i.e., our oath] for a price [i.e., worldly gain], even if he should be a near relative, and we will not withhold the testimony of [i.e., ordained by] Allāh. Indeed, we would then be of the sinful."

وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لِينَ
الْأَثِيمِينَ ﴿١٠٧﴾

107. But if it is found that those two were guilty of sin [i.e., perjury], let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allāh, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

إِن لَّيْنٌ عُيِّرَ عَلَيْهِمَا أَتَتْهُمَا أَسْتَحَقَّا إِثْمًا فَتَاخِرَانِ
يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ أَتَتْهُمَا عَلَيْهِمْ
الْأَوْلِيَانِ فَيَقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ
شَهَادَتِهِمَا وَمَا آخَذْتِنَا إِنَّا إِذَا لِينَ
الظَّالِمِينَ ﴿١٠٨﴾

108. That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allāh and listen [i.e., obey Him]; and Allāh does not guide the defiantly disobedient people.

ذَلِكَ أَدَقُّ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ
يَخَافُونَ أَنْ تَرُدَّ آمِنٌ بَعْدَ آيَتِنَاهُمْ وَأَتَقُوا اللَّهَ
وَأَسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٩﴾

109. [Be warned of] the Day when Allāh will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen" –

﴿١١٠﴾ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ
قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبَ ﴿١١١﴾

110. [The Day] when Allāh will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e., the angel Gabriel] and you spoke to the people in the

إِذْ قَالَ اللَّهُ يَحْيَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي
عَلَيْكَ وَعَلَى وَاوَالِدِكَ إِذْ أَنبَأْتُكَ بِرُوحِي
الْقُدُّوسِ تُكَلِّمُهُ النَّاسُ فِي الْمَهْدِ وَكَهَلًا
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ

cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind [from birth] and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

111. And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allāh]."
112. [And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord²⁵⁸ send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear Allāh, if you should be believers."
113. They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."
114. Said Jesus, the son of Mary, "O Allāh, our Lord, send down to us a table [spread with food] from the

وَالَّذِينَ وَالْإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ
طَيْرًا بِإِذْنِي وَتَدْعِي إِلَىٰ الْكُفْرِ وَالْأَبْرَصَ
بِإِذْنِي وَإِذْ تَخْرُجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ
كَفَفْتُ بِحَيِّ إِسْرَائِيلَ عَنْكَ إِذْ
جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّا
هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٤﴾

وَإِذْ أَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنْ آمِنُوا بِي
وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّا
مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَىٰ ابْنَ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ
السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ
مُؤْمِنِينَ ﴿١١٢﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمَئِنَّ قُلُوبَنَا
وَنَعْلَمَ أَنَّ قَدْ صَدَقْتَ وَنَكُونَ عَلَيْهَا مِنَ
الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَىٰ ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا
مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوْلَادِنَا

²⁵⁸i.e., will Allāh consent to. (His ability is undoubted.)

heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

115. Allāh said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you – then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."
116. And [beware the Day] when Allāh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen."
117. I said not to them except what You commanded me – to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.
118. If You should punish them – indeed they are Your servants; but if You forgive them -- indeed it is You who is the Exalted in Might, the Wise."
119. Allāh will say, "This is the Day when the truthful will benefit from

وَمَا آخِرُنَا وَآيَةٌ مِنْكَ وَارْقُنَا وَأَنْتَ خَيْرُ
الرَّزُقِينَ ﴿١١٥﴾

قَالَ اللَّهُ إِنِّي مَرْسَلُهَا عَلَيْكُمْ مَمَّنْ يَكْفُرُ بَعْدَ
مِنْكُمْ فَإِنِّي أَعَذِبُ أَحَدًا مِنْ
الْعَالَمِينَ ﴿١١٦﴾

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ
لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ لِلْهَيْمِ مِنْ دُونِ اللَّهِ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ
الْغُيُوبِ ﴿١١٧﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ
رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ
فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ

their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them, and they with Him. That is the great attainment.

120. To Allāh belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٦﴾

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٧﴾

Sūrah al-An‘ām²⁵⁹*Bismillāh-Raḥmānir-Raḥeem*

1. [All] praise is [due] to Allāh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.
2. It is He who created you from clay and then decreed a term²⁶⁰ and a specified time [known] to Him;²⁶¹ then [still] you are in dispute.
3. And He is Allāh, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.
4. And no sign comes to them from the signs of their Lord except that they turn away therefrom.
5. For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.²⁶²
6. Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلَكُمْ
وَأَجَلَ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتُرُونَ ﴿٢﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ فِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ
الْبُشْرَىٰ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ
فِي الْأَرْضِ مَا لَمْ يُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ
عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ
تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ ﴿٦﴾

²⁵⁹ *Al-An‘ām*: The Grazing Livestock, specifically: camels, cattle, sheep and goats, as mentioned in verses 143-144 of this *sūrah*.

²⁶⁰ An appointed time for death.

²⁶¹ For resurrection.

²⁶² They will experience the reality of what they had denied and the consequence of their denial.

them for their sins and brought forth after them a generation of others.

7. And even if We had sent down to you, [O Muḥammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."
8. And they say, "Why was there not sent down to him an angel?"²⁶³ But if We had sent down an angel, the matter would have been decided;²⁶⁴ then they would not be reprieved.
9. And if We had made him [i.e., the messenger] an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [i.e., confusion and doubt].
10. And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.
11. Say, "Travel through the land; then observe how was the end of the deniers."
12. Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allāh." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرطَابِينَ فَلَمَسُوهُ
بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ
مُبِينٌ

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ
لَقَضَى الْأَمْرَ ثُمَّ لَا يَنْظُرُونَ ﴿٦٤﴾

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٦٥﴾

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلِي مِنْ قَبْلِكَ فَخَفَى
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٦٦﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٦٧﴾

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ
كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَكُمْ إِلَى
يَوْمِ الْقِيَامَةِ لَا رَبَّ فِيهِ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٦٨﴾

²⁶³In support of his prophethood (ﷺ).

²⁶⁴They would have been destroyed immediately with no chance for repentance.

themselves [that Day] do not believe.

13. And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.
14. Say, "Is it other than Allāh I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, [O Muḥammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allāh] and [was commanded], 'Do not ever be of the polytheists.'"
15. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."
16. He from whom it is averted that Day – [Allāh] has granted him mercy. And that is the clear attainment.
17. And if Allāh should touch you with adversity, there is no remover of it except Him. And if He touches you with good – then He is over all things competent.
18. And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].
19. Say, "What thing is greatest in testimony?" Say, "Allāh is witness between me and you. And this Qur'ān was revealed to me that I may warn you thereby and whomever it reaches.²⁶⁵ Do you [truly] testify that with Allāh there

﴿١٣﴾ وَكَوَلِّهِ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

﴿١٤﴾ قُلْ أَغَيْرَ اللَّهِ أُتَّخَذُ رَبًّا فَاقْبَلِ التَّسْوِیْتَ وَالْأَرْضِ وَهُوَ یُطْعِمُهُ وَلَا یُطْعَمُ قُلْ إِنِّي أُرْسِیْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِکِیْنَ

﴿١٥﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ یَوْمٍ عَظِیْمٍ

﴿١٦﴾ مَنْ یُصْرَفْ عَنْهُ یَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَٰلِكَ الْفَوْزُ الْعَمِیْنُ

﴿١٧﴾ وَإِنْ یَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا کَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ یَمَسَّكَ بِخَیْرٍ فَهُوَ عَلَىٰ كُلِّ شَیْءٍ قَدِیْرٌ

﴿١٨﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِیْمُ الْغَنِیْمُ

﴿١٩﴾ قُلْ أَىُّ شَیْءٍ أَكْبَرُ شَهِدَةً قُلْ اللَّهُ شَهِدٌ بَیْنِی وَبَیْنِكُمْ وَأُرْسِیْ إِلَیْ هَٰذَا الْقُرْآنَ أَنْ لَیُّدْرِكُنَّ بِهِ وَمَنْ بَلَغَ أَيْمَانُكُمْ لَتَشْهَدُنَّ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَحِدٌ وَإِنِّی بَرِئٌ مِمَّا تُشْرِكُونَ

²⁶⁵At every time and place until the Day of Judgement.

are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

20. Those to whom We have given the Scripture recognize it²⁶⁶ as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا
يُؤْمِنُونَ ﴿٢٠﴾

21. And who is more unjust than one who invents about Allāh a lie or denies His verses? Indeed, the wrongdoers will not succeed.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾

22. And [mention, O Muḥammad], the Day We will gather them all together; then We will say to those who associated others with Allāh, "Where are your 'partners' that you used to claim [with Him]?"

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ
شُرَكَاءُكُمْ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٢﴾

23. Then there will be no [excuse upon] examination except they will say, "By Allāh, our Lord, we were not those who associated."

ثُمَّ لَنْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا
مُشْرِكِينَ ﴿٢٣﴾

24. See how they will lie about themselves. And lost from them will be what they used to invent.

أَنْظُرْ كَيْفَ كَذَبُوا عَلَيَّ أَنفُسِهِمْ وَصَلَّ عَنْهُمْ مَا
كَانُوا يَفْعَلُونَ ﴿٢٤﴾

25. And among them are those who listen to you,²⁶⁷ but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you,

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ
أَكْفَةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا
كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءَهُكَ
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِينِيرُ
الْأَوَّلِينَ ﴿٢٥﴾

²⁶⁶The Qur'an. Also interpreted as "him," meaning Muḥammad (ﷺ).

²⁶⁷When you recite the Qur'an.

those who disbelieve say, "This is not but legends of the former peoples."

26. And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

27. If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."

وَلَوْ تَرَىٰ إِذْ وَقُفُوا عَلَى النَّارِ فَمَا قَالَوا لَئِنَّا لَنَرُدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

28. But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

بَلْ بَدَأ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

29. And they say, "There is none but our worldly life, and we will not be resurrected."

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

30. If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve."

وَلَوْ تَرَىٰ إِذْ وَقُفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾

31. Those will have lost who deny the meeting with Allāh, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it [i.e., the Hour]," while they bear their burdens [i.e., sins] on their

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا لَئِنَّا لَنَحْسِرُنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزِينُونَ ﴿٣١﴾

backs. Unquestionably, evil is that which they bear.

32. And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allāh, so will you not reason?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِّالَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

33. We know that you, [O Muḥammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا بِكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ إِنَّمَا يُكَذِّبُونَ اللَّهَ بِحَدِيثِ رَبِّهِمْ ﴿٣٣﴾

34. And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words [i.e., decrees] of Allāh. And there has certainly come to you some information about the [previous] messengers.

وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنزَلْنَاهُمْ نَصْرًا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّئِ الْمُرْسَلِينَ ﴿٣٤﴾

35. And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allāh had willed, He would have united them upon guidance. So never be of the ignorant.

وَإِنْ كَانَ كَدُّكَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَنْبَغِي نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَيِّنَاتٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

36. Only those who hear will respond. But the dead²⁶⁸ – Allāh will resurrect them; then to Him they will be returned.

﴿٣٦﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

37. And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allāh is Able

وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّمَا اللَّهُ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا

²⁶⁸i.e., the dead of heart, meaning the disbelievers.

to send down a sign, but most of them do not know."

يَعْلَمُونَ ﴿٦٧﴾

38. And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register²⁶⁹ a thing. Then unto their Lord they will be gathered.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ
بِجَنَاحِهِ إِلَّا أُمَّمٌ أَمْثَالِكُمْ مَا فَرَطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ ﴿٦٨﴾

39. But those who deny Our verses are deaf and dumb within darkneses. Whomever Allāh wills – He leaves astray; and whomever He wills – He puts him on a straight path.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي
الْغُلَامَةِ مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءِ
يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٦٩﴾

40. Say, "Have you considered:²⁷⁰ if there came to you the punishment of Allāh or there came to you the Hour – is it other than Allāh you would invoke, if you should be truthful?"

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابَ اللَّهِ أَوْ
السَّاعَةَ أُغِيرَ اللَّهُ دَعْوَانِمْ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٧٠﴾

41. No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].

بَلْ إِلَٰهَهُمْ دَعْوَانِمْ فَيَكْشِفُ مَا دَعْوَانِمْ
إِلَٰهِي وَإِنْ شَاءَ وَتَنْسَوْنَ مَا فَتَشْرِكُونَ ﴿٧١﴾

42. And We have already sent [messengers] to nations before you, [O Muḥammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَاهُمْ بِالْبَأْسِ وَالضَّرَّةِ لَعَلَّهُمْ
يَضُرَّعُونَ ﴿٧٢﴾

43. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا
وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٧٣﴾

²⁶⁹The Preserved Slate (*al-Lawḥ al-Maḥfūḥ*), in which all things are recorded.

²⁷⁰The meaning is understood to be "Tell me..."

attractive to them that which they were doing.

44. So when they forgot that by which they had been reminded,²⁷¹ We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغْتَةٍ فَاذَاهُمْ مُبْلِسُونَ ﴿٤٤﴾

45. So the people that committed wrong were eliminated. And praise to Allāh, Lord of the worlds.

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿٤٥﴾

46. Say, "Have you considered:²⁷² if Allāh should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allāh could bring them [back] to you?" Look how We diversify²⁷³ the verses; then they [still] turn away.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ
وَحَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ
أَنْظُرْ كَيْفَ نَصْرَفُ الْأَيَاتِ لَكُمْ هُمْ
يَصْدِفُونَ ﴿٤٦﴾

47. Say, "Have you considered: if the punishment of Allāh should come to you unexpectedly or manifestly,²⁷⁴ will any be destroyed but the wrongdoing people?"

قُلْ أَرَأَيْتُمْ إِنْ أَنْزَلْنَا عَلَيْكُمُ الْعَذَابَ
أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

48. And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms – there will be no fear concerning them, nor will they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٤٨﴾

49. But those who deny Our verses – the punishment will touch²⁷⁵ them for their defiant disobedience.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا
كَانُوا يُفْسِقُونَ ﴿٤٩﴾

²⁷¹i.e., their trial by poverty and hardship or the warnings of their prophets.

²⁷²See footnote to verse 40.

²⁷³Repeat in various ways for emphasis and clarification.

²⁷⁴i.e., before your eyes.

²⁷⁵i.e., reach and afflict.

50. Say, [O Muḥammad], "I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

51. And warn by it [i.e., the Qur'ān] those who fear that they will be gathered before their Lord – for them besides Him will be no protector and no intercessor – that they might become righteous.

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْمَعُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

52. And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account.²⁷⁶ So were you to send them away, you would [then] be of the wrongdoers.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

53. And thus We have tried some of them through others that they [i.e., the disbelievers] might say, "Is it these whom Allāh has favored among us?" Is not Allāh most knowing of those who are grateful?²⁷⁷

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَذَا الَّذِي مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

54. And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا

²⁷⁶No one is held accountable for the deeds or intentions of another. That is left to Allāh's judgement.

²⁷⁷Those referred to in verses 52-54 are the poor Muslims who were sincere believers and students of the Prophet (ﷺ). The influential leaders of Quraysh had disdained to sit with them, saying to Prophet Muḥammad (ﷺ), "Perhaps if you evicted them, we would follow you."

ignorance and then repents after that and corrects himself – indeed, He is Forgiving and Merciful."

55. And thus do We detail the verses, and [thus] the way of the criminals will become evident.
56. Say, "Indeed, I have been forbidden to worship those you invoke besides Allāh." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."
57. Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient.²⁷⁸ The decision is only for Allāh. He relates the truth, and He is the best of deciders."
58. Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allāh is most knowing of the wrongdoers."
59. And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.
60. And it is He who takes your souls by night²⁷⁹ and knows what you

يَجْهَلُونَ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ
عَفُورٌ رَحِيمٌ ﴿٥٥﴾

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسَيِّنَ سَبِيلُ
الْمُجْرِمِينَ ﴿٥٦﴾

قُلْ إِنِّي نَهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ قُلْ لَا أُنَبِّئُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا
وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٧﴾

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ
مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ
إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٨﴾

قُلْ لَوْ أَنِّي عَلَّمْتُ لَوْ أَنِّي عَلَّمْتُ لَوْ أَنِّي عَلَّمْتُ
الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ
بِالظَّالِمِينَ ﴿٥٩﴾

﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ
رِزْقِهِ إِلَّا لَا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ
الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٦٠﴾

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا

²⁷⁸The disbelievers would challenge the Prophet (ﷺ), telling him to bring on Allāh's punishment if he should be truthful in his warning.

²⁷⁹i.e., when you sleep.

have committed by day. Then He revives you therein [i.e., by day] that a specified term²⁸⁰ may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

61. And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [i.e., angels of death] take him, and they do not fail [in their duties].
62. Then they [i.e., His servants] are returned to Allāh, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.
63. Say, "Who rescues you from the darkneses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'"
64. Say, "It is Allāh who saves you from it and from every distress; then you [still] associate others with Him."
65. Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects²⁸¹ and make you taste the violence of one another." Look how We diversify the signs that they might understand.

جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِقْفَوعًا
أَجَلَ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦١﴾

وَهُوَ الْقَادِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ
حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ
رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦٢﴾

ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ
وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٣﴾

قُلْ مَنْ يَنْجِيكُمْ مِنَ ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ تَدْعُونَهُ
فَضْرَعًا وَخَفِيَةً لَّيِّنْ أَعْنَاقَنَا مِنَ هَلْوَاهِ لَتَكُونَنَّ مِنَ
الشَّاكِرِينَ ﴿٦٤﴾

قُلْ اللَّهُ يَنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ
شَّاكِرُونَ ﴿٦٥﴾

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ
فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ لُيُوعًا
وَيُؤَيِّقَ بَعْضَكُمْ بِأَسْبَاحِ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ
الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

²⁸⁰One's decreed life span.

²⁸¹Following your own inclinations rather than the truth, biased and hostile toward each other.

66. But your people have denied it while it is the truth. Say, "I am not over you a manager [i.e., authority]."
67. For every news [i.e., happening] is a finality,²⁸² and you are going to know.
68. And when you see those who engage in [offensive] discourse²⁸³ concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.
69. And those who fear Allāh are not held accountable for them [i.e., the disbelievers] at all, but [only for] a reminder – that perhaps they will fear Him.
70. And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [i.e., the Qur'ān], lest a soul be given up to destruction for what it earned; it will have other than Allāh no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [i.e., that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ لَنْ نَسْتُعْجِلَ لَكَ
بِشَيْءٍ

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ
عَنَّهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ
الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِن حِسَابِهِمْ مِن
شَيْءٍ وَلَكِن ذِكْرًا لِّعَالَمَةٍ
يَتَّقُونَ ﴿٦٩﴾

وَدَرَّ الَّذِينَ أَخَذُوا دِينَهُمْ لِهَواً وَلَهُوا
وَعَرَّتَهُمُ الْحَيَوةُ الدُّنْيَا ۗ وَذَكَّرَ بِهِ أَن
تُبَسَّلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن
دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۗ وَإِن مَّعَدِلٌ
كُلٌّ عَدِلٌ لَّا يُؤَخِّدُ مِنْهَا أَوْلِيَّكَ الَّذِينَ
أَتَيْلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّن حَمِيمٍ
وَعَذَابٌ أَلِيمٌ ۚ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

²⁸²Other shades of meaning include "a permanence," "a realization" and "a time of stability."

²⁸³i.e., denials or mockery.

71. Say, "Shall we invoke instead of Allāh that which neither benefits us nor harms us and be turned back on our heels after Allāh has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.'²⁸⁴ Say, "Indeed, the guidance of Allāh is the [only] guidance; and we have been commanded to submit to the Lord of the worlds
72. And to establish prayer and fear Him." And it is He to whom you will be gathered.
73. And it is He who created the heavens and earth in truth. And the day [i.e., whenever] He says, "Be," and it is, His word is the truth.²⁸⁵ And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen²⁸⁶ and the witnessed,²⁸⁷ and He is the Wise, the Acquainted.
74. And [mention, O Muḥammad], when Abraham said to his father Āzar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

قُلْ اٰندَعُوْا مِنْ دُوْبِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا
يَضُرُّنَا وَنُرَدُّ عَلٰى اَعْقَابِنَا بَعْدَ اِذْ هَدٰنَا اللّٰهُ
كَالَّذِيْ اَسْتَهْوَتْهُ الشَّيْطٰنُ فِي الْاَرْضِ حَيْرٰنًا
لَّهُ اَصْحٰبٌ يَدْعُوْنَهُ اِلَى الْهُدٰى اَتَيْنَا قُلَّ
اِنَّ هٰدِيَ اللّٰهُ هُوَ الْهُدٰى وَاٰمَرْنَا لِيُسَلِّمَ
رَبِّ الْعٰلَمِيْنَ ﴿٧١﴾

وَاَنْ اَتِمُّوْا الصَّلٰوةَ وَاتَّقُوْهُ وَهُوَ الَّذِيْ
اِلَيْهِ تُحْشَرُوْنَ ﴿٧٢﴾

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
يَالْحَقُّ يَوْمَ يَقُوْلُ كُنْ يَكُوْنُ قَوْلُهُ
الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ
عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيْمُ
الْحَكِيْمُ ﴿٧٣﴾

وَإِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّجِدُ
اَصْنٰمًا ؕ اِلٰهَةً اِنِّىْ اَرٰكَ وَقَوْمَكَ فِي ضَلٰلٍ
مُّبِيْنٍ ﴿٧٤﴾

²⁸⁴The example given is of one who has lost his way and is further confused by the evil ones who tempt him to follow various directions, all leading to destruction. Although his sincere friends call him back to the right path, he ignores them.

²⁸⁵When interpreted as the "Day" (of resurrection), the sentence would read: "And the Day He says, 'Be,' and it is, His word will be the truth."

²⁸⁶That which is absent, invisible, or beyond the perception of the senses or of the mind and therefore is unknown to man, except for what Allāh chooses to reveal.

²⁸⁷What is present, visible and known to man. The knowledge of Allāh (*subḥānahu wa ta'ālā*) includes the reality of all things and all occurrences, no matter how they might appear to human beings.

75. And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].
76. So when the night covered him [with darkness], he saw a star. He said, "This is my lord."²⁸⁸ But when it set, he said, "I like not those that set [i.e., disappear]."
77. And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."
78. And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allāh.
79. Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allāh."
80. And his people argued with him. He said, "Do you argue with me concerning Allāh while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?
81. And how should I fear what you associate while you do not fear

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَأَحِبُّ الْأَفْلِينَ ﴿٧٦﴾

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ
الضَّالِّينَ ﴿٧٧﴾

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا
أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُغَوِّرُ إِلَهِي بَرِيءٌ مِّمَّا
كُفِّرُونَ ﴿٧٨﴾

إِلَىٰ وَجْهَتِي وَوَجْهِي لِلذَّيِّ قَطْرٌ
السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا
مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

وَحَاجُّهُ قَوْمُهُ قَالَ أَتُحَدِّثُونَ فِي اللَّهِ وَقد
هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن
يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا
أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمُ وَلَا

²⁸⁸In verses 76-79, beginning from the people's own assertions, Abraham presents a picture of his dissatisfaction as the only logical conclusion one could reach, in order to show them the futility of their false objects of worship.

that you have associated with Allāh that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?"

تَخَافُونَ أَنَّكُمْ أَنْشَرَكُمُ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

82. They who believe and do not mix their belief with injustice²⁸⁹ – those will have security, and they are [rightly] guided.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

83. And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

84. And We gave to him [i.e., Abraham] Isaac and Jacob – all [of them] We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

85. And Zechariah and John and Jesus and Elias – and all were of the righteous.

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

86. And Ishmael and Elisha and Jonah and Lot – and all [of them] We preferred over the worlds.

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

87. And [some] among their fathers and their descendants and their brothers – and We chose them and We guided them to a straight path.

وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَآخِثِينَ لَهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

88. That is the guidance of Allāh by which He guides whomever He wills of His servants. But if they

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِن عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمْ مَا كَانُوا

²⁸⁹Specifically, the association of others in divinity with Allāh.

had associated others with Allāh, then worthless for them would be whatever they were doing.

يَعْمَلُونَ ﴿١٠٨﴾

89. Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ
فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُوا
بِهَا يَكْفِيرِينَ ﴿١٠٨﴾

90. Those are the ones whom Allāh has guided, so from their guidance take an example. Say, "I ask of you for it [i.e., this message] no payment. It is not but a reminder for the worlds."

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْيَتِهِمْ اقْتَدِهْ
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا
ذِكْرًا لِلْعَالَمِينَ ﴿١٠٩﴾

91. And they did not appraise Allāh with true appraisal²⁹⁰ when they said, "Allāh did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you²⁹¹ were taught that which you knew not – neither you nor your fathers." Say, "Allāh [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ
عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي
جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ لِيَجْزِيَ
فِرْعَوْنَ بِدُونِهَا وَيُخَفِّفُونَ كَثِيرًا وَعَلَّمْتُمْ مَا
لَمْ تَلْمَعُوا أَنْتُمْ وَلَا آبَاءُكُمْ قُلِ اللَّهُ تَرَدَّدَهُمْ
فِي خَوَاصِمِهِمْ يَلْعَبُونَ ﴿١١٠﴾

92. And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities [i.e., Makkah] and those around it.²⁹² Those who believe in the

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ
يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى
صَلَاتِهِمْ يَحْفَظُونَ ﴿١١١﴾

²⁹⁰i.e., they did not appreciate the extent of His ability and wisdom.

²⁹¹The Jews, or it may refer to the believers, who are taught by the Qur'an.

²⁹²i.e., all other peoples.

Hereafter believe in it, and they are maintaining their prayers.

93. And who is more unjust than one who invents a lie about Allāh or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allāh revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands,²⁹³ [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allāh other than the truth and [that] you were, toward His verses, being arrogant."

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 غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ آخِرُجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٦٧﴾

94. [It will be said to them], "And you have certainly come to Us alone [i.e., individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allāh]. It has [all] been severed between you,²⁹⁴ and lost from you is what you used to claim."

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَهُ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ قَطَعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ زَعُمُونَ ﴿١٦٨﴾

95. Indeed, Allāh is the cleaver of grain and date seeds.²⁹⁵ He brings the living out of the dead and brings the dead out of the living. That is Allāh; so how are you deluded?

﴿١٦٩﴾ إِنَّ اللَّهَ فَالِقُ الحَبِّ وَالنَّوَىٰ ۗ يُخْرِجُ الحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الحَيِّ ذَٰلِكُمْ اللَّهُ فَالِقَ الذُّؤُنُوفِ ﴿١٦٩﴾

²⁹³Striking them, as they are unwilling to give up their souls for judgement.

²⁹⁴Between yourselves and the claimed associates and intercessors.

²⁹⁵He (*subḥānahu wa ta'ālā*) causes them to split and sprout.

96. [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation.²⁹⁶ That is the determination of the Exalted in Might, the Knowing.
97. And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.
98. And it is He who produced you from one soul and [gave you] a place of dwelling and of storage.²⁹⁷ We have detailed the signs for a people who understand.
99. And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.
100. But they have attributed to Allāh partners – the jinn, while He has created them – and have fabricated for Him sons and daughters. Exalted is He and high above what they describe.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَوْفٍ وَمُسْتَوَجٍ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مَرًّا كَبَابًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَعِوهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَكَ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

²⁹⁶Or "according to calculation," referring to their precise movement.

²⁹⁷In the earth. See 77:25-26.

101. [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion [i.e., wife] and He created all things? And He is, of all things, Knowing.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ
وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

102. That is Allāh, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ
كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
وَكَوْنٍ ﴿١٠٢﴾

103. Vision perceives Him not,²⁹⁸ but He perceives [all] vision; and He is the Subtle, the Acquainted.

لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ
وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

104. There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."²⁹⁹

فَدَّ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ
فَلَِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ
بِحَفِيظٍ ﴿١٠٤﴾

105. And thus do We diversify the verses so they [i.e., the disbelievers] will say, "You have studied,"³⁰⁰ and so We may make it [i.e., the Qur'an] clear for a people who know.

وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِيَعْلَمُوا اَدْرَسْتَ
وَلِيُنَبِّئَنَّهُمْ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

106. Follow, [O Muḥammad], what has been revealed to you from your Lord – there is no deity except Him – and turn away from those who associate others with Allāh.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا
هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

107. But if Allāh had willed, they would not have associated. And

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ

²⁹⁸In the life of this world. The people of Paradise will be able to see Allāh in the Hereafter. See 75:22-23.

²⁹⁹The Prophet (ﷺ) is directed to disassociate himself from all erroneous belief and practice.

³⁰⁰Accusing the Prophet (ﷺ) of having learned from the Jews and Christians.

We have not appointed you over them as a guardian, nor are you a manager over them.³⁰¹

حَفِظْنَا وَمَا أَنْتَ عَلَيْهِمْ بِرَكِيلٍ ﴿١٠٩﴾

108. And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَلَيْهِمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١١٠﴾

109. And they swear by Allāh their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with [i.e., from] Allāh." And what will make you perceive that even if it [i.e., a sign] came, they would not believe.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُم بآيَةٌ يُتُوبُونَ فِيهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١١١﴾

110. And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly.

وَنَقَلِبُ أَعْيُنَهُمْ وَابْصُرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدَّرَهُمْ فِي طُغْيَانِهِمْ يَسْمُوهُونَ ﴿١١٢﴾

111. And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allāh should will. But most of them, [of that], are ignorant.

﴿١١٣﴾ وَلَوْ أَنزَلْنَا نَزْلًا إِلَىٰ السَّمَوَاتِ كَذَّةٍ وَكَلَّمَهُمُ الْمُوتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَٰكِن أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١٤﴾

112. And thus We have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ

³⁰¹The Prophet's duty did not go beyond delivery of the message.

delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

113. And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it [i.e., deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing.

114. [Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur'ān] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

115. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

116. And if you obey most of those upon the earth, they will mislead you from the way of Allāh. They follow not except assumption, and they are not but falsifying.³⁰²

117. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

118. So eat of that [meat] upon which the name of Allāh has been

رُحُوفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١١٣﴾

وَلِيَصْحَبَ إِلَيْهِ أَقْصَدَهُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَلِيَقْتَرُوا مَا هُمْ
مُفْتَرُونَ ﴿١١٤﴾

أَفَعَبَّرَ اللَّهُ أَلْسِنَةً حَمَقًا وَهُوَ الَّذِي أَنْزَلَ
إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا
تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٥﴾

وَوَقَّعَتْ كَلِمَتَ رَبِّكَ صِدْقًا وَعَدْلًا لَا مَبْدَلَ
لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٦﴾

وَلَنْ تُلَاقُوا عَسْفَرًا مَنْ فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿١١٧﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ

³⁰²Out of ignorance, conjecture and supposition.

mentioned,³⁰³ if you are believers in His verses [i.e., revealed law].

119. And why should you not eat of that upon which the name of Allāh has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled.³⁰⁴ And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord – He is most knowing of the transgressors.

120. And leave [i.e., desist from] what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.

121. And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].³⁰⁵

122. And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

وَمَا يَكْفُرِينَ مَوْمِنًا ۖ

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 إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ۝١١٩

وَذَرُوا ظَهْرَ الْأَثِيمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثِيمَ سَيَجْزَوْنَ يِمَّا كَانُوا يَفْعَرُونَ ۝١٢٠

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ۝١٢١

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ۝١٢٢

³⁰³At the time of slaughter.

³⁰⁴In cases of dire necessity, what is normally prohibited becomes permissible, but only to the extent of the need.

³⁰⁵i.e., by your obedience to them – obedience being the basis of worship.

123. And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرَهُمْ
مُجْرِمِينَ لِيَتَكَبَّرُوا فِيهَا وَمَا
يَكْفُرُونَ إِلَّا بَأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

124. And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allāh." Allāh is most knowing of where [i.e., with whom] He places His message. There will afflict those who committed crimes debasement before Allāh and severe punishment for what they used to conspire.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ
بِمِثْلِ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ
يَجْعَلُ رِسَالَتَهُ سَخِيبُ الَّذِينَ أَجْرَمُوا
صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا
يَتَكَبَّرُونَ ﴿١٢٤﴾

125. So whoever Allāh wants to guide – He expands his breast to [contain] Islām; and whoever He wants to misguide³⁰⁶ – He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allāh place defilement upon those who do not believe.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ
لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ
ضَيِّقًا حَرِيمًا كَأَنَّمَا يَصْعَقُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى
الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

126. And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

127. For them will be the Home of Peace [i.e., Paradise] with their Lord. And He will be their protecting friend because of what they used to do.

﴿ هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ
بِمَا كَانُوا يَعْمَلُونَ ﴾ ﴿١٢٧﴾

128. And [mention, O Muḥammad], the Day when He will gather them together [and say], "O company of

يَوْمَ يَجْمَعُهُمْ جَمِيعًا يَنْعَشِرُ الْجَنِّ قَدِ
اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ

³⁰⁶As a result of the person's arrogance and persistence in sin.

jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allāh wills. Indeed, your Lord is Wise and Knowing."

129. And thus will We make some of the wrongdoers allies of others for what they used to earn.³⁰⁷
130. "O company of jinn and mankind,³⁰⁸ did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.
131. That is because your Lord would not destroy the cities for wrongdoing³⁰⁹ while their people were unaware.
132. And for all are degrees [i.e., positions resulting] from what they have done. And your Lord is not unaware of what they do.
133. And your Lord is the Free of need, the possessor of mercy. If He wills, He can do away with you and give

الْإِنسِ رَبَّنَا اسْتَمَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَلْتَنَا قَالَ إِنَّا أَنَا مَثْوُونَكُمْ
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ
عَلِيمٌ ﴿١٢٩﴾

وَكَذَلِكَ نُؤَيِّبُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا
يَكْسِبُونَ ﴿١٣٠﴾

يَمَعْتَرَ الْجِنَّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ
مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ مَا يَنْبَغِي
وَيُذِذُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا
عَلَىٰ أَنفُسِنَا وَعَظَّمْنَا الْحَيَاةَ الدُّنْيَا وَمَسْحَدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣١﴾

ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْكُفْرَىٰ يُظَلِّمُ
وَأَهْلَهَا عَنِ الْفَعْلُونَ ﴿١٣٢﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَّبُّكَ
بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُمْ

³⁰⁷Another interpretation pertaining to this world is "And thus do We make some of the wrongdoers allies of others for what they have been earning."

³⁰⁸They will be reproached thus at the Judgement.

³⁰⁹Or "unjustly."

succession after you to whomever He wills, just as He produced you from the descendants of another people.

مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ
ءَاخَرِينَ ﴿١٣٠﴾

134. Indeed, what you are promised is coming, and you will not cause failure [to Allāh].³¹⁰

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ
بِمُعْجِزِينَ ﴿١٣١﴾

135. Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home.³¹¹ Indeed, the wrongdoers will not succeed."

قُلْ يَفْعَلُوا أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ لِيَ
عَابِلٍ فَمَنْ تَعْلَمُونَ مَنْ تَكُونُ لَهُ
عَلَيْهِ الدَّارُ إِنَّمَا لَا يَفْلَحُ
الظَّالِمُونَ ﴿١٣٢﴾

136. And they [i.e., the polytheists] assign to Allāh from that which He created of crops and livestock a share and say, "This is for Allāh," by their claim, "and this is for our 'partners' [associated with Him]." But what is for their "partners" does not reach Allāh, while what is for Allāh – this reaches their "partners." Evil is that which they rule.

وَجَمَلُوا لِلَّهِ مِنَّا ذَرًّا مِنَ الْحَرْثِ
وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ
بِرَبِّعِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ
لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا
كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى اللَّهِ
شُرَكَائِهِمْ سَاءَ مَا
يَحْكُمُونَ ﴿١٣٣﴾

137. And likewise, to many of the polytheists their partners³¹² have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allāh had willed, they would not have done so. So leave them and that which they invent.

وَكَذَلِكَ زَعَمَ لِبَعْضٍ مِن
الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ
شُرَكَاءُهُمْ لِيُرُدُّوهُمْ وَلَا يَسْتَوْسُوا
عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرُوهُمْ وَمَا يَقْرُورُونَ ﴿١٣٤﴾

138. And they say, "These animals³¹³

وقالوا هذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا

³¹⁰i.e., You will neither escape nor prevent its occurrence.

³¹¹i.e., in the land or in the Hereafter.

³¹²Their evil associates.

³¹³The four categories of grazing livestock called "an'am" collectively.

and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them]³¹⁴ and those upon which the name of Allāh is not mentioned³¹⁵ – [all of this] an invention of untruth about Him.³¹⁶ He will punish them for what they were inventing.

يَطْمَعُهَا إِلَّا مَنْ نَشَاءُ رِزْقِهِمْ وَأَنْعَمَ
حُرْمَتَ ظُهُورِهَا وَأَنْعَمَ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ
عَلَيْهَا أَفْتِرَاءَ عَلَيْهِمْ سَجْرِيهِمْ بِمَا
كَانُوا يَفْتَرُونَ ﴿١٣٩﴾

139. And they say, "What is in the bellies of these animals³¹⁷ is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein." He will punish them for their description.³¹⁸ Indeed, He is Wise and Knowing.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ
خَالِصَةٌ لَّذِكُورِنَا وَمُحْرَمٌ عَلَى الْأُنثَى
وَإِنْ يَكُنْ قَيْتًا فَهُمْ فِيهِ شُرَكَاءُ
سَجْرِيهِمْ وَصَفَّهُمْ إِنَّهُمْ كَافِرُونَ
عَلِيمٌ ﴿١٤٠﴾

140. Those will have lost who killed their children in foolishness without knowledge and prohibited what Allāh had provided for them, inventing untruth about Allāh. They have gone astray and were not [rightly] guided.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا
بَغْيٍ عَلَيْهِمْ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ
أَفْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا
كَانُوا مُهْتَدِينَ ﴿١٤١﴾

141. And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakāh] on the day of its harvest. And be not excessive.³¹⁹ Indeed, He does not

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ
مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُمْ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ
مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
وَلَهُمْ حَقُّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
إِنَّكُمْ لَا يُحِبُّونَ الْمُسْرِفِينَ ﴿١٤٢﴾

³¹⁴See 5:103.

³¹⁵At the time of slaughter. Rather, they are dedicated to others among their "deities."

³¹⁶i.e., false assertions that such practices are part of Allāh's religion.

³¹⁷i.e., their milk and offspring.

³¹⁸Of what is lawful and unlawful according to their whims.

³¹⁹In eating, as well as in all things generally.

like those who commit excess.

142. And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allāh has provided for you and do not follow the footsteps of Satan.³²⁰ Indeed, he is to you a clear enemy.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَغَرَسًا كَلُوا
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

143. [They are] eight mates – of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

ثَمَنِيَّةَ أَرْوَاحٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ
الْمَعْزِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ
الْأُنثَيَيْنِ أَمْآ أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ
صَادِقِينَ ﴿١٤٣﴾

144. And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allāh charged you with this? Then who is more unjust than one who invents a lie about Allāh to mislead the people by [something] other than knowledge? Indeed, Allāh does not guide the wrongdoing people."

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَعَرِ اثْنَيْنِ قُلْ
ءَالذَّكَرَيْنِ حَرَّمَ أَمْ الْأُنثَيَيْنِ أَمْآ
أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ
كُنْتُمْ شُهَدَاءَ إِذْ وَصَدَكُمُ اللَّهُ
بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ
كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

145. Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure – or it be [that slaughtered in] disobedience, dedicated to other than Allāh.³²¹ But whoever is forced [by necessity],

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ
يَطْعُمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ
بِإِغْوَاءٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

³²⁰As the disbelievers have done in making their own rulings about what is permissible and what is prohibited.

³²¹Refer to 2:173 and 5:3.

neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

146. And to those who are Jews We prohibited every animal of unclean hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.
147. So if they deny you, [O Muḥammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."
148. Those who associated with Allāh will say, "If Allāh had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying."
149. Say, "With Allāh is the far-reaching [i.e., conclusive] argument. If He had willed, He would have guided you all."
150. Say, [O Muḥammad], "Bring forward your witnesses who will testify that Allāh has prohibited this." And if they testify, do not testify

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَائِصَ أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

إِن 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 كَذَاكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا خُرَاصُونَ ﴿١٤٨﴾

قُلْ فِئْلَهُ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾

قُلْ هَلْ مِنْكُمْ شُهَدَاءُ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُوا مَعَهُمْ

with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord.

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ
يَعْدِلُونَ ﴿١٥١﴾

151. Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which Allāh has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

﴿قُلْ تَمَّا لَوْ أَنزَلْنَا مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ
عَلَيْكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَالْأُولَئِكَ
إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ
إِيمَانٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا
تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ ۗ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَنَّمْ بِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿١٥٢﴾﴾

152. And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak [i.e., testify], be just, even if [it concerns] a near relative. And the covenant of Allāh fulfill. This has He instructed you that you may remember.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ
بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا
قُلْتُمْ فَأَعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَيَهْدِي
اللَّهُ أَوْفُوا ذَٰلِكُمْ وَصَنَّمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٣﴾﴾

153. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا
تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ
ذَٰلِكُمْ وَصَنَّمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٤﴾﴾

154. Then³²² We gave Moses the Scripture, making complete [Our favor] upon the one who did good [i.e., Moses] and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يُلَاقُونَ رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٤﴾

155. And this [Qur‘ān] is a Book We have revealed [which is] blessed, so follow it and fear Allāh that you may receive mercy.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكًا فَآتَمُّوهُ وَأْتَمُّوهُ لَعَلَّكُمْ تَرْحَمُونَ ﴿١٥٥﴾

156. [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

157. Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allāh and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

158. Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs³²³ of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِسْنَانًا لَمَّا تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ مَنْظُرُونَ إِنَّا مُنظِرُونَ ﴿١٥٨﴾

³²²Meaning "additionally" or "moreover," not denoting time sequence.

³²³Those denoting the approach of the Last Hour.

its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

159. Indeed, those who have divided their religion and become sects – you, [O Muḥammad], are not [associated] with them in anything. Their affair is only [left] to Allāh; then He will inform them about what they used to do.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

160. Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.³²⁴

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلٍهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

161. Say, "Indeed, my Lord has guided me to a straight path – a correct religion – the way of Abraham, inclining toward truth. And he was not among those who associated others with Allāh."

قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."³²⁵

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُتِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164. Say, "Is it other than Allāh I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except

قُلْ أَغَيْرَ اللَّهِ أَنْتَنِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِدُ الْوَيْدَةَ وَرِزْقًا أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا

³²⁴i.e., treated unjustly.

³²⁵i.e., those who submit to the will of Allāh.

against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

165. And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

كُنْتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٥﴾

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا
ءَاتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ
رَحِيمٌ ﴿١٦٦﴾

Sūrah al-A‘rāf³²⁶*Bismillāhir-Raḥmānir-Raḥcem*

1. Alif, Lām, Meem, Šād.³²⁷
2. [This is] a Book revealed to you, [O Muḥammad] – so let there not be in your breast distress therefrom – that you may warn thereby and as a reminder to the believers.
3. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.
4. And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.
5. And their declaration when Our punishment came to them was only that they said, "Indeed, we were wrongdoers!"
6. Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.
7. Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.
8. And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy – it is they who will be the successful.

سورة الأعراف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَعَصِ

كُنْتُ أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ
مِنْهُ لِتُنذِرَ بِهِ. وَذِكْرَى لِلْمُؤْمِنِينَ ﴿٦﴾

اتَّبِعُوا مَا أَنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ
دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦﴾

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ
هُمْ نَائِمُونَ ﴿٦﴾

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ
قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٦﴾

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
الْمُرْسَلِينَ ﴿٦﴾

فَلَنَقْصِنَّ عَلَيْهِمْ بِمَا عَمِلُوا وَمَا كُنَّا غَائِبِينَ ﴿٧﴾

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

³²⁶Al-A‘rāf: The Elevations, referring to the partition between Paradise and Hell.³²⁷See footnote to 2:1.

9. And those whose scales are light – they are the ones who will lose themselves for what injustice they were doing toward Our verses.
10. And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.
11. And We have certainly created you, [O mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees.³²⁸ He was not of those who prostrated.
12. [Allāh] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay [i.e., earth]."
13. [Allāh] said, "Descend from it [i.e., Paradise], for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."
14. [Satan] said, "Relieve me until the Day they are resurrected."
15. [Allāh] said, "Indeed, you are of those reprieved."
16. [Satan] said, "Because You have put me in error, I will surely sit in wait for them [i.e., mankind] on Your straight path.
17. Then I will come to them from before them and from behind them

وَمَنْ حَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
مَعْيِشًا فَلْيَلَّا مَا تَشْكُرُونَ ﴿١٠﴾

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا
لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿١١﴾

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ
خَلَقَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا
فَأَخْرَجَ مِنْكَ مِنَ الصَّغِيرِينَ ﴿١٣﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

قَالَ فِيمَا آغْوَيْتَنِي لأَقْعُدَنَّ لَهُمْ صِرَاطَكَ
الْمُسْتَقِيمَ ﴿١٦﴾

ثُمَّ لَأَتِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ

³²⁸Satan. See footnote to 2:34.

and on their right and on their left, and You will not find most of them grateful [to You]."

أَيُنِيبُهُمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ
شَاكِرِينَ ﴿١٧﴾

18. [Allāh] said, "Get out of it [i.e., Paradise], reproached and expelled. Whoever follows you among them – I will surely fill Hell with you, all together."

قَالَ أَخْرُجْ مِنْهَا مَذْمُومًا مَدْحُورًا لَمَنْ يَتَّبِعَكَ مِنْهُمْ
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

19. And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."

وَنَادَاهُمْ أَنْسَكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ فَكُلَا مِنْ
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿١٩﴾

20. But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ
عَنْهُمَا مِنْ سَوْءٍ لَهُمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ
هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ
الْخَالِدِينَ ﴿٢٠﴾

21. And he swore [by Allāh] to them, "Indeed, I am to you from among the sincere advisors."

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴿٢١﴾

22. So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

فَدَلَّوهُمَا يُرِيدُ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا
سَوْءُهُمَا وَطُفِقَا بِيَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ
الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ
مُبِينٌ ﴿٢٢﴾

23. They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَغْفِرْ لَنَا
وَرَحْمَتَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. [Allāh] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment [i.e., provision] for a time."

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١٤﴾

25. He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
تُخْرَجُونَ ﴿١٥﴾

26. O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allāh that perhaps they will remember.

يَبْنَیْءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّزِيْرُ سَوَاءَ بَدَنِكُمْ
وَرِيْشًا وَلِبَاسٍ الْفَقِيْرِ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٦﴾

27. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing³²⁹ to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

يَبْنَیْءَ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا
أَخْرَجَ آبَوَيْكُمْ مِنَ الْجَنَّةِ يَمْرُوعُهُمَا لِبَاسُهُمَا
لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرِيْكُمْ هُوَ وَقَبِيْلُهُ مِنْ
حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ
لِلَّذِيْنَ لَا يُؤْمِنُونَ ﴿١٧﴾

28. And when they commit an immorality, they say, "We found our fathers doing it, and Allāh has ordered us to do it." Say, "Indeed, Allāh does not order immorality. Do you say about Allāh that which you do not know?"

وَإِذَا قَعَلُوا فَرْحَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

29. Say, [O Muḥammad], "My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration, and invoke Him, sincere to Him in

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ
الَّذِينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿١٩﴾

³²⁹The garments of Paradise.

religion." Just as He originated you, you will return [to life] –

30. A group [of you] He guided, and a group deserved [to be in] error. Indeed, they [i.e., the latter] had taken the devils as allies instead of Allāh while they thought that they were guided.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ
إِنَّهُمْ أَخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ
وَيَحْسُبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

31. O children of Adam, take your adornment [i.e., wear your clothing] at every masjid,³³⁰ and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ﴿٣١﴾

32. Say, "Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

قُلْ مَن حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي
الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ
تَفْصِيلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

33. Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin,³³¹ and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know."

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ وَالْأثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا
بِاللَّهِ مَا لَهُ يَدٌ يَرْزُقُ بِهِ سُلْطَنَا وَأَن تَقُولُوا عَلَى اللَّهِ
مَا لَا نَعْلَمُونَ ﴿٣٣﴾

34. And for every nation is a [specified] term. So when their time has come,

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْذِنُونَ

³³⁰Literally, "place of prostration," meaning any place that a Muslim prays upon the earth. The term may also refer specifically to a mosque.

³³¹Any unlawful deed.

they will not remain behind an hour, nor will they precede [it].

35. O children of Adam, if there come to you messengers from among you relating to you My verses [i.e., scriptures and laws], then whoever fears Allāh and reforms – there will be no fear concerning them, nor will they grieve.

36. But the ones who deny Our verses and are arrogant toward them – those are the companions of the Fire; they will abide therein eternally.

37. And who is more unjust than one who invents about Allāh a lie or denies His verses? Those will attain their portion of the decree³³² until, when Our messengers [i.e., angels] come to them to take them in death, they will say, "Where are those you used to invoke besides Allāh?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.

38. [Allāh] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister³³³ until, when they have all overtaken one another therein, the last of them³³⁴ will say about the first of them,³³⁵ "Our Lord, these had misled us, so give them a double punishment of

سَاعَةً وَلَا يَسْتَفِيدُونَ ﴿٣٥﴾

يَبْنِيْ عَادَمَ اِيْمًا يَا بَنِيَّكُمْ رُّسُلًا مِّنْكُمْ يَمْضُونَ
عَلَيْكُمْ مَا يَنْتَهِى فَمَنْ اَتَقَى وَاَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٦﴾

وَالَّذِيْنَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوْا عَنْهَا
اُولٰٓئِكَ اَصْحَابُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٧﴾

فَمَنْ اَطْلَمُ مِمَّنْ اَفْتَرَى عَلٰى اللّٰهِ كَذْبًا اَوْ كَذَّبَ
بِآيَاتِنَا ۗ اُولٰٓئِكَ يَتْلُوْنَ عَلَيْهِمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ
حَتّٰى اِذَا جَاءَهُمْ رُسُلُنَا يَتُوفُوْنَهُمْ قَالُوْا اٰنْ مَا
كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ قَالُوْا صَلُّوْا عَلٰنَا
وَشٰهِدُوْا عَلٰى اَنْفُسِكُمْ اَنْتُمْ كَاٰنُوْا كٰفِرِيْنَ ﴿٣٨﴾

قَالَ ادْخُلُوْا فِيْ اَسْمٰرٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ رِيْنَ
الْجِيْنِ وَالْاِنْسِ فِي النَّارِ ۗ كُلَّمَا دَخَلَتْ اُمَّةٌ لَعْنَتْ
اُخْتَهَا حَتّٰى اِذَا اَدَارَكُوْا فِيْهَا جَمِيْعًا قَالَتْ
اُخْرِيْهِنَّ لِاُولٰٓئِهِنَّ رَبَّنَا هٰٓؤُلَاءِ اَضَلُّوْنَا
فَعٰنِيْهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ
وَلٰكِنْ لَا تَعْلَمُوْنَ ﴿٣٩﴾

³³²What is decreed for them.

³³³The nation preceding it.

³³⁴The followers of evil leaders.

³³⁵Their leaders.

the Fire." He will say, "For each is double, but you do not know."

39. And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."

وَقَالَتْ أُولَئِكَمُ لِأَخْرَجْتُم مِمَّا كَانَتْ لَكُمْ
عِلْمِنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ ﴿٣٩﴾

40. Indeed, those who deny Our verses and are arrogant toward them – the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle [i.e., never]. And thus do We recompense the criminals.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا
تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى
يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ
نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

41. They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ
وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

42. But those who believed and did righteous deeds – We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا
نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

43. And We will have removed whatever is within their breasts of resentment,³³⁶ [while] flowing beneath them are rivers. And they will say, "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ يُجْرَى مِنْ
تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا
لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ
الْجَنَّةُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٤٣﴾

³³⁶i.e., ill will or sense of injury for what was inflicted upon them during worldly life.

have been made to inherit for what you used to do."

44. And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allāh shall be upon the wrongdoers

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا
وَعَدْنَا رَبَّنَا حَقًّا فَأَهْلُ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنَّ لَعْنَةَ اللَّهِ عَلَى
الظَّالِمِينَ ﴿١٤١﴾

45. Who averted [people] from the way of Allāh and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers."

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ
بِالْآخِرَةِ كَافِرُونَ ﴿١٤٢﴾

46. And between them will be a partition [i.e., wall], and on [its] elevations are men³³⁷ who recognize all³³⁸ by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا
بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَنَدْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿١٤٣﴾

47. And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْفَافًا أَصْحَابَ النَّارِ قَالُوا
رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٤٤﴾

48. And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering³³⁹ and [the fact] that you were arrogant."

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ
قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ ﴿١٤٥﴾

³³⁷Those whose scales are balanced between good and evil deeds.

³³⁸Both the inhabitants of Paradise and those of Hell.

³³⁹i.e., great numbers or gathering of wealth.

49. [Allāh will say], "Are these³⁴⁰ the ones whom you [inhabitants of Hell] swore that Allāh would never offer them mercy? Enter Paradise, [O people of the Elevations]. No fear will there be concerning you, nor will you grieve."

أَهْتَدَى الَّذِينَ أَسْتَمْتُمْ لَا يَسْأَلُهُمُ اللَّهُ بِرَحْمَةٍ
أَدْخَلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ
تَحْزَنُونَ ﴿٤٩﴾

50. And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allāh has provided you." They will say, "Indeed, Allāh has forbidden them both to the disbelievers

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ
أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ
قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا
وَعَرَفْتَهُمُ الْحَيَاةَ الدُّنْيَا فَأَلْيَوْمَ نَسْنَهُمْ
كَمَا سَأُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا
كَانُوا بِبِائِنِينَ بِحُدُودِ ﴿٥١﴾

52. And We had certainly brought them a Book which We detailed by knowledge – as guidance and mercy to a people who believe.

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

53. Do they await except its result?³⁴¹ The Day its result comes those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than what we used to do?" They will have lost themselves, and lost from them is what they used to invent.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يُشَاقِقُ
الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَدْ جَاءَتْهُمْ رُسُلٌ مِنْ رَبِّهِمْ
بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفْعَةٍ فَتَسْفَحُوا لَنَا أَوْ
نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا
أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَكْفُرُونَ ﴿٥٣﴾

³⁴⁰The humble believers who are now in Paradise. Another interpretation regards them as the people on the elevated partition.

³⁴¹The fulfillment of what is promised in the Qur'an.

54. Indeed, your Lord is Allāh, who created the heavens and earth in six days and then established Himself above the Throne.³⁴² He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allāh, Lord of the worlds.
55. Call upon your Lord in humility and privately; indeed, He does not like transgressors.³⁴³
56. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allāh is near to the doers of good.
57. And it is He who sends the winds as good tidings before His mercy [i.e., rainfall] until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.
58. And the good land – its vegetation emerges by permission of its Lord; but that which is bad – nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.
59. We had certainly sent Noah to his people, and he said, "O my people,

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٥٤﴾

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٥٥﴾

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 بِقَا لًا
سُفِّنَهُ لِبَلَدٍ مَّيْتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا
بِهِ مِن كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ
لِمَنكُم تَذَكُّرًا ﴿٥٧﴾

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ بِإِذْنِ رَبِّهِ وَالَّذِي
حَبِطَ لَا يُخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَفْقَهُ
يَقَوْمِي

³⁴²See footnote to 2:19.

³⁴³In supplication or otherwise.

worship Allāh; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day."

60. Said the eminent among his people, "Indeed, we see you in clear error."³⁴⁴
61. [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds.
62. I convey to you the messages of my Lord and advise you; and I know from Allāh what you do not know.
63. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allāh so you might receive mercy?"
64. But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people.³⁴⁴
65. And to the 'Aad [We sent] their brother Hūd. He said, "O my people, worship Allāh; you have no deity other than Him. Then will you not fear Him?"
66. Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."

أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٠﴾

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرْنَكَ فِي ضَلَالٍ
مُبِينٍ ﴿١١﴾

قَالَ يَتَقَوَّمُ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ
مِّن رَّبِّ الْعَالَمِينَ ﴿١٢﴾

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٣﴾

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ
تَرْحَمُونَ ﴿١٤﴾

فَكَذَّبُوهُ فَأَجْتَنَّهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ
وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ
كَانُوا قَوْمًا عَمِينَ ﴿١٥﴾

وَإِلَى عادِ أَخَاهُمْ هُودًا قَالَ يَتَقَوَّمُ أَعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿١٦﴾

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا
لَنَرْنَكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ مِنَ
الْكَذِبِينَ ﴿١٧﴾

³⁴⁴For a more detailed account, see 11:25-48.

67. [Hūd] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds.
68. I convey to you the messages of my Lord, and I am to you a trustworthy adviser.
69. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allāh that you might succeed."
70. They said, "Have you come to us that we should worship Allāh alone and leave what our fathers have worshipped? Then bring us what you promise us,³⁴⁵ if you should be of the truthful."
71. [Hūd] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning [mere] names you have named them,³⁴⁶ you and your fathers, for which Allāh has not sent down any authority? Then wait; indeed, I am with you among those who wait."
72. So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

قَالَ يَاقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ
مِّن رَّبِّ الْعَالَمِينَ ﴿٧١﴾

أُتِلُّكُمْ رَسُولِي وَأَنَا لَكُمْ نَاصِحٌ
أَمِينٌ ﴿٧٢﴾

أَرَأَيْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ
جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي
الْعَالِقِ بَضْطَةً فَأَذْكُرُوا ءَالَآءَ اللَّهِ
لَعَلَّكُمْ تَفْلِحُونَ ﴿٧٣﴾

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحَدَرْنَا
كَانَ يَعْبُدُ ءَابَاؤُنَا فَأَلِنَا بِمَا صَدَدْنَا إِنْ
كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٤﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ
وَعِظْبٌ أَتَجِدُونَنِي فِي تَأْسَمَاءٍ
سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا نَزَّلَ اللَّهُ
بِهَا مِن سُلْطَانٍ فَأَنْظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنظِرِينَ ﴿٧٥﴾

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَتِنَا وَنَطَقْنَا
دَابِرَ الَّذِينَ كَفَرُوا بِأَلْسِنَتِنَا وَمَا كَانُوا
مُؤْمِنِينَ ﴿٧٦﴾

³⁴⁵i.e., Allāh's punishment.

³⁴⁶The false objects of worship which you have called "gods."

73. And to the Thamūd [We sent] their brother Šāliḥ. He said, "O my people, worship Allāh; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allāh [sent] to you as a sign. So leave her to eat within Allāh's land and do not touch her with harm, lest there seize you a painful punishment.
74. And remember when He made you successors after the 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allāh and do not commit abuse on the earth, spreading corruption."
75. Said the eminent ones who were arrogant among his people to those who were oppressed – to those who believed among them, "Do you [actually] know that Šāliḥ is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers."
76. Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."
77. So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Šāliḥ, bring us what you promise us, if you should be of the messengers."
78. So the earthquake seized them,

وإلى ثمود أخاهم صالحاً قال ياقوم
اعبدوا الله ما لكم من إله غيري قد
جاءتكم بآية من ربكم هذِهِ
ناقة الله لكم آية فذروها تأكل
في أرض الله ولا تمسوها يسوء مما
عذاب الله

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ
عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ
مِنْ سُهُولِهَا قُصُورًا وَتَنْجِتُونَ الْجِبَالَ
بُيُوتًا فَأذْكُرُوا آيَاتِ اللَّهِ وَلَا تَعْتُوا فِي
الْأَرْضِ مُفْسِدِينَ

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ أَمَنَ مِنْهُمْ
أَتَمَلُّونَ أَنْ صَلِحًا مَرْسَلٌ مِنْ رَبِّهِ
قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
ءَامَنُمْ بِهِ كَافِرُونَ

فَمَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا لِنَصْلِحَ أَفْتِنَا بِمَا تَدْعُنَا إِنْ كُنْتَ
مِنَ الْمُرْسَلِينَ

فَأَخَذَتُهُمُ الرِّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ

and they became within their home [corpses] fallen prone.

جَنِيثِينَ ﴿٧٨﴾

79. And he [i.e., Ṣāliḥ] turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

فَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ
النَّاصِحِينَ ﴿٧٩﴾

80. And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]?"

وَلوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا
سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾

81. Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

82. But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يَبْطِئُونَ ﴿٨٢﴾

83. So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ
الْقَادِرِينَ ﴿٨٣﴾

84. And We rained upon them a rain [of stones]. Then see how was the end of the criminals.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُ كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

85. And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ
جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ
فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخُسُوا
النَّاسَ أَمْشِيَاءَ هُمْ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ
لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٨٥﴾

86. And do not sit on every path, threatening and averting from the way of Allāh those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنِ آمَنَ بِهِ
وَتَجْعَلُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ
كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

87. And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allāh judges between us. And He is the best of judges."

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا
بِالَّذِي أُرْسِلَتْ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا
فَأَصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿٨٧﴾



88. Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"

﴿٨٨﴾ قَالَ الَّذِينَ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لَنُخْرِجَنَّكَ يَشْعَبُ وَالَّذِينَ آمَنُوا مِنْكَ مِنْ
قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي رَبِّنَا قَالَ أُولُو كُنَا
كِرْهِينَ ﴿٨٨﴾

89. We would have invented against Allāh a lie if we returned to your religion after Allāh had saved us from it. And it is not for us to return to it except that Allāh, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allāh we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

فَدَرَأْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ
بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ
فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ
عِلْمًا عَلَى اللَّهِ قَوْلُنَا رَبُّنَا أَفْتَحَ بَيْنَنَا وَبَيْنَ
قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

90. Said the eminent ones who disbelieved among his people, "If you should follow Shu'ayb, indeed, you would then be losers."

وَقَالَ الَّذِينَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَبِئْسَ اتَّبَعْتُمْ
شُعَيْبًا إِنَّكُمْ إِذًا لَخٰسِرُونَ ﴿٩٠﴾

91. So the earthquake seized them, and they became within their home [corpses] fallen prone.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جِثِيمًا ﴿٩١﴾

92. Those who denied Shu‘ayb – it was as though they had never resided there. Those who denied Shu‘ayb – it was they who were the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْتَوْا فِيهَا
الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ
الْخٰسِرِينَ ﴿١٢٦﴾

93. And he [i.e., Shu‘ayb] turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ اٰتٰتٰكُمْ
رِسٰلَتِي وَاٰتٰتٰكُمْ كَيْفَ اٰتٰتٰكُمْ
عَلٰى قَوْمٍ كٰفِرِيْنَ ﴿١٢٧﴾

94. And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allāh].

وَمَا اَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ اِلَّا اَخَذْنَا
اَهْلَهَا بِالْاَسَاةِ وَالصَّرٰةِ لَعَلَّهُمْ
يَضُرَّعُوْنَ ﴿١٢٨﴾

95. Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease."³⁴⁷ So We seized them suddenly while they did not perceive.³⁴⁸

ثُمَّ بَدَلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا
وَقَالُوا قَدْ مَسَّ اٰبَاؤَنَا الصَّرٰةُ وَالسَّرٰةُ
فَاَخَذْنَاهُمْ بِغَنَةٍ وَهُمْ لَا يَشْعُرُوْنَ ﴿١٢٩﴾

96. And if only the people of the cities had believed and feared Allāh, We would have opened [i.e., bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.³⁴⁹

وَلَوْ اَنَّ اَهْلَ الْقَرْيَةِ اٰمَنُوْا وَاَتَّقَوْا لَفَتَحْنَا
عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَٰوٰتِ وَالْاَرْضِ وَلٰكِن
كَذَّبُوْا فَاَخَذْنَاهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٣٠﴾

97. Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

اَفَاَمِنَ اَهْلُ الْقُرٰى اَن يَّاْتِيَهُمْ بَاسُنَا بِيْنَتًا
وَهُمْ نَٰيْمُوْنَ ﴿١٣١﴾

³⁴⁷Instead of being grateful to Allāh for His blessings, they merely attributed them to the changing fortunes of time.

³⁴⁸That they had been tried and tested.

³⁴⁹Of blame for their sin.

98. Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?³⁵⁰
99. Then, did they feel secure from the plan of Allāh? But no one feels secure from the plan of Allāh except the losing people.
100. Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.³⁵¹
101. Those cities – We relate to you, [O Muḥammad], some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before.³⁵² Thus does Allāh seal over the hearts of the disbelievers.
102. And We did not find for most of them any covenant,³⁵³ but indeed, We found most of them defiantly disobedient.
103. Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them.³⁵⁴ So see how was the end of the corrupters.
104. And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا
صُحًىٰ وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

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 عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا
يَسْمَعُونَ ﴿١٠٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا نَحْنُ نَعُدُّكَ وَأَنْبِيَآئِهِمْ
بِأَيِّ حُجَّةٍ كَانُوا يَكْفُرُونَ ﴿١٠١﴾

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا
أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ
الْعَالَمِينَ ﴿١٠٤﴾

350 i.e., occupied with such activities that have no benefit.

351 They do not benefit from what they hear.

352 i.e., they persistently denied every warning given them.

353 i.e., they were found to be unfaithful and negligent of Allāh's covenant.

354 i.e., they rejected and opposed the signs.

105. [Who is] obligated not to say about Allāh except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."³⁵⁵

حَقِيقٌ عَلَيْهِمْ عَلَّمَ أَنْ لَا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ
جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ
بَنِي إِسْرَائِيلَ ﴿١٠٥﴾

106. [Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful."

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَاتٍ فَأْتِ بِهَا إِنْ كُنْتَ
مِنَ الصَّادِقِينَ ﴿١٠٦﴾

107. So he [i.e., Moses] threw his staff, and suddenly it was a serpent, manifest.³⁵⁶

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾

108. And he drew out his hand; thereupon it was white [with radiance] for the observers.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

109. Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ
عَلِيمٌ ﴿١٠٩﴾

110. Who wants to expel you from your land [through magic], so what do you instruct?"

رَبِّدْ أَنْ يُخْرِجَكَ مِنْ أَرْضِكَ فَمَاذَا
تَأْمُرُونَ ﴿١١٠﴾

111. They said,³⁵⁷ "Postpone [the matter of] him and his brother and send among the cities gatherers

قَالُوا آتِنَاهُ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ
حٰشِرِينَ ﴿١١١﴾

112. Who will bring you every learned magician."

يَأْتُونَكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

113. And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا
إِنْ كُنَّا نَهْكَمُ الْغَالِبِينَ ﴿١١٣﴾

114. He said, "Yes, and, [moreover], you will be among those made near [to me]."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

³⁵⁵ i.e., free them from oppression and allow them to emigrate.

³⁵⁶ i.e., genuine and not imagined, as a miracle from Allāh.

³⁵⁷ After mutual consultation and agreement.

115. They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."
116. He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.³⁵⁸
117. And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.
118. So the truth was established, and abolished was what they were doing.
119. And they [i.e., Pharaoh and his people] were overcome right there and became debased.
120. And the magicians fell down in prostration [to Allāh].
121. They said, "We have believed in the Lord of the worlds,
122. The Lord of Moses and Aaron."
123. Said Pharaoh, "You believed in him³⁵⁹ before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know.
124. I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."
125. They said, "Indeed, to our Lord we will return.

قَالُوا يَا مُوسَى إِنَّمَا أَنزَلْنَاهُ بِسِحْرٍ وَإِنَّا أَنزَلْنَاهُ
بِأَيِّ قُوَّةٍ ۝١١٥

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ
النَّاسِ وَاسْتَهْبَهُمْ وَجَاءُوا بِسِحْرِ
عَظِيمٍ ۝١١٦

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا
هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝١١٧﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۝١١٨

فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا صَاحِبِينَ ۝١١٩

وَأَلْقَى السَّحَرَةُ سِحْرَ بَدِينٍ ۝١٢٠

قَالُوا أَمْ نَارِيبُ الْمَلِئِكِينَ ۝١٢١

رَبِّ مُوسَىٰ وَهَارُونَ ۝١٢٢﴾

قَالَ فِرْعَوْنُ مَا مَنَّمُ بِهِ قَبْلَ أَنْ آذَنَ لَكَ بِإِنَّ
هَذَا الْمَكْرَ مَكْرَتُهُمْ فِي الْمَدِينَةِ لِيُخْرِجُوا مِنْهَا
أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ۝١٢٣﴾

لَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَقْطِعَنَّ رِجْلَيْكُمْ
مِمَّا تَلْفِظُ مِنَّمِ لَأُصَلِّبَنَّكُمْ أَجْمُعِينَ ۝١٢٤﴾

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ۝١٢٥﴾

³⁵⁸Their staffs and ropes appeared as writhing snakes.

³⁵⁹i.e., in Moses, avoiding the mention of Allāh (*subḥānahu wa ta'ālā*).

126. And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience³⁶⁰ and let us die as Muslims [in submission to You]."

وَمَا نَتَّبِعُ مِنَّا إِلَّا أَن تَأْمَنَّا يَا رَبَّنَا لَمَّا
جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا
مُسْلِمِينَ ﴿١٢٦﴾

127. And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."

وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَدْرُسُ مُوسَى وَوَعْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُمُ فِي الْهَتَاكِ قَالَ
سَنَقْتُلُ أَبْنَاءَ هَؤُلَاءِ فَسَوَّيْنَاهُمْ نِسَاءَهُمْ وَإِنَّا
فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

128. Said Moses to his people, "Seek help through Allāh and be patient. Indeed, the earth belongs to Allāh. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا
إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ
عِبَادِهِ وَالصَّالِحِينَ لِلْخَيْرِ ﴿١٢٨﴾

129. They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."

قَالُوا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا
جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَن يُهْلِكَ
عَدُوَّكُمْ وَيَسْتَخْلِفَ لَكُمْ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

130. And We certainly seized³⁶¹ the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ
مِنَ الشَّمْرَاتِ لَعَلَّهُمْ يَذَكَّرُونَ ﴿١٣٠﴾

131. But when good [i.e., provision] came to them, they said, "This is ours [by right]." And if a bad [condition] struck them, they saw an evil omen in Moses and those

فَإِذَا جَاءَهُمُ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِن
نُصِبَتْ سُنْبُؤُهُ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ
إِنَّا لَنَأْمُرُهُمْ بِعَدْوَى اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ

³⁶⁰To endure the torture to which we will be subjected.

³⁶¹Imposed on them by way of trial and warning.

with him. Unquestionably, their fortune is with Allāh, but most of them do not know.

132. And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

لَا يَعْلَمُونَ ﴿١٣٢﴾
وَقَالُوا مَهْمَا تَأْتِينَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

133. So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ
وَالضَّفَادِعَ وَالْدَّمَ الْوَابِيَةَ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا شَجِرِينَ ﴿١٣٣﴾

134. And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ
لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ
عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ
بَنِي إِسْرَائِيلَ ﴿١٣٤﴾

135. But when We removed the punishment from them until a term which they were to reach,³⁶² then at once they broke their word.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ
بِالْقَوْلِ إِذْ هُمْ يُنْكثُونَ ﴿١٣٥﴾

136. So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِآيَاتِهِمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

137. And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word [i.e., decree] of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And

وَأَوْزَنَّا الْقَوْمَ الَّذِينَ كَانُوا
يُسْتَضْعَفُونَ مَشْرِقًا وَمَغْرِبًا
وَمَعْرِبًا آلِي بَنِي إِسْرَائِيلَ
رَبِّكَ الْحُسَيْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ قُرْصُونَ ﴿١٣٧﴾

³⁶²i.e., a specified term which would end with their reversion to disobedience and disbelief.

We destroyed [all] that Pharaoh and his people were producing and what they had been building.

وَقَوْمَهُمْ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They [the Children of Israel] said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

وَجَنُودَنَا يَبِغِي إِسْرَاءَ بِلِ الْبَحْرِ فَأَتَوْا عَلَى قَوْمٍ يَعْبُدُونَ عَلَى أَصْنَابٍ لَهُمْ قَالُوا يَا مُوسَى أَحْسَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

139. Indeed, those [worshippers] – destroyed is that in which they are [engaged], and worthless is whatever they were doing."

إِنَّ هَذِهِ أُمَّتُكُمْ مِمَّا هُمْ فِيهِ وَيَطِلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

140. He said, "Is it other than Allah I should desire for you as a god³⁶³ while He has preferred you over the worlds?"

قَالَ أَعْبَدُ اللَّهَ أَنبِيَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

141. And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment – killing your sons and keeping your women alive. And in that was a great trial from your Lord.

وَأَذَى أَنْجَيْتَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقِيلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

142. And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them],³⁶⁴ and do not follow the way of the corrupters."

﴿١٤٢﴾ وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَعَمَّ مِيقَتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اطَّلَعْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٣﴾

³⁶³An object of worship.

³⁶⁴i.e., keep their affairs in order.

143. And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allāh] said, "You will not see Me,³⁶⁵ but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level,³⁶⁶ and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمُهُ رَبُّهُ قَالَ
رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ قَالَ لَن نَرِيكَ وَلَكِن
أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ
فَسَوْفَ نَرِيكَ فَلَمَّا بَدَّلْنَا رَبُّهُ لِلْجَبَلِ جِثَا
دَكًّا وَخَرَّ مُوسَىٰ صُغُوًا فَلَمَّا أَفَاقَ قَالَ
سُبْحَانَكَ نَبْتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ ﴿١٤٣﴾

144. [Allāh] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتَكَ عَلَى النَّاسِ
يُرْسَلَنِي وَيُكَلِّمُنِي فَخُذْ مَا آتَيْتَكَ وَكُن
مِنَ الشَّاكِرِينَ ﴿١٤٤﴾

145. And We wrote for him on the tablets [something] of all things – instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."³⁶⁷

وَكَتَبْنَا لَهُ فِي الْأَلْوَامِ مِن كُلِّ شَيْءٍ
مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخَذَهَا يَمِينًا
وَأَمَرَ قَوْمَهُ بِأَخَذِهَا بِأَحْسَنِهَا سَأُولِيكُمْ دَارَ
الْفَاسِقِينَ ﴿١٤٥﴾

146. I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness,³⁶⁸ they will not adopt it as a way; but if they see the way of error, they will

سَأَصْرِفُ عَن آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كِسْفًا مِّنَ
السَّمَاوَاتِ سَاقِطًا يَأْتِيهِم مِّنَ الْجِبَالِ
أَسْفُودًا وَسَاءَ لِمِثْلِهِمْ سُجُودًا وَإِن يَرَوْا
سَيِّئًا مِّنْهُ يَرْوُا سِوَى اللَّهِ سِوَى اللَّهِ
يَسْجُدُونَ سِوَى اللَّهِ سِوَى اللَّهِ كَذَّبُوا بِآيَاتِنَا

³⁶⁵During the life of this world.

³⁶⁶It crumbled to dust.

³⁶⁷This is a severe warning from Allāh against rebellion.

³⁶⁸i.e., reason and integrity.

adopt it as a way. That is because they have denied Our signs and they were heedless of them.

147. Those who denied Our signs and the meeting of the Hereafter – their deeds have become worthless. Are they recompensed except for what they used to do?

148. And the people of Moses made, after [his departure], from their ornaments a calf – an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

149. And when regret overcame them³⁶⁹ and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

150. And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me³⁷⁰ and do not place me among the wrongdoing people."

وَكَاثِبُوا عَنْهَا غَافِلِينَ ﴿١٤٧﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حَسِبْتُمْ أَنْعَمَلَهُمْ هَلْ يَجْزُونَ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿١٤٨﴾

وَاتَّخَذَ قَوْمَ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ
عِجَلًا جَسَدًا لَّهُمْ خَوَارٌ أَنْتَرَوُا أَنَّهُ لَا
يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ
وَكَانُوا ظَالِمِينَ ﴿١٤٩﴾

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ
ضَلُّوا قَالُوا لَنْ نَبْرَحَنَّا رِثًا وَنَعْفِرُ لَنَا
لَنْ كُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٥٠﴾

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبًا قَالَ
يَسْمَا خَلَقْتُونِي مِنْ بَعْدِي أَعْجَلْتُمْ أَمْرَ
رَبِّكُمْ وَالْقَى الْأَلْوَابِ وَأَخَذَ بِرَأْسِ أَخِيهِ
يَجْرُهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي
وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ فِي الْأَعْدَاءِ
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥١﴾

³⁶⁹Literally, "When their hands had been descended upon," i.e., bitten by them out of severe regret.

³⁷⁰i.e., over your humiliation of me.

151. [Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

152. Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

إِنَّ الَّذِينَ أَخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. But those who committed misdeeds and then repented after them and believed – indeed your Lord, thereafter, is Forgiving and Merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾

154. And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ فِي سُخْرَتِهَا هُدًى وَرَحْمَةً لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And Moses chose from his people seventy men for Our appointment.³⁷¹ And when the earthquake seized them,³⁷² he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.

وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمَعَاقِبَتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَإِنِّي لَأَتَّبِعُكَ بِمَا فَعَلْتِ السُّفَهَاءَ إِنَّمَا أَنْتَ مُنذِرٌ لِقَوْمٍ يُهْمُونَ ﴿١٥٥﴾

156. And decree for us in this world [that which is] good and [also] in

﴿١٥٦﴾ وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٦﴾

³⁷¹Whereupon they were to apologize to Allāh for having worshipped the calf.

³⁷²Upon reaching the appointed place, they said to Moses, "We will not believe until we see Allāh outright." So the mountain convulsed, killing them.

the Hereafter; indeed, we have turned back to You." [Allāh] said, "My punishment – I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakāh and those who believe in Our verses –

157. Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., mentioned] in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden³⁷³ and the shackles which were upon them.³⁷⁴ So they who have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful.

158. Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allāh to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allāh and His Messenger, the unlettered prophet, who believes in Allāh and His words, and follow him that you may be guided.

159. And among the people of Moses is

الْآخِرَةَ إِنَّا هَدَيْنَاكَ إِلَيْنَا قَالَ عِدَائِي أُصِيبَ
بِهِ مِنْ أَشَاءِ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ
فَسَاكِنِبَهَا لِلَّذِينَ يُنْفِقُونَ وَيُوْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

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
الْمُفْلِحُونَ ﴿١٥٨﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ فَتَمَيَّنُوا بِاللَّهِ وَرَسُولِهِ
النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَتَابِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٩﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ

³⁷³Difficulties in religious practice.

³⁷⁴i.e., extreme measures previously required for repentance, and retribution without recourse to compensation.

a community³⁷⁵ which guides by truth and by it establishes justice.

يَعْلَمُونَ ﴿١١٥﴾

160. And We divided them into twelve descendant tribes³⁷⁶ [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people [i.e., tribe] knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.

وَقَطَعْنَهُمْ اثْنَيْ عَشَرَ نَبِيطًا ۖ ثُمَّ
وَأوحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ
أَنْ أَضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ
فَانبَجَسَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا قَدْ عَلِمَ
كُلُّ أَتَابٍ مَّشْرَبُهُمْ ۖ وَظَلَلْنَا عَلَيْهِمُ
الْعَنَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿١١٦﴾

161. And [mention, O Muḥammad], when it was said to them, "Dwell in this city [i.e., Jerusalem] and eat from it wherever you will and say, 'Relieve us of our burdens [i.e., sins],' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]."

وَإِذ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا
حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّفِرًا
لَكُمْ خَطِيئَتِكُمْ سَتَرِدُ
الْمُحْسِنِينَ ﴿١١٧﴾

162. But those who wronged among them changed [the words] to a statement other than that which had been said to them. So We sent upon them a punishment from the sky for the wrong that they were doing.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا
مِنْ السَّمَاءِ بِمَا كَانُوا
يَظْلِمُونَ ﴿١١٨﴾

163. And ask them about the town that was by the sea – when they transgressed in [the matter of] the sabbath – when their fish came to them openly on their sabbath day,

وَسَأَلْنَاهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ
إِذْ تَأْتِيهِمْ جِثَابُهُمْ يَوْمَ سَبْتِهِمْ

³⁷⁵Those of them who accepted and followed the final prophet, Muḥammad (ﷺ).

³⁷⁶From the twelve sons of Jacob.

and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.

164. And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."
165. And when they [i.e., those advised] forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.
166. So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."
167. And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.
168. And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience].

شُرْعًا وَيَوْمَ لَا يَسْتَسْتُونَكَ لَا تَأْتِيهِمْ
كَذَلِكَ بَلَّوْهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ
مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا
مُعَذِّبُهُمْ إِنَّا رُبَّمَا نَعْلَمُهُمْ يَنْفِقُونَ ﴿١٦٥﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ
يَنْهَوْنَ عَنِ السُّوْءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ يَبِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٧﴾

وَإِذْ تَأَذَّنَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ
الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ
رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَكَفُورٌ
رَحِيمٌ ﴿١٦٨﴾

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّةً مِنْهُمْ
الضَّالِّحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَّوْنَاهُمْ
بِالْمُسْتَسْنَدِ وَالسَّيْفَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٩﴾

169. And there followed them successors who inherited the Scripture [while] taking the commodities³⁷⁷ of this lower life and saying, "It will be forgiven for us." And if an offer like it³⁷⁸ comes to them, they will [again] take it. Was not the covenant of the Scripture [i.e., the Torah] taken from them that they would not say about Allāh except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allāh, so will you not use reason?

فَخَلَفَ مِنْ بَدَلِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا
وَإِنْ يُاتِيهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ
بِمِيثَاقِ الْكِتَابِ أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
وَدَرَسُوا مَا فِيهِ وَالدارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

170. But those who hold fast to the Book [i.e., the Qur'ān] and establish prayer – indeed, We will not allow to be lost the reward of the reformers.

وَالَّذِينَ تَمَسَّكُوا بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ
إِنَّا لَآ نَضِيعُ أَجْرَ الْمُصَلِّينَ ﴿١٧٠﴾

171. And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them,³⁷⁹ [and Allāh said], "Take what We have given you with determination and remember what is in it that you might fear Allāh."

وَإِذْ نَفَخْنَا الْجِبَالَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُوا
أَنَّهُمْ وَاقِعُ بهمُ حُدُومًا مَّا أَتَيْنَاكُمْ يَفُورٌ وَاذْكُرُوا
مَّا فِيهِ لَعَلَّكُمْ تُتَّقُونَ ﴿١٧١﴾

172. And [mention] when your Lord took from the children of Adam – from their loins – their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] – lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا
كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

377 i.e., unlawful gains and pleasures.

378 i.e., a similar temptation.

379 For their rebellion and disobedience.

173. Or [lest] you say, "It was only that our fathers associated [others in worship] with Allāh before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَنفَعِكُمْ مَا فَعَلُوا
الْمُضِلُّونَ ﴿١٧٣﴾

174. And thus do We [explain in] detail the verses, and perhaps they will return.³⁸⁰

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾

175. And recite to them, [O Muḥammad], the news of him³⁸¹ to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.³⁸²

وَأْتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبِعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ ﴿١٧٥﴾

176. And if We had willed, We could have elevated him thereby,³⁸³ but he adhered [instead] to the earth³⁸⁴ and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs.³⁸⁵ So relate the stories that perhaps they will give thought.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَنُنَجِّيهِ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

177. How evil an example [is that of] the people who denied Our signs and used to wrong themselves.

سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾

178. Whoever Allāh guides – he is the [rightly] guided; and whoever He

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ

³⁸⁰To the way of Allāh (*subḥānahu wa ta'ālā*), from their diversions and deviations.

³⁸¹A man from the Children of Israel at the time of Moses.

³⁸²Those who deliberately persist in error to the point of destruction.

³⁸³i.e., through the revelations, signs or evidences of which he had been given knowledge.

³⁸⁴i.e., its worldly pleasures.

³⁸⁵Whether or not they have been exposed to Allāh's signs or warnings, it is all the same: they will not believe.

sends astray³⁸⁶ – it is those who are the losers.

179. And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray.³⁸⁷ It is they who are the heedless.

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ
وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا
يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ
الْفٰتِرُونَ ﴿١٧٩﴾

180. And to Allāh belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names.³⁸⁸ They will be recompensed for what they have been doing.

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْرُونَ مَا كَانُوا
يَعْمَلُونَ ﴿١٨٠﴾

181. And among those We created is a community³⁸⁹ which guides by truth and thereby establishes justice.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ ﴿١٨١﴾

182. But those who deny Our signs – We will progressively lead them [to destruction]³⁹⁰ from where they do not know.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّن
حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

183. And I will give them time. Indeed, My plan is firm.

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184. Then do they not give thought? There is in their companion [i.e., Muḥammad (ﷺ)] no madness. He is not but a clear warner.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّنْ جِنَّةٍ إِنْ هُوَ
إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

³⁸⁶As a result of persistence in evil and rejection of truth.

³⁸⁷The reference is to their inability (i.e., refusal) to think and reason, while blindly following (as they are accustomed).

³⁸⁸i.e., use them improperly or deny them.

³⁸⁹The followers of Prophet Muḥammad (ﷺ).

³⁹⁰Allah will test them with one favor after another in spite of their disobedience, which only increases them in arrogance and sin.

185. Do they not look into the realm of the heavens and the earth and everything that Allāh has created and [think] that perhaps their appointed time has come near? So in what statement [i.e., message] hereafter will they believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِيرًا
أَقْرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

186. Whoever Allāh sends astray – there is no guide for him. And He leaves them in their transgression, wandering blindly.

مَنْ يُضِلِلِ اللَّهُ فَلا هَادِيَ لَهُ وَيَذَرُهُمْ فِي
طُلُوعِهِمْ يَضِلُّونَ ﴿١٨٦﴾

187. They ask you, [O Muḥammad], about the Hour: when is its arrival?³⁹¹ Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily³⁹² upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allāh, but most of the people do not know."

يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ تُرْسِنُهَا قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لا يُحِيطُ بِلُوقِئِهَا إِلا هُوَ نَقُلْتُ فِي
السَّمَوَاتِ وَالْأَرْضِ لا تَأْتِيكُمْ إِلا بَعْدَ إِسْتِئْذَانِ رَبِّي
كَانَ حَقِّي عِنْدَ قُلُوبِ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَلَكِنْ أَكْثَرُ النَّاسِ لا يَعْلَمُونَ ﴿١٨٧﴾

188. Say, "I hold not for myself [the power of] benefit or harm, except what Allāh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

قُلْ لا أَمْلِكُ لِنَفْسِي نَفْعًا وَلا ضَرًّا إِلا ما شاءَ
اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ
لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وما مَسْنِيَ السُّوءُ إِلا
أنا إِلا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

189. It is He who created you from one soul and created from it its mate that he³⁹³ might dwell in security with her. And when he [i.e., man]

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا
تَشَابَهَا حَمَلَتْ حَمَلًا خَفِيًّا فَمَرَّتْ بِهِ ﴾

³⁹¹Literally, "resting" or "establishment."

³⁹²i.e., it is a source of concern, worry or fear.

³⁹³i.e., man or every descendent of Adam.

covers her,³⁹⁴ she carries a light burden [i.e., a pregnancy] and continues therein. And when it becomes heavy, they both invoke Allāh, their Lord, "If You should give us a good³⁹⁵ [child], we will surely be among the grateful."

فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِن آتَيْتَنَا صَبِيحًا
لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١١٨﴾

190. But when He gives them a good [child], they³⁹⁶ ascribe partners to Him concerning that which He has given them. Exalted is Allāh above what they associate with Him.

فَلَمَّا آتَاهُمَا صَبِيحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا
آتَاهُمَا فَتَعَلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١١٩﴾

191. Do they associate with Him those who create nothing and they are [themselves] created?

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٢٠﴾

192. And they [i.e., the false deities] are unable to [give] them help, nor can they help themselves.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ
يَنْصُرُونَ ﴿١٢١﴾

193. And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.

وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُكُمْ سَوَاءٌ
عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صُمٌّ كَرِيمٌ ﴿١٢٢﴾

194. Indeed, those you [polytheists] call upon besides Allāh are servants [i.e., creations] like you. So call upon them and let them respond to you, if you should be truthful.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢٣﴾

195. Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muḥammad], "Call your

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ
يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يَبْصُرُونَ بِهَا أَمْ
لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ
ثُمَّ كِيدُوا فَلَا تُنظِرُونَ ﴿١٢٤﴾

³⁹⁴An allusion to sexual intercourse.

³⁹⁵Physically sound or righteous.

³⁹⁶The ungrateful man and woman or the polytheistic man and woman.

'partners' and then conspire against me and give me no respite.

196. Indeed, my protector is Allāh, who has sent down the Book; and He is an ally to the righteous.
197. And those you call upon besides Him are unable to help you, nor can they help themselves."
198. And if you invite them to guidance, they do not hear; and you see them looking at you while they do not see.
199. Take what is given freely,³⁹⁷ enjoin what is good, and turn away from the ignorant.
200. And if an evil suggestion comes to you from Satan, then seek refuge in Allāh. Indeed, He is Hearing and Knowing.
201. Indeed, those who fear Allāh – when an impulse touches them from Satan, they remember [Him] and at once they have insight.
202. But their brothers³⁹⁸ – they [i.e., the devils] increase them in error; then they do not stop short.
203. And when you, [O Muḥammad], do not bring them a sign [i.e., miracle], they say, "Why have you not contrived it?" Say, "I only follow what is revealed to me from my Lord. This [Qur'ān] is enlightenment from your Lord and guidance and mercy for a people who believe."

إِنَّ وَلِيَّيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى
الصَّالِحِينَ ﴿١٩٦﴾

وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

وَإِنْ نَدْعُهُمْ إِلَى الْمَهْدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ
يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
الْجَاهِلِينَ ﴿١٩٩﴾

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ
الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

وَلِيُخَوِّنَهُمْ يَمْدُدَّهُمْ فِي الْعَنَىٰ فَمَا لَا
يُبْصِرُونَ ﴿٢٠٢﴾

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٌ قَالُوا لَوْلَا أُنزِلَتْهَا عَلَيَّ
إِنَّمَا أَتَيْتُ بِمَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ
مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

³⁹⁷From the dispositions of men or from their wealth. In other words, be easy in dealing with them and avoid causing them difficulty.

³⁹⁸Those among mankind who listen to the devils and obey their orders.

204. So when the Qur'ān is recited, then listen to it and pay attention that you may receive mercy.
205. And remember your Lord within yourself in humility and in fear without being apparent in speech – in the mornings and the evenings. And do not be among the heedless.
206. Indeed, those who are near your Lord [i.e., the angels] are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً
وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا
تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

Sūrah al-Anfāl³⁹⁹*Bismillāhir-Raḥmānir-Raḥeem*

سورة الأنفال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. They ask you, [O Muḥammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allāh and the Messenger." So fear Allāh and amend that which is between you and obey Allāh and His Messenger, if you should be believers.
2. The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely –
3. The ones who establish prayer, and from what We have provided them, they spend.
4. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.
5. [It⁴⁰⁰ is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling,
6. Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

يَسْتَأْذِنُكَ عَنِ الْاَنْفَالِ قُلِ الْاَنْفَالُ لِلَّهِ وَالرَّسُولِ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا بَيْنَكُمْ
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن 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 مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ
فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَادِرُونَ ﴿٥﴾

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ كَأَنَّمَا
يُسَافِرُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

³⁹⁹ *Al-Anfāl*: The Bounties, meaning those things acquired in addition to victory, i.e., the spoils of war.

⁴⁰⁰ Referring to a dispute which occurred among the Muslims over distribution of war booty.

7. [Remember, O believers], when Allāh promised you one of the two groups⁴⁰¹ – that it would be yours – and you wished that the unarmed one would be yours. But Allāh intended to establish the truth by His words and to eliminate the disbelievers
8. That He should establish the truth and abolish falsehood, even if the criminals disliked it.
9. [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."
10. And Allāh made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allāh. Indeed, Allāh is Exalted in Might and Wise.
11. [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.
12. [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so

وَاذْذُرْكُمْ اللَّهُ إِحْدَى الطَّائِفَيْنِ أَنَّهَا لَكُمْ
وَتَوَدُّونَ أَنَّ عَدُوَّ ذَاتِ السَّوْكَوَةِ
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ
بِكَلِمَاتِهِ، وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨﴾

إِذْ تَسْتَعِينُونَ رَبِّكُمْ فَأَسْتَجَابَ لَكُمْ أَنَّى
مُيَدِّدُكُمْ 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
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ
وَيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي تَرْتَابُونَ
فَلْيُحِبِّطَ عَلَى قُلُوبِكُمْ وَيَثْبِثَ بِهِنَّ الْأَقْدَامَ ﴿١١﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا
الَّذِينَ آمَنُوا سَالِفِي فِي قُلُوبِ الَّذِينَ
كَفَرُوا الرُّعْبَ فَأَضْرِبُوا قُلُوبَ الْأَعْتَابِ

⁴⁰¹i.e., either the caravan of Quraysh or their army.

strike [them] upon the necks and strike from them every fingertip."⁴⁰²

13. That is because they opposed Allāh and His Messenger. And whoever opposes Allāh and His Messenger – indeed, Allāh is severe in penalty.

14. "That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.

15. O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].

16. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allāh, and his refuge is Hell – and wretched is the destination.

17. And you did not kill them, but it was Allāh who killed them.⁴⁰³ And you threw not, [O Muḥammad], when you threw, but it was Allāh who threw⁴⁰⁴ that He might test the believers with a good test.⁴⁰⁵ Indeed, Allāh is Hearing and Knowing.

18. That [is so], and [also] that Allāh will weaken the plot of the disbelievers.

وَأَصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٤﴾

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٥﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتَهُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ الْأُدْبَارَ ﴿١٦﴾

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَرِّفًا إِلَيْكَ فَتَوْفَرُّ فَكَفَّ بِكَاهٍ يُغْضِبُ رَبَّهُ اللَّهُ وَمَأْوَدُهُ جَهَنَّمُ وَالْجَنَّةُ الْأُخْرَى ﴿١٧﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَيَسِّرْ لِلْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴿١٩﴾

⁴⁰²By which they grasp and manipulate their weapons. Also interpreted as "all extremities," i.e., their hands and feet.

⁴⁰³i.e., Your strength was insufficient to overcome them, but Allāh supported you and gave you victory.

⁴⁰⁴When the Prophet (ﷺ) threw a handful of dust into the faces of the disbelievers, Allāh caused it to fill the eyes and nose of every soldier, preventing their advance.

⁴⁰⁵So that they would appreciate Allāh's favor to them.

19. If you [disbelievers] seek the decision [i.e., victory] – the decision [i.e., defeat] has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allāh is with the believers.

إِنْ تَسْتَفِينُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ
تَذَنُّبُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَدُّوْا نَعْدَ وَلَنْ
تُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ
مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

20. O you who have believed, obey Allāh and His Messenger and do not turn from him while you hear [his order].

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And do not be like those who say, "We have heard," while they do not hear.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا
يَسْمَعُونَ ﴿٢١﴾

22. Indeed, the worst of living creatures in the sight of Allāh are the deaf and dumb who do not use reason [i.e., the disbelievers].

﴿٢٢﴾ إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُّ الْبِكْمِ
الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

23. Had Allāh known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ
أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾

24. O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life. And know that Allāh intervenes between a man and his heart and that to Him you will be gathered.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ
اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾

25. And fear a trial⁴⁰⁶ which will not strike those who have wronged

وَأَتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ

⁴⁰⁶i.e., an affliction or punishment during life upon this earth. When corruption spreads among a people, its consequences will affect everyone.

among you exclusively, and know that Allāh is severe in penalty.

26. And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things – that you might be grateful.

خَاصَّةً ۖ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿١٤﴾

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي
الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ النَّاسُ
فَقَاوَنَكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَدَّدَكُمْ
مِنَ الطَّيِّبَاتِ لَمَّا كُنْتُمْ تَشْكُرُونَ ﴿١٥﴾

27. O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence].

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ
وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّاتِكُمْ وَأَنْتُمْ
تَعْلَمُونَ ﴿١٦﴾

28. And know that your properties and your children are but a trial and that Allāh has with Him a great reward.

وَأَعْلَمُوا أَنَّمَا آمَاكُمُ وَأَوْلَادُكُمْ
فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٧﴾

29. O you who have believed, if you fear Allāh, He will grant you a criterion⁴⁰⁷ and will remove from you your misdeeds and forgive you. And Allāh is the possessor of great bounty.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ
يَجْعَلْ لَكُمْ فُرْقَانًا وَيَكْفِرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿١٨﴾

30. And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allāh plans. And Allāh is the best of planners.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ
أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُ
اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿١٩﴾

31. And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."

وَإِذَا نُنزلُ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ
سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ
هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٠﴾

32. And [remember] when they said, "O Allāh, if this should be the

وَإِذْقَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ
أَلْحَقًا

⁴⁰⁷By which to judge between truth and falsehood. Also interpreted as a "way out" of difficulties.

- truth from You, then rain down upon us stones from the sky or bring us a painful punishment."
33. But Allāh would not punish them while you, [O Muḥammad], are among them, and Allāh would not punish them while they seek forgiveness.
34. But why should Allāh not punish them while they obstruct [people] from al-Masjid al-Ḥarām and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.
35. And their prayer at the House [i.e., the Ka'bah] was not except whistling and handclapping. So taste the punishment for what you disbelieved [i.e., practiced of deviations].
36. Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allāh. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved – unto Hell they will be gathered.
37. [This is] so that Allāh may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.
38. Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven
- مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ آتِنَا وَعَذَابَ الْآلِيمِ ﴿٢٦﴾
- وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٢٧﴾
- وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُنْفِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٢٨﴾
- وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَضْيِئَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٩﴾
- إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٠﴾
- لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبُهِ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣١﴾
- قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ

for them. But if they return [to hostility] – then the precedent of the former [rebellious] peoples has already taken place.⁴⁰⁸

سُنَّتُ الْأَوَّلِينَ ﴿٦٨﴾

39. And fight them until there is no fitnah⁴⁰⁹ and [until] the religion [i.e., worship], all of it, is for Allāh.⁴¹⁰ And if they cease – then indeed, Allāh is Seeing of what they do.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ لِلدِّينِ كُلِّهِ لِلَّهِ فَإِنِ انْتَهَوْا
فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٦٩﴾

40. But if they turn away – then know that Allāh is your protector. Excellent is the protector, and Excellent is the helper.

وَإِن تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ يَغِيثُ
الْمُؤْمِنِينَ وَيَتِمُّ النَّصِيرَ ﴿٧٠﴾

41. And know that anything you obtain of war booty – then indeed, for Allāh is one fifth of it and for the Messenger⁴¹¹ and for [his] near relatives⁴¹² and the orphans, the needy, and the [stranded] traveler,⁴¹³ if you have believed in Allāh and in that which We sent down to Our Servant⁴¹⁴ on the day of criterion [i.e., decisive encounter] – the day when the two armies met [at Badr]. And Allāh, over all things, is competent.

﴿٧١﴾ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ
خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ
ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَيْ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٢﴾

42. [Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an

إِذْ أَنْتُمْ بِالْمُدَوِّعِ أَلْدَيْتُمْ وَهُمْ بِالْمُدَوِّعِ
الْفُصُوءِ وَالرَّكْبُ اسْتَسْفَلَ مِنْكُمْ وَلَوْ
تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيْعَادِ وَلَكِن

⁴⁰⁸This is a warning that punishment is always the result of rebellion against Allāh and His messengers.

⁴⁰⁹Persecution. See footnote to 2:193.

⁴¹⁰i.e., until polytheism is no longer dominant.

⁴¹¹To be spent in Allāh's cause.

⁴¹²The tribes of Banū Hāshim and Banū Muṭṭalib, who were not eligible for *zakāh*.

⁴¹³The remaining four fifths are divided among the soldiers.

⁴¹⁴Prophet Muḥammad (ﷺ).

appointment [to meet], you would have missed the appointment. But [it was] so that Allāh might accomplish a matter already destined – that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allāh is Hearing and Knowing.

لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ
حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ
عَلِيمٌ ﴿١٧﴾

43. [Remember, O Muḥammad], when Allāh showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allāh saved [you from that]. Indeed, He is Knowing of that within the breasts.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ
أَرَأَيْتُمْ كَثِيرًا وَلَبَسْتُمْ وَلَسْتُمْ
فِي الْأَمْرِ وَلَئِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿١٨﴾

44. And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allāh might accomplish a matter already destined. And to Allāh are [all] matters returned.

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّمْيِيمِ فِي أَعْيُنِكُمْ
قَلِيلًا وَيُقَالُ لَكُمْ فِي أَعْيُنِهِمْ لَيَقْضِيَ اللَّهُ
أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿١٩﴾

45. O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً
فَأَقْبُوا وَلَا تَذَكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ
تُفْلِحُونَ ﴿٢٠﴾

46. And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَسْرِعُوا فَتَنَسَلُوا
وَيَذْهَبَ بِرِجْلِكُمْ وَأَسْبِرُوا إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿٢١﴾

47. And do not be like those who came forth from their homes insolently

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

and to be seen by people and avert [them] from the way of Allāh. And Allāh is encompassing⁴¹⁵ of what they do.

48. And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allāh. And Allāh is severe in penalty."

بَطْرًا وَرِيبَةً النَّاسِ وَصَدُّوكَ عَنْ
سَبِيلِ اللَّهِ وَاللَّهُ يَمَّا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا
غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي
جَارٌّ لَكُمْ فَلَمَّا تَرَآءَتِ الْفَتَاتَانِ تَكَصَّ عَلَى
عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا
لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿١٨﴾

49. [Remember] when the hypocrites and those in whose hearts was disease [i.e., arrogance and disbelief] said, "Their religion has deluded those [Muslims]." But whoever relies upon Allāh – then indeed, Allāh is Exalted in Might and Wise.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ غَرَّ هَوَاهُ وَلَا دِينَ لَهُمْ وَمَنْ يَتَوَكَّلْ عَلَى
اللَّهِ فَإِنَّ اللَّهَ غَنِيٌّ حَكِيمٌ ﴿١٩﴾

50. And if you could but see when the angels take the souls of those who disbelieved...⁴¹⁶ They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا
الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٠﴾

51. That is for what your hands have put forth [of evil] and because Allāh is not ever unjust to His servants."

ذَلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلِيمٍ لِلْعَبِيدِ ﴿٢١﴾

52. [Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ

⁴¹⁵In knowledge. See footnote to 2:19.

⁴¹⁶This sentence is left incomplete for additional effect. Its conclusion is left to the imagination of the reader or listener and estimated as "...you would see a dreadful sight."

the signs of Allāh, so Allāh seized them for their sins. Indeed, Allāh is Powerful and severe in penalty.

اللَّهُ قَوِيٌّ سَدِيدٌ الْعِقَابِ ﴿٥٦﴾

53. That is because Allāh would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allāh is Hearing and Knowing.
54. [Their is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers.
55. Indeed, the worst of living creatures in the sight of Allāh are those who have disbelieved, and they will not [ever] believe –
56. The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allāh.
57. So if you, [O Muḥammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.⁴¹⁷
58. If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms.⁴¹⁸ Indeed, Allāh does not like traitors.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٧﴾

كَذَّابٌ ءَالِ فِرْعَوْنَ ۗ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ ۗ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٨﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٩﴾

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٦٠﴾

فَإِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مِّنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ ﴿٦١﴾

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأَنْزِلْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْفَائِزِينَ ﴿٦٢﴾

⁴¹⁷i.e., kill them and make an example of them to discourage those who follow them.

⁴¹⁸When you see signs of treachery from those with whom you have made a treaty, announce to them its dissolution so they will know exactly where they stand.

59. And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allāh].
60. And prepare against them whatever you are able of power and of steeds of war⁴¹⁹ by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged.
61. And if they incline to peace, then incline to it [also] and rely upon Allāh. Indeed, it is He who is the Hearing, the Knowing.
62. But if they intend to deceive you – then sufficient for you is Allāh. It is He who supported you with His help and with the believers
63. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allāh brought them together. Indeed, He is Exalted in Might and Wise.
64. O Prophet, sufficient for you is Allāh and for whoever follows you of the believers.
65. O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهُمُ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِصِرْهِهِ وَالْمُؤْمِنِينَ ﴿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 حَرِضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

⁴¹⁹Or equipment which serves the same purpose.

who have disbelieved because they are a people who do not understand.

66. Now, Allāh has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allāh. And Allāh is with the steadfast.

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ
ضَعْفًا فَإِن يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا
مِائَتَيْنِ وَإِن يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١١٦﴾

67. It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allāh's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world,⁴²⁰ but Allāh desires [for you] the Hereafter. And Allāh is Exalted in Might and Wise.

مَا كَانَتْ لِنَبِيِّ أَن يُكُونَ لَهُ أَسْرَى حَتَّى
يُخْرِجَ فِي الْأَرْضِ تَرِيدُونَ عَرَضَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١١٧﴾

68. If not for a decree from Allāh that preceded,⁴²¹ you would have been touched for what you took by a great punishment.

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ ﴿١١٨﴾

69. So consume what you have taken of war booty [as being] lawful and good, and fear Allāh. Indeed, Allāh is Forgiving and Merciful.

كُلُوا وَمِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٩﴾

70. O Prophet, say to whoever is in your hands of the captives, "If Allāh knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ
الْأَسْرَى إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا
يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٠﴾

⁴²⁰i.e., material benefit, such as the ransom paid for prisoners.

⁴²¹Three interpretations of the "decree" are given: that by which the companions of Badr were forgiven, that by which indeliberate errors in judgement by believers are not punished, and that which made lawful the spoils of war.

Allāh is Forgiving and Merciful."

71. But if they intend to betray you – then they have already betrayed Allāh before, and He empowered [you] over them. And Allāh is Knowing and Wise.

وَلِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

72. Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allāh and those who gave shelter and aided – they are allies of one another. But those who believed and did not emigrate – for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allāh is Seeing of what you do.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يهاجِرُوا مَا لَكُم مِّنَ اللَّهِ مِنْ شَيْءٍ حَتَّىٰ يهاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ يَمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

73. And those who disbelieved are allies of one another. If you do not do so [i.e., ally yourselves with other believers], there will be fitnah [i.e., disbelief and oppression] on earth and great corruption.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

74. But those who have believed and emigrated and fought in the cause of Allāh and those who gave shelter and aided – it is they who are the believers, truly. For them is forgiveness and noble provision.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَاءَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

75. And those who believed after [the initial emigration] and emigrated and fought with you – they are of you. But those of [blood] relationship are more entitled [to inheritance]

وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ

in the decree of Allāh.⁴²² Indeed, Allāh is Knowing of all things.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا سَوَّىٰ أَعْيُنُهُمْ إِنَّمَا يُضِلُّهُم بِسُوءِ مَا كَانُوا يَعْمَلُونَ ﴿٢٠٠﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا سَوَّىٰ أَعْيُنُهُمْ إِنَّمَا يُضِلُّهُم بِسُوءِ مَا كَانُوا يَعْمَلُونَ ﴿٢٠٠﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا سَوَّىٰ أَعْيُنُهُمْ إِنَّمَا يُضِلُّهُم بِسُوءِ مَا كَانُوا يَعْمَلُونَ ﴿٢٠٠﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا سَوَّىٰ أَعْيُنُهُمْ إِنَّمَا يُضِلُّهُم بِسُوءِ مَا كَانُوا يَعْمَلُونَ ﴿٢٠٠﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا سَوَّىٰ أَعْيُنُهُمْ إِنَّمَا يُضِلُّهُم بِسُوءِ مَا كَانُوا يَعْمَلُونَ ﴿٢٠٠﴾

⁴²²This applies to Muslim relatives only. Others may be given by bequest. See 4:11.

عَلِيمٌ ﴿٢٠٠﴾

And He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful.

And He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful.

And He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful.

And He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful.

And He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful. He is the Most Gracious, the Most Merciful.

Sūrah at-Tawbah⁴²³

سُورَةُ التَّوْبَةِ

1. [This is a declaration of] disassociation, from Allāh and His Messenger, to those with whom you had made a treaty among the polytheists.⁴²⁴
2. So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allāh and that Allāh will disgrace the disbelievers.
3. And [it is] an announcement from Allāh and His Messenger to the people on the day of the greater pilgrimage⁴²⁵ that Allāh is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away – then know that you will not cause failure to Allāh.⁴²⁶ And give tidings to those who disbelieve of a painful punishment.
4. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him].

بَرَاءَةٌ مِنْ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ
الْمُشْرِكِينَ ﴿٩﴾

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا
أَنَّكُمْ عِنْدَ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي
الْكَافِرِينَ ﴿١٠﴾

وَأَذِّنْ لِلَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ
وَرَسُولُهُ فَإِنْ بُعِثْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ
تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عِنْدَ مُعْجِزِي اللَّهِ
وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿١١﴾

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ
يَنْفُصُواكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿١٢﴾

⁴²³ *At-Tawbah*: Repentance. This *sūrah* is also known as *Barā'ah*, meaning disassociation, freedom, release or immunity. The words *Bismillāh-ir-Raḥmān-ir-Raḥeem* were not revealed at the beginning of this *sūrah*.

⁴²⁴ But who had violated it.

⁴²⁵ *Hajj*. 'Umrāh is the lesser pilgrimage.

⁴²⁶ i.e., you cannot escape His punishment.

5. And when the sacred months⁴²⁷ have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakāh, let them [go] on their way. Indeed, Allāh is Forgiving and Merciful.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٥﴾

6. And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur'ān]. Then deliver him to his place of safety. That is because they are a people who do not know.

وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

7. How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Harām? So as long as they are upright toward you,⁴²⁸ be upright toward them. Indeed, Allāh loves the righteous [who fear Him].

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقْتُمُوا لَهُمْ إِنَّ اللَّهَ يَحِبُّ الْمُتَّقِينَ ﴿٧﴾

8. How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْفَرُهمْ فَاسِيقُونَ ﴿٨﴾

9. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

اسْتَرَوْا بِبَايَعَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدَّوْا عَن سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

⁴²⁷The four months mentioned in verse 2, i.e., Muḥarram, Rajab, Dhul-Qa'dah and Dhul-Hijjah.

⁴²⁸i.e., maintain the terms of the treaty.

10. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

لَا يُزِيدُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

11. But if they repent, establish prayer, and give zakāh, then they are your brothers in religion; and We detail the verses for a people who know.

إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

12. And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.

وإِن كَفَرُوا بَعْدَ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَأَيْمَنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

13. Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allāh has more right that you should fear Him, if you are [truly] believers.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَكُمُوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدءُكُمْ أُولَئِكَ سَفَرَةٌ أَخَشَوْهُمْ فَلَمَّا جَاءَهُمُ الْفَتْحُ قَالُوا إِنَّا نَخَشَهُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

14. Fight them; Allāh will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts [i.e., desires] of a believing people

فَقَاتِلْهُمْ يَعْذِبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

15. And remove the fury in their [i.e., the believers'] hearts. And Allāh turns in forgiveness to whom He wills; and Allāh is Knowing and Wise.

وَيَذِيبُ عَنْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

16. Do you think that you will be left [as you are] while Allāh has not yet made evident those among you who strive [for His cause] and do

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ

not take other than Allāh, His Messenger and the believers as intimates? And Allāh is Acquainted with what you do.

يٰۤاَقْرَبُوْا

17. It is not for the polytheists to maintain the mosques of Allāh [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَعْمُرُوْا مَسٰجِدَ اللّٰهِ
شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ اُوْلٰٓئِكَ
حٰطٰتٌ اَعْمَلَتْهُمْ وَّفِي النَّارِ هُمْ
خٰلِدُوْنَ ﴿١٧﴾

18. The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day and establish prayer and give zakāh and do not fear except Allāh, for it is expected that those will be of the [rightly] guided.

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتٰى
الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَمَسٰوٰٓةٌ اُوْلٰٓئِكَ
اَنْ يَكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿١٨﴾

19. Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Harām equal to [the deeds of] one who believes in Allāh and the Last Day and strives in the cause of Allāh? They are not equal in the sight of Allāh. And Allāh does not guide the wrongdoing people.

۞ اَجَعَلْتُمْ سِقَايَةَ الْحَٰجِّ وَالْمَسٰجِدِ
الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَّجٰهَدَ
فِي سَبِيْلِ اللّٰهِ لَا يَسْتَوِيْنَ عِنْدَ اللّٰهِ وَاللّٰهُ لَا
يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٩﴾

20. The ones who have believed, emigrated and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who are the attainers [of success].

الَّذِيْنَ اٰمَنُوْا وَّهٰجَرُوْا وَّجٰهَدُوْا فِي سَبِيْلِ اللّٰهِ
يٰۤاْمُوْلِمٌ وَّاَنْفُسِهِمْ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ وَاُوْلٰٓئِكَ
هُمُ الْفٰلِحُوْنَ ﴿٢٠﴾

21. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

يُنَبِّئُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَّرِضْوَانٍ
وَجَنَّٰتٍ لَّهُمْ فِيْهَا نٰعِيْمٌ مُّقِيْمٌ ﴿٢١﴾

22. [They will be] abiding therein forever. Indeed, Allāh has with Him a great reward.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٢٢﴾

23. O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you – then it is those who are the wrongdoers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٢٣﴾

24. Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and jihād [i.e., striving] in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٢٤﴾

25. Allāh has already given you victory in many regions and [even] on the day of Ḥunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with [i.e., in spite of] its vastness; then you turned back, fleeing.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْيَبْتَكُمْ كَثُرْتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿١٢٥﴾

26. Then Allāh sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers [i.e., angels] whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَوْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٢٦﴾

27. Then Allāh will accept repentance after that for whom He wills; and Allāh is Forgiving and Merciful.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٢٧﴾

28. O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Harām after this, their [final] year. And if you fear privation, Allāh will enrich you from His bounty if He wills. Indeed, Allāh is Knowing and Wise.

يَتَأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ
عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ
يَغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ
اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

29. Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture – [fight] until they give the jizyah⁴²⁹ willingly while they are humbled.

قَاتِلُوا 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﴾

30. The Jews say, "Ezra is the son of Allāh"; and the Christians say, "The Messiah is the son of Allāh." That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allāh destroy them; how are they deluded?

وَقَالَتِ الْيَهُودُ عِزْرُ بْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ
قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ
الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَنَلَهُمُ اللَّهُ
أَنْ يُوَفَّكَوْا ﴿٣٠﴾

31. They have taken their scholars and monks as lords besides Allāh,⁴³⁰ and [also] the Messiah, the son of Mary.⁴³¹ And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا
مِن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ
عَمَّا يُشْرِكُونَ ﴿٣١﴾

⁴²⁹A tax required of non-Muslims exempting them from military service and entitling them to the protection of the Islāmic state. Concurrently, *zakah* is not taken from them, being an obligation only upon Muslims.

⁴³⁰By their obedience to them rather than to what Allāh ordained.

⁴³¹By their worship of him in conjunction with Allāh.

32. They want to extinguish the light of Allāh with their mouths, but Allāh refuses except to perfect His light, although the disbelievers dislike it.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّزَّهُمْ نُورُهُمْ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٣٢﴾

33. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allāh dislike it.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ يُظهِرُهُ عَلَىٰ الَّذِينَ كَفَرُوا وَلَوْ
كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

34. O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly⁴³² and avert [them] from the way of Allāh. And those who hoard gold and silver and spend it not in the way of Allāh – give them tidings of a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ
الْأَخْيَارِ وَالرَّهْبَانِ يَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَطْلِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ
وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

35. The Day when it⁴³³ will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ
بِهَا جباهُهم وَجُوهُهم وظُهُورُهم هذا ما
كُتُمْتُمْ لِنفُسِكُمْ فذُوقُوا مَا كُنتُمْ
تَكْتُمُونَ ﴿٣٥﴾

36. Indeed, the number of months with Allāh is twelve [lunar] months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred.⁴³⁴ That is the correct religion [i.e., way], so do not wrong yourselves during them.⁴³⁵ And fight against the disbelievers collectively as they fight against you collectively.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا
فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ
الَّذِي الْقِيَمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ
وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا
يَقْتُلُونَكُمْ كَافَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿٣٦﴾

⁴³²i.e., through false pretense.

⁴³³The gold and silver which was hoarded, i.e., whose *zakah* was not paid.

⁴³⁴See footnote to 9:5.

⁴³⁵i.e., do not violate the sacred months or commit aggression therein.

And know that Allāh is with the righteous [who fear Him].

37. Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it⁴³⁶ lawful one year and unlawful another year to correspond to the number made unlawful by Allāh⁴³⁷ and [thus] make lawful what Allāh has made unlawful. Made pleasing to them is the evil of their deeds; and Allāh does not guide the disbelieving people.

إِنَّمَا الَّذِي زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ
الَّذِينَ كَفَرُوا يُجِلُّونَهُ عَامًا وَيُخَرِّمُونَهُ
عَامًا لِيُوَاطِعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَجْلُوهَا
مَا حَرَّمَ اللَّهُ زَيْنٌ لَهُمْ سُوءَ أَعْمَالِهِمْ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

38. O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth?⁴³⁸ Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ
لَكُمْ أَنْبِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلْتُمْ إِلَى
الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا قَلِيلًا ﴿٣٨﴾

39. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things competent.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. If you do not aid him [i.e., the Prophet (ﷺ)] – Allāh has already aided him when those who disbelieved had driven him out [of

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا فَآوَىٰ أَتَيْنِ إِذْ هُمَا
فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا

⁴³⁶Fighting during a sacred month.

⁴³⁷If they found it advantageous to violate a sacred month, they would do so, designating another month in its place in which to observe the restrictions concerning fighting.

⁴³⁸i.e., inclining toward the comforts of worldly life.

Makkah] as one of two,⁴³⁹ when they were in the cave and he [i.e., Muḥammad (ﷺ)] said to his companion, "Do not grieve; indeed Allāh is with us." And Allāh sent down His tranquillity upon him and supported him with soldiers [i.e., angels] you did not see and made the word⁴⁴⁰ of those who disbelieved the lowest,⁴⁴¹ while the word of Allāh⁴⁴² – that is the highest. And Allāh is Exalted in Might and Wise.

41. Go forth, whether light or heavy,⁴⁴³ and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew.
42. Had it been a near [i.e., easy] gain and a moderate trip, they [i.e., the hypocrites] would have followed you, but distant to them was the journey. And they will swear by Allāh,⁴⁴⁴ "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allāh knows that indeed they are liars.
43. May Allāh pardon you, [O Muḥammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.

تَحَرَّنَ إِنْ أَمَرَ اللَّهُ مَعَنَا فَانزَلَ اللَّهُ
سَكِينَةً عَلَيْهِمْ وَأَيَّدَهُ بِجُنُودٍ لَمْ
تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
كَفَرُوا أَسْفَلًا وَكَلِمَةَ اللَّهِ
هِيَ الْعَلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١١﴾

أَفْرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٢﴾

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ
وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ
بِاللَّهِ لَوْ آسَظَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ
أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٣﴾

عَمَّا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ
لَكَ الَّذِينَ كَذَبُوا صَدَقُوا وَقَدْ
كَذَّبُوا بِآيَاتِنَا كَذِبًا مُبِينًا ﴿١٤﴾

439 The second was his companion, Abū Bakr.

440 i.e., their claims and slogans.

441 i.e., degraded and dishonored.

442 "Lā ilāha ill-Allāh" ("There is no deity except Allāh").

443 i.e., young or old, riding or walking, in ease or in hardship – in all circumstances and conditions.

444 When you return from the Tabūk expedition.

44. Those who believe in Allāh and the Last Day would not ask permission of you to be excused from striving [i.e., fighting] with their wealth and their lives. And Allāh is Knowing of those who fear Him.

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١﴾

45. Only those would ask permission of you who do not believe in Allāh and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَزَّابَتْ قُلُوبُهُمْ فَهُمْ فِي
رَيْبِهِمْ يَتَرَدَّدُونَ ﴿١٢﴾

46. And if they had intended to go forth, they would have prepared for it [some] preparation. But Allāh disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."⁴⁴⁵

﴿١٣﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً
وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ
 وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿١٤﴾

47. Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah [i.e., chaos and dissension]. And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers.

لَوْ خَرَجُوا فِيكَ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَأَوْضَعُوا خِلْفَكُم يَبْعُونَكُمُ الْفِتْنَةَ
وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿١٥﴾

48. They had already desired dissension before and had upset matters for you⁴⁴⁶ until the truth came and the ordinance [i.e., victory] of Allāh appeared, while they were averse.

لَقَدْ ابْتِغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ
الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ
وَهُمْ كَارِهُونَ ﴿١٦﴾

49. And among them is he who says, "Permit me [to remain at home] and do not put me to trial."

وَمِنْهُمْ مَنْ يَقُولُ أَسْأَلُكَ لِي وَلَا تَقْتُلْنِي
أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ

⁴⁴⁵i.e., the women and children.

⁴⁴⁶Or "turned matters related to you over [in their minds, considering how to cause you failure]."

Unquestionably, into trial they have fallen.⁴⁴⁷ And indeed, Hell will encompass the disbelievers.

لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٤٧﴾

50. If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before,"⁴⁴⁸ and turn away while they are rejoicing.

إِنْ نُسِبَتْ لَكُمْ حَسَنَةٌ سَأَوْهُمْ وَإِنْ نُسِبَتْ لَكُمْ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٤٤٨﴾

51. Say, "Never will we be struck except by what Allāh has decreed for us; He is our protector." And upon Allāh let the believers rely.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٤٤٩﴾

52. Say, "Do you await for us except one of the two best things [i.e., martyrdom or victory] while we await for you that Allāh will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

قُلْ هَلْ تَرْتَضُونَ إِنَّا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَرْتَضِ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرْتَضُونَ ﴿٤٥٠﴾

53. Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people."

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُقَبَّلَ مِنْكُمْ إِذَا كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٤٥١﴾

54. And what prevents their expenditures from being accepted from them but that they have disbelieved in Allāh and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

وَمَا مَنَعَهُمْ أَنْ يَقْبَلُوا مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهِونَ ﴿٤٥٢﴾

55. So let not their wealth or their children impress you. Allāh only intends to punish them through

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَنَزَهَقَ

⁴⁴⁷By avoiding their obligation, they fell into destruction.

⁴⁴⁸The hypocrites claim to have protected themselves by remaining behind.

them in worldly life and that their souls should depart [at death] while they are disbelievers.

56. And they swear by Allāh that they are from among you while they are not from among you; but they are a people who are afraid.

أَنفُسَهُمْ وَهُمْ كَافِرُونَ ﴿٥٦﴾
وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ
بِمِنكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

57. If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ
مَدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

58. And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِن أُعْطُوا
مِنْهَا رَضُوا وَإِن لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ
يَسْتَحْطُونَ ﴿٥٨﴾

59. If only they had been satisfied with what Allāh and His Messenger gave them and said, "Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allāh,"⁴⁴⁹ [it would have been better for them].

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ
وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ
فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ
رَاغِبُونَ ﴿٥٩﴾

60. Zakāh expenditures are only for the poor and for the needy and for those employed to collect [zakāh] and for bringing hearts together [for Islām] and for freeing captives [or slaves] and for those in debt and for the cause of Allāh and for the [stranded] traveler – an obligation [imposed] by Allāh. And Allāh is Knowing and Wise.

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَمَلِينَ عَلَيْهِ وَالْمَوْلَى وَالْمُؤَلَّفَةِ لِقُلُوبِهِمْ وَفِي
الْرِقَابِ وَالْعَنَادِمِ وَفِي سَبِيلِ اللَّهِ وَآثِنِ
السَّبِيلِ قَرِيبَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٦٠﴾

⁴⁴⁹Meaning "We desire Allāh and His grace and acceptance," or "We desire whatever Allāh wills to give us of His bounty."

61. And among them are those who abuse the Prophet and say, "He is an ear."⁴⁵⁰ Say, "[It is] an ear of goodness for you that believes in Allāh and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allāh – for them is a painful punishment.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ
هُوَ آذُنٌ قُلٌّ أَذْنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ
وَيُؤْمِنُ بِالْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا
مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿١١﴾

62. They swear by Allāh to you [Muslims] to satisfy you. But Allāh and His Messenger are more worthy for them to satisfy, if they should be believers.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿١٢﴾

63. Do they not know that whoever opposes Allāh and His Messenger – that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

أَلَمْ يَعْلَمُوا أَنَّهُ مِنَ يُكَادِرُ اللَّهَ وَرَسُولَهُ
قَاتِلَ كَلِمَ نَارِ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ
الْحِزْبُ الْعَظِيمُ ﴿١٣﴾

64. The hypocrites are apprehensive lest a sūrah be revealed about them, informing them of⁴⁵¹ what is in their hearts. Say, "Mock [as you wish]; indeed, Allāh will expose that which you fear."

يَحْذَرُ الْمُنَافِقُونَ أَنْ نُنزِّلَ عَلَيْهِمْ
سُورَةً نُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ
إِنَّمَا اللَّهُ يُخْرِجُ مَا تَحْذَرُونَ ﴿١٤﴾

65. And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?"

وَلَكِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
تَهْوَىٰ وَلَعَبٌ قُلْ أَيْلَهُ وَعَائِدُهُ وَرَسُولُهُ
كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾

66. Make no excuse; you have disbelieved [i.e., rejected faith] after your belief. If We pardon one faction of you – We will punish another faction because they were criminals.

لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
إِنْ نَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةٌ
بِآيَاتِهِمْ كَانُوا مُجْرِمِينَ ﴿١٦﴾

⁴⁵⁰i.e., one who believes everything he hears.

⁴⁵¹i.e., exposing the truth about.

67. The hypocrite men and hypocrite women are of one another. They enjoy what is wrong and forbid what is right and close their hands.⁴⁵² They have forgotten Allāh, so He has forgotten them [accordingly]. Indeed, the hypocrites – it is they who are the defiantly disobedient.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ
الْفَاسِقُونَ ﴿١٧﴾

68. Allāh has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allāh has cursed them, and for them is an enduring punishment.

وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ
وَالْكٰفِرَاتِ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا هِيَ
حَسْبُهُنَّ وَلَعْنَةُ اللَّهِ عَلَيْهِمْ وَلَهُمْ عَذَابٌ
عُقُوبٌ ﴿١٨﴾

69. [You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ
قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا
بِحُلِيِّهِمْ فَاسْتَمْتَعْتُمْ بِحُلِيِّكُمْ كَمَا
اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِحُلِيِّهِمْ
وَحَضَّمْتُمْ كَالَّذِيْنَ خَاصَمُوا زَوْجَتَكَ حِطَّتْ
أَعْيُنُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولٰٓئِكَ
هُمُ الْخٰسِرُونَ ﴿١٩﴾

70. Has there not reached them the news of those before them – the people of Noah and [the tribes of] 'Aad and Thamūd and the people of Abraham and the companions [i.e., dwellers] of Madyan and the towns overturned?⁴⁵³ Their

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ نَبَأَ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ
نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرٰهِيْمَ
وَأَصْحٰبِ مَدْيَنَ وَالْمُرْتَدِيْنَ كَيْفَ
أَنزَلْنَاهُمْ رُسُلَهُمْ بِالْبَيِّنٰتِ فَمَا كَانَ اللَّهُ
لِيُظْلِمَهُمْ وَلٰكِن كَانُوا أَنفُسَهُمْ

⁴⁵²i.e., refuse to spend in the way of Allāh.

⁴⁵³i.e., those to which Lot was sent and which earned for themselves Allāh's punishment. See 11:82-83.

messengers came to them with clear proofs. And Allāh would never have wronged them, but they were wronging themselves.

71. The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allāh and His Messenger. Those – Allāh will have mercy upon them. Indeed, Allāh is Exalted in Might and Wise.

يَظْلِمُونَ ﴿٧١﴾
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﴾

72. Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great attainment.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسْكِنٍ أَطْيَبٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ
مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٧٢﴾

73. O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَأَغْلظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ
الْمَصِيرُ ﴿٧٣﴾

74. They swear by Allāh that they did not say [anything against the Prophet (ﷺ)] while they had said the word of disbelief and disbelieved after their [pretense of] Islām and planned that which they were not to attain.⁴⁵⁴ And they were not resentful except [for the fact] that Allāh and His Messenger had enriched them of His bounty.⁴⁵⁵

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةً
الْكُفْرِ وَكَفَرُوا بِعَدِ إِسْلَامِهِمْ وَهُمْ لَا يَعْلَمُونَ
لَمْ يَقَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ
وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ
وَإِنْ يَتَوَلَّوْا يَكْفُرْ اللَّهُ بِعَدَابِ الْإِسْمَاءِ فِي
الْأَرْضِ وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

⁴⁵⁴i.e., the murder of Prophet Muhammad (ﷺ).

⁴⁵⁵i.e., for no reason. On the contrary, they should have been grateful.

So if they repent, it is better for them; but if they turn away, Allāh will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

75. And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."
76. But when He gave them from His bounty, they were stingy with it and turned away while they refused.
77. So He penalized them with hypocrisy in their hearts until the Day they will meet Him – because they failed Allāh in what they promised Him and because they [habitually] used to lie.
78. Did they not know that Allāh knows their secrets and their private conversations and that Allāh is the Knower of the unseen?
79. Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allāh will ridicule them, and they will have a painful punishment.
80. Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask

﴿ وَمِنْهُمْ مَّنْ عٰهَدَ اِلٰهَ لَئِنۡ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنُنَّ مِنْ الصّٰلِحِيْنَ ﴾ (٧٥)

﴿ لَمَّا اٰتٰنَهُمْ مِنْ فَضْلِهٖ يَبْخُلُوْا بِهٖ وَيَوْكَلُوْا وَهُمْ مُّعْرِضُوْنَ ﴾ (٧٦)

﴿ فَاعْقَبَهُمْ نِفَاقًا فِيۡ قُلُوْبِهِمْ اِلٰى يَوْمٍ يَلْقَوْنَهُۥ بِمَا اٰخَفَوْا اِلٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ﴾ (٧٧)

﴿ اَلَمْ يَعْلَمُوْا اَنَّ اِلٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ اِلٰهَ عَلِيْمُ الْغُيُوْبِ ﴾ (٧٨)

﴿ الَّذِيْنَ يَلْمُزُوْنَ الْمُطَّوْعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِيۡ الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ سَخِرَ اِلٰهُ مِنْهُمْ وَهُمْ عٰدٰبُ اِلْمٍ ﴾ (٧٩)

﴿ اَسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَغْفِرَ اِلٰهُ لَهُمْ ذٰلِكَ بِاَنَّهُمْ

forgiveness for them seventy times – never will Allāh forgive them. That is because they disbelieved in Allāh and His Messenger, and Allāh does not guide the defiantly disobedient people.

كَفَرُوا بِإِلَهِهِمْ وَإِلَىٰ آلِهِمْ
وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنفِرُوا فِي الْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

81. Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allāh and disliked to strive with their wealth and their lives in the cause of Allāh and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat" – if they would but understand.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ
رَسُولِ اللَّهِ وَكَرَهُوا أَن يَمُوتُوا فِي سَبِيلِ اللَّهِ
وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنفِرُوا فِي الْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

82. So let them laugh a little and [then] weep much as recompense for what they used to earn.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ ﴿٨٢﴾

83. If Allāh should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

فَإِن رَّجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِّنْهُمْ
فَأَسْتَأْذِنُكَ لِلْخُرُوجِ فَقُلْ لَنْ يَخْرُجُوا مَعِيَ
أَبَدًا وَلَنْ يقاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ
بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

84. And do not pray [the funeral prayer, O Muḥammad], over any of them who has died – ever – or stand at his grave. Indeed, they disbelieved in Allāh and His Messenger and died while they were defiantly disobedient.

وَلَا تَصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ
قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ
فَاسِقُونَ ﴿٨٤﴾

85. And let not their wealth and their children impress you. Allāh only

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ

intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers.

86. And when a sūrah was revealed [enjoining them] to believe in Allāh and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."

أَنْ يُعَذِّبَهُمْ فِيهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٦﴾

87. They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْفَاعِلِينَ ﴿٨٧﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

88. But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.

لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ هُمُ الْمُحْسِنُونَ ﴿٨٨﴾

89. Allāh has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

90. And those with excuses among the bedouins came to be permitted [to remain], and they who had lied⁴⁵⁶ to Allāh and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.

وَجَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e., guilt] when they are sincere to Allāh and His

لَيْسَ عَلَى الضَّعِيفِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ

⁴⁵⁶i.e., claimed faith.

Messenger. There is not upon the doers of good any cause [for blame]. And Allāh is Forgiving and Merciful.

مِن سَبِيلِ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿١١﴾

92. Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allāh].

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَحِدٌ مَّا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿١٢﴾

93. The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allāh has sealed over their hearts, so they do not know.

﴿١٣﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

94. They will make excuses to you when you have returned to them. Say, "Make no excuse – never will we believe you. Allāh has already informed us of your news [i.e., affair]. And Allāh will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed,⁴⁵⁷ and He will inform you of what you used to do."

يَسْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِنْدِ الْعَلِيِّ وَالشَّهَادَةِ فَيُنْفِقُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

95. They will swear by Allāh to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning.

سَيَصْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُخْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

⁴⁵⁷See footnotes to 6:73.

96. They swear to you so that you might be satisfied with them. But if you should be satisfied with them – indeed, Allāh is not satisfied with a defiantly disobedient people.

يَخْلِفُونَ لَكُمْ لِزَمَانِهِمْ فَإِنْ تَرْضَوْا
عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ﴿١٦﴾

97. The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allāh has revealed to His Messenger. And Allāh is Knowing and Wise.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٧﴾

98. And among the bedouins are some who consider what they spend as a loss⁴⁵⁸ and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allāh is Hearing and Knowing.

وَمِنَ الْأَعْرَابِ مَن يَسْخَرُ مَا يُنْفِقُ مَغْرَمًا
وَيَرْتَضِ بِكَرِّ الدَّائِرِ عَلَيْهِمْ دَائِرَةَ السَّوْءِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

99. But among the bedouins are some who believe in Allāh and the Last Day and consider what they spend as means of nearness to Allāh and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allāh will admit them to His mercy. Indeed, Allāh is Forgiving and Merciful.

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَيَسْخَرُ مَا يُنْفِقُ
فَرُبِّبَتْ عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ أَلَّا إِتْمَانًا
فَرُبِّبَتْ لَهُمْ سُبُوغُهُمْ اللَّهُ فِي رَحْمَتِهِ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩﴾

100. And the first forerunners [in the faith] among the Muhājireen⁴⁵⁹ and the Anṣār⁴⁶⁰ and those who followed them with good conduct – Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢٠﴾

⁴⁵⁸i.e., a fine or penalty.

⁴⁵⁹Those who emigrated from Makkah and settled in Madinah for the cause of Islām.

⁴⁶⁰The inhabitants of Madinah who had accepted Islām and assisted the Prophet (ﷺ) and other emigrants upon their arrival there.

beneath which rivers flow, wherein they will abide forever. That is the great attainment.

101. And among those around you of the bedouins are hypocrites, and [also] from the people of Madīnah. They have become accustomed to hypocrisy. You, [O Muḥammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.
102. And [there are] others who have acknowledged their sins. They had mixed [i.e., polluted] a righteous deed with another that was bad.⁴⁶¹ Perhaps Allāh will turn to them in forgiveness. Indeed, Allāh is Forgiving and Merciful.
103. Take, [O Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allāh's blessings] upon them. Indeed, your invocations are reassurance for them. And Allāh is Hearing and Knowing.
104. Do they not know that it is Allāh who accepts repentance from His servants and receives charities and that it is Allāh who is the Accepting of repentance, the Merciful?
105. And say, "Do [as you will], for Allāh will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ
وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ الْأَيْقَاقِ لَا
تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ
يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا
صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ 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 بِسِرِّي اللَّهِ عَمَلَكُمْ وَرَسُولُهُ
وَالْمُؤْمِنُونَ وَسَرُدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنشَرُ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

⁴⁶¹This refers to their having previously taken part in *jihād* but having abstained on the occasion of Tabuk.

the witnessed, and He will inform you of what you used to do."

106. And [there are] others deferred until the command of Allāh – whether He will punish them or whether He will forgive them. And Allāh is Knowing and Wise.

وَمَا خَرُوتَ مُرَجُونَ لِأَمْرِ اللَّهِ إِنَّمَا يُعَدِّدُهُمْ
وَلِإِنَّمَا يَتُوبَ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

107. And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allāh and His Messenger before. And they will surely swear, "We intended only the best." And Allāh testifies that indeed they are liars.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَرِصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ
أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ بِشَهَادَاتِهِمْ
لَكَذِبُونَ ﴿١٠٧﴾

108. Do not stand [for prayer] within it – ever. A mosque founded on righteousness from the first day⁴⁶² is more worthy for you to stand in. Within it are men who love to purify themselves; and Allāh loves those who purify themselves.

لَا نَقَعُ فِيهِ أَبَدًا مَسْجِدًا أُسِّسَ عَلَى
التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَّهَرُوا وَاللَّهُ يُحِبُّ
الْمُتَّطِّهِينَ ﴿١٠٨﴾

109. Then is one who laid the foundation of his building on righteousness [with fear] from Allāh and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allāh does not guide the wrongdoing people.

أَفَمَنْ أَسَّسَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنَ
اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُيُوتَهُ عَلَى
شِقَاطٍ جُرُوبٍ هَارٍ فَاتَّخَذَ رِجْلَهُ فِي نَارِ جَهَنَّمَ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

110. Their building which they built will not cease to be a [cause of] skepticism in their hearts until

لَا يَزَالُ بُيُوتُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ
إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ

⁴⁶²This description is of the Qubā' mosque.

their hearts are cut [i.e., stopped].
And Allāh is Knowing and Wise.

حَكِيمٌ

111. Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ
أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَفَا فِي التَّوْرَةِ
وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ
مِنَ اللَّهِ فَاسْتَبِشِرُوا بِبَيْعِكُمُ الَّذِي
بَاعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

112. [Such believers are] the repentant, the worshippers, the praisers [of Allāh], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allāh. And give good tidings to the believers.

الْمُتَّحِدُونَ الْمُسْتَجِرُونَ الْمُتَصَدِّقُونَ
الْمُسْتَجِرُونَ الْأَمْرُونَ بِالْمَعْرُوفِ
وَالنَّكَاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَيُبَشِّرُ الْمُؤْمِنِينَ

113. It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَى
قُرْبًا مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ
أَصْحَابُ الْحَيْبِ

114. And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him [i.e., Abraham] that he [i.e., the father] was an enemy to Allāh, he disassociated himself from him. Indeed was Abraham compassionate and patient.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ
أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ

115. And Allāh would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allāh is Knowing of all things.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

116. Indeed, to Allāh belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allāh any protector or any helper.

إِنَّ اللَّهَ لَمَلِكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

117. Allāh has already forgiven the Prophet and the Muhājireen and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْمُسْتَسْرَةِ مِنْ بَدْمَا مَا كَادَ يَرِيحُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

118. And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness⁴⁶³ and their souls confined [i.e., anguished] them and they were certain that there is no refuge from Allāh except in Him. Then He turned to them so they could repent. Indeed, Allāh is the Accepting of repentance, the Merciful.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَىٰ يَدِي ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ الرَّؤُوفُ الرَّحِيمُ ﴿١١٨﴾

119. O you who have believed, fear Allāh and be with those who are true.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

120. It was not [proper] for the people of Madīnah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allāh or that

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَن حَوْلَهُمْ مِنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَن نَّفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا

⁴⁶³Thus it seemed to them in their extreme distress.

they prefer themselves over his self.⁴⁶⁴ That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allāh, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allāh does not allow to be lost the reward of the doers of good.

121. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allāh may reward them for the best of what they were doing.

122. And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn [i.e., advise] their people when they return to them that they might be cautious.

123. O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous.

124. And whenever a sūrah is revealed, there are among them [i.e., the hypocrites] those who say, "Which of you has this increased in faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ
فِي سَبِيلِ اللَّهِ وَلَا يَطْفُونَ مَوْطِنًا يَنْزِلُ
الْكُفَّارَ وَلَا يَتَأَلَوْنَ مِنْ عَدُوِّ نَيْلًا إِلَّا
كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢١﴾

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ
لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢٢﴾

﴿ وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ
لِيَتَفَقَّهُوا فِي الدِّينِ وَيُنذِرُوا قَوْمَهُمْ إِذَا
رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٣﴾

يَأْتِيهَا الَّذِينَ آمَنُوا قَدِيلُوا الَّذِينَ يُكُونُ
مِنَ الْكُفَّارِ وَلَيَجِدُوا فِيكُمْ غِلظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٤﴾

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ
أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ
آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٥﴾

⁴⁶⁴In times of hardship. Rather, they should have been willing to endure with the Prophet (ﷺ) whatever was necessary for Islām.

125. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil.⁴⁶⁵ And they will have died while they are disbelievers.
126. Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?
127. And whenever a sūrah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allāh has dismissed their hearts because they are a people who do not understand.
128. There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.
129. But if they turn away, [O Muḥammad], say, "Sufficient for me is Allāh; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ
رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ
كَافِرُونَ ﴿١٢٥﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ
عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا
هُمْ يَذَكَّرُونَ ﴿١٢٦﴾

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ
بَعْضٍ هَلْ يَرَيْنَكُمْ مِنْ آخِذٍ ثُمَّ
أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ وَإِنَّهُمْ لَكَا
فِقَهُونَ ﴿١٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ
أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ﴿١٢٩﴾

⁴⁶⁵Literally, "filth," i.e., disbelief and hypocrisy.

Sūrah Yūnus⁴⁶⁶*Bismillāh-Raḥmān-Raḥeem*

1. Alif, Lām, Rā.⁴⁶⁷ These are the verses of the wise⁴⁶⁸ Book.
2. Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor⁴⁶⁹ with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician."
3. Indeed, your Lord is Allāh, who created the heavens and the earth in six days and then established Himself above the Throne,⁴⁷⁰ arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allāh, your Lord, so worship Him. Then will you not remember?
4. To Him is your return all together. [It is] the promise of Allāh [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny.

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّتِّلْكَ ءَايَاتِ الْكِتَابِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ
مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ
لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُونَ
إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ
مَا مِنْ شَيْءٍ إِلَّا مِنۢ بَعْدِ إِذْ يَشِئُ ذَلِكَمُ اللَّهُ
رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا لِئِمَّةٍ
يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُمْ لِيَجْزِيَ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّٰلِحٰتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ يَسَاءُ
كَأَنُوٓا يَكْفُرُونَ ﴿٤﴾

⁴⁶⁶ Yūnus: (The Prophet) Jonah.

⁴⁶⁷ See footnote to 2:1.

⁴⁶⁸ The adjective "wise" expresses the qualities of will, purpose, discrimination and precision.

⁴⁶⁹ i.e., a sure position due to their righteous deeds.

⁴⁷⁰ See footnote to 2:19.

5. It is He who made the sun a shining light and the moon a derived light and determined for it phases – that you may know the number of years and account [of time]. Allāh has not created this except in truth. He details the signs for a people who know.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ
يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

6. Indeed, in the alternation of the night and the day and [in] what Allāh has created in the heavens and the earth are signs for a people who fear Allāh.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي
السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ
يَتَّقُونَ ﴿٦﴾

7. Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs –

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ
الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا
غَافِلُونَ ﴿٧﴾

8. For those their refuge will be the Fire because of what they used to earn.

أُولَئِكَ مَا لَهُمْ أَمْرًا بِمَا كَانُوا
يَكْسِبُونَ ﴿٨﴾

9. Indeed, those who have believed and done righteous deeds – their Lord will guide them because of their faith. Beneath their rivers will flow in the Gardens of Pleasure.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
يَهْدِيهِمْ رَبُّهُم بِإِذْنِهِمْ يَتَجَرَّوْنَ مِنْ تَحْتِهِمْ
الْأَنْهَارَ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their call therein will be, "Exalted are You, O Allāh," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allāh, Lord of the worlds!"

دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا
سَلَامٌ وَآخِرُ دَعْوَتِهِمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٠﴾

11. And if Allāh was to hasten for the people the evil [they invoke]⁴⁷¹ as He hastens for them the good,

﴿ وَلَوْ يَخْتَلِفُ عَلَيْهِ لِلنَّاسِ الشَّرُّ
أَسْتَعْجِلُ لَهُم بِالْخَيْرِ لَقَضَىٰ إِلَيْهِمْ أَجْلَهُمْ ﴾

⁴⁷¹In anger or in heedlessness.

their term would have been ended for them.⁴⁷² But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly.

12. And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.
13. And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people.
14. Then We made you successors in the land after them so that We may observe how you will do.
15. And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say, [O Muḥammad], "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."
16. Say, "If Allāh had willed, I would not have recited it to you, nor would

فَنَذُرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١٠﴾

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ
قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ
كَانَ لَوْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ
رُبِّينَ لِلْمُسرِّفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١١﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا
وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٢﴾

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَىٰ بِقُرْآنٍ بَدِيلٍ أَوْ
عَبْرٍ هَذَا أَوْ يَدَّبُّهُ قُلُوبُهُمْ فَهُمْ كَافِرُونَ ﴿١٤﴾
أُبَدِّلُهُ مِنْ تَلْفَازٍ نَفْسِي إِنْ أَسْبَحُ إِلَّا مَا
يُوحَىٰ إِلَيَّ وَإِنِّي لَأَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا

⁴⁷²i.e., Allāh would have destroyed them on account of that.

He have made it known to you, for I had remained among you a lifetime before it.⁴⁷³ Then will you not reason?"

17. So who is more unjust than he who invents a lie about Allāh or denies His signs? Indeed, the criminals will not succeed.

أَدْرَبْتُمْ بِرُءُوسِكُمْ فَأَلْفَيْتُمْ أَنفُسَكُمْ كَمَا خَلَقْتُمْ بَشَرَتَكُمْ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمَجْرُمُونَ ﴿١٧﴾

18. And they worship other than Allāh that which neither harms them nor benefits them, and they say, "These are our intercessors with Allāh." Say, "Do you inform Allāh of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمَجْرُمُونَ ﴿١٧﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ قُلْ أَتَسْتَبِشِرُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحٰنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. And mankind was not but one community [united in religion], but [then] they differed. And if not for a word⁴⁷⁴ that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.

وَمَا كَانَ النَّاسَ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُتِنُوا بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

20. And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for Allāh [to administer], so wait; indeed, I am with you among those who wait."

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانظُرُوا إِلَيَّ مَعَكُمْ يَوْمَ الْمُنْتَظَرِينَ ﴿٢٠﴾

21. And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, "Allāh is swifter in strategy." Indeed, Our

وَإِذَا آدَمْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَلَةٍ مَسْتَكِبِينَ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

⁴⁷³The Prophet (ﷺ) lived among his people forty years before receiving any revelation.

⁴⁷⁴Allāh's decree to allow time on earth for His creation or not to punish anyone before evidence has come to him.

messengers [i.e., angels] record that which you conspire.

22. It is He who enables you to travel on land and sea until, when you are in ships and they sail with them⁴⁷⁵ by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded [i.e., doomed], supplicating Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتِ بِرِيحٍ مُّطِيبَةٍ وَفَرِحْتُمْ بِهَا جَاءَ تَهَاوِيحٌ عَصِيفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ لَئِن آجَمَيْنَا مِنْ هَذَا وَمَا كُنَّا مِنَ الشَّاكِرِينَ ﴿٢٢﴾

23. But when He saves them, at once they commit injustice⁴⁷⁶ upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.

فَلَمَّا أَجْمَعْتُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَكْفُرُوا بِاللَّهِ أَنَّمَا بَغْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأَنْتَعِمُوا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

24. The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb – [those] from which men and livestock eat – until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest,⁴⁷⁷ as if it had not flourished yesterday.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا عَلَيَّاهَا أَنْهَاهُمْ بِأَمْرٍ لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

⁴⁷⁵The change in pronoun from the second to third person shows that the following description applies specifically to the disbelievers.

⁴⁷⁶By oppression and disobedience or by invoking others besides Allāh.

⁴⁷⁷Its vegetation having been cut down or uprooted, i.e., utterly destroyed.

Thus do We explain in detail the signs for a people who give thought.

25. And Allāh invites to the Home of Peace [i.e., Paradise] and guides whom He wills to a straight path.

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

26. For them who have done good is the best [reward] – and extra.⁴⁷⁸ No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally.

﴿٢٦﴾ لِلَّذِينَ أَحْسَنُوا لِمَتَىٰ رَبِّيَّادَةٌ وَلَا يَرَوْنَ
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُم فِيهَا خَالِدُونَ ﴿٢٦﴾

27. But they who have earned [blame for] evil doings – the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allāh no protector. It will be as if their faces are covered with pieces of the night – so dark [are they]. Those are the companions of the Fire; they will abide therein eternally.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَبْسُلُهَا
وَرَهْمُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِن عَاصِمٍ كَأَنَّمَا
أَغْشَيْتْ وُجُوهَهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

28. And [mention, O Muḥammad], the Day We will gather them all together – then We will say to those who associated others with Allāh, "[Remain in] your place, you and your 'partners.'"⁴⁷⁹ Then We will separate them,⁴⁸⁰ and their "partners" will say, "You did not used to worship us,"⁴⁸¹

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَرَوَيْنَا بَيْنَهُمْ وَقَالَ
شُرَكَاءُهُمْ مَا كُنْتُمْ إِيانَا تَعْبُدُونَ ﴿٢٨﴾

29. And sufficient is Allāh as a witness between us and you that we were of your worship unaware."

كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ
عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٢٩﴾

⁴⁷⁸In addition to the pleasures of Paradise, they will be able to see Allāh (*subḥānahu wa ta'ālā*), as reported in an authentic *ḥadīth* narrated by Muslim.

⁴⁷⁹Those they had associated with Allāh.

⁴⁸⁰From the believers.

⁴⁸¹The inanimate objects, such as idols, will not have been aware of their worship of them. But those beings who consented to be worshipped will lie and deny it on the Day of Judgement.

30. There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allāh, their master, the Truth, and lost from them is whatever they used to invent.

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوٓا۟ إِلَىٰ
 اللَّهُ مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَّا كَانُوا
 يَفْتُرُونَ ﴿٣٠﴾

31. Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allāh," so say, "Then will you not fear Him?"

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْأَرْضِ أَمَّن
 يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ
 الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ
 الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

32. For that is Allāh, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا
 الضَّلَالُ فَإِنَّ يَصْرَفُونَ ﴿٣٢﴾

33. Thus the word [i.e., decree] of your Lord has come into effect upon those who defiantly disobeyed – that they will not believe.

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ
 فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

34. Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allāh begins creation and then repeats it, so how are you deluded?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
 قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَإِنَّ
 تَوَفَّكُونَ ﴿٣٤﴾

35. Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allāh guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you – how do you judge?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ
 يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ
 يُبْعَثَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ كَيْفَ
 تَحْكُمُونَ ﴿٣٥﴾

36. And most of them follow not except assumption. Indeed, assumption avails not against the truth at all.

وَمَا يُبْعَثُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي عَنْ
 الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

Indeed, Allāh is Knowing of what they do.

37. And it was not [possible] for this Qur'an to be produced by other than Allāh, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt,⁴⁸² from the Lord of the worlds.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ
وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. Or do they say [about the Prophet (ﷺ)], "He invented it?" Say, "Then bring forth a sūrah like it and call upon [for assistance] whomever you can besides Allāh, if you should be truthful."

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ
وَادْعُوا مَنِ اسْتَدْعَيْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

39. Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعِلْمِهِ وَلَمَّا بَاءَ بِهِمْ
ثَأْوِيلَهُمُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ
كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

40. And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters.

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ
بِهِ وَرَبُّكَ أَكْبَرُ بِالْمُفْسِدِينَ ﴿٤٠﴾

41. And if they deny you, [O Muḥammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ
أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا
تَعْمَلُونَ ﴿٤١﴾

42. And among them are those who listen to you. But can you cause the deaf to hear [i.e., benefit from this hearing], although they will not use reason?

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصَّمَمَ
وَلَوْ كَانُوا لَا يَفْقَهُونَ ﴿٤٢﴾

⁴⁸²This phrase refers back to the Qur'an.

43. And among them are those who look at you. But can you guide the blind although they will not [attempt to] see?

وَمِنْهُمْ مَن يَنْظُرُ إِلَيْكَ أَأَنْتَ تَهْدِي
الْمَعْمَىٰ وَلَوْ كَانُوا إِلَّا يَبْصُرُونَ ﴿١٧﴾

44. Indeed, Allāh does not wrong the people at all, but it is the people who are wronging themselves.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ
أَنفُسَهُمْ يَظْلِمُونَ ﴿١٨﴾

45. And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allāh and were not guided.

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ
النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿١٩﴾

46. And whether We show you some of what We promise them, [O Muḥammad], or We take you in death, to Us is their return; then, [either way], Allāh is a witness concerning what they are doing.

وَأَمَّا نُرُوتُكَ بَعْضَ الَّذِي نُوَدِّعُكَ أَوْ نَنْزِلُنَاكَ فَإِنَّا
مَرَجِعُهُمْ إِلَى اللَّهِ فَهُمَّ عَلَىٰ مَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

47. And for every nation is a messenger. So when their messenger comes,⁴⁸³ it will be judged between them in justice, and they will not be wronged.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولَهُمْ
قَضَىٰ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يَظْلَمُونَ ﴿٢١﴾

48. And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ
صَادِقِينَ ﴿٢٢﴾

49. Say, "I possess not for myself any harm or benefit except what Allāh should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."

قُلْ لَا أَمْلِكُ لِنَفْسِي شَيْئًا وَلَا لِقَوْمِي إِلَّا مَا شَاءَ
اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا
يَسْتَجِيرُونَ سَاعَةً وَلَا يَسْتَعْتِدُونَ ﴿٢٣﴾

⁴⁸³To witness on the Day of Judgement. Another meaning is "Once a messenger has come [to them in this world]..."

50. Say, "Have you considered: if His punishment should come to you by night or by day – for which [aspect] of it would the criminals be impatient?"⁴⁸⁴

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُهُ بَيْنَنَا أَوْ نَهَارًا مَاذَا
يَسْتَعْجِلُونَ مِنْهُ الْمُعْجِرُونَ ﴿٥٠﴾

51. Then is it that when it has [actually] occurred you will believe in it? Now?⁴⁸⁵ And you were [once] for it impatient.⁴⁸⁶

أَتَنْتَرُونَ إِذَا مَا وَقَعَ أَمَنْتُمْ بِهِ ءَأَلْتَنُ وَقَدْ كُنْتُمْ بِهِ
تَسْتَعْجِلُونَ ﴿٥١﴾

52. Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْكَافِرِينَ هَلْ
تُجْرُونَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

53. And they ask information of you, [O Muḥammad], "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allāh]."

﴿٥٣﴾ وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ
لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

54. And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ
لَآتَدَّتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَفُضُوهُ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا
يُظْلَمُونَ ﴿٥٤﴾

55. Unquestionably, to Allāh belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allāh is truth, but most of them do not know.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

56. He gives life and causes death, and to Him you will be returned.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

⁴⁸⁴"Impatience" refers to the disbelievers' ridicule of the Prophet (ﷺ) by telling him to produce Allāh's punishment as proof of his truthfulness.

⁴⁸⁵i.e., when it is too late to benefit from belief.

⁴⁸⁶Challenging those who warned of it to bring it on immediately.

57. O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ
وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say, "In the bounty of Allāh and in His mercy – in that let them rejoice; it is better than what they accumulate."

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ
خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

59. Say, "Have you seen what Allāh has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allāh permitted you [to do so], or do you invent [something] about Allāh?"

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رَبِّي
فَجَعَلْتُمْ مِنْهُ حَرَامًا وَمَحَلًّا قُلْ مَا اللَّهُ أَدْرَكَ
لَكُمْ أَمْرًا عَلَى اللَّهِ تَقَدَّرْتُمْ ﴿٥٩﴾

60. And what will be the supposition of those who invent falsehood about Allāh on the Day of Resurrection?⁴⁸⁷ Indeed, Allāh is full of bounty to the people, but most of them are not grateful.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَامَةِ إِنْ اللَّهُ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

61. And, [O Muḥammad], you are not [engaged] in any matter or recite any of the Qur'ān and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight⁴⁸⁸ within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا
تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ
تُنْفِضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ
ذَرُّوا فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ
مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

62. Unquestionably, [for] the allies of Allāh there will be no fear

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا

487 i.e., what do they think He will do with them.

488 Or "the weight of a small ant."

concerning them, nor will they grieve –

هُمْ يَحْزَنُونَ ﴿١٦﴾

63. Those who believed and were fearing Allāh.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧﴾

64. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words [i.e., decrees] of Allāh. That is what is the great attainment.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿١٨﴾

65. And let not their speech grieve you. Indeed, honor [due to power] belongs to Allāh entirely. He is the Hearing, the Knowing.

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْوِزَّةَ لِلَّهِ
جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٩﴾

66. Unquestionably, to Allāh belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allāh do not [actually] follow [His] "partners." They follow not except assumption, and they are not but falsifying.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي
الْأَرْضِ وَمَا يَشْعُرُ بِالَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

67. It is He who made for you the night to rest therein and the day, giving sight.⁴⁸⁹ Indeed in that are signs for a people who listen.

هُوَ الَّذِي جَعَلَ لَكُمْ لَيَالٍ لِتَسْكُنُوا فِيهَا
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَسْمَعُونَ ﴿٢١﴾

68. They⁴⁹⁰ have said, "Allāh has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allāh that which you do not know?

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ
الْعَلِيُّ لَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِشَآءٍ
أَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٢﴾

69. Say, "Indeed, those who invent falsehood about Allāh will not succeed."

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا
يَمْلِكُونَ ﴿٢٣﴾

⁴⁸⁹i.e., making things visible.

⁴⁹⁰The Christians and others.

70. [For them is brief] enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve.

مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا
يَكْفُرُونَ ﴿٧٠﴾

71. And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allāh has become burdensome upon you – then I have relied upon Allāh. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you.⁴⁹¹ Then carry it out upon me and do not give me respite.

﴿٧١﴾ وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوَّمُوا
إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِآيَاتِ
اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ
وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ عِمَّةً
ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

72. And if you turn away [from my advice] – then no payment 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]."

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِن أَجْرِي
إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٧٢﴾

73. And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِ
وَجَعَلْنَاهُمْ خَلْقًا وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ ﴿٧٣﴾

74. Then We sent after him messengers to their peoples, and they came to them with clear proofs. But they were not to believe in that which they had denied before.⁴⁹² Thus We seal over the hearts of the transgressors.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ
قَبْلُ كَذَلِكَ نَطْمَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

⁴⁹¹i.e., Do not let it be a source of doubt or anxiety to you but let it be clear, open and defined.

⁴⁹²i.e., the succeeding generations were persistent in disbelief.

75. Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly and were a criminal people.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾

76. So when there came to them the truth from Us, they said, "Indeed, this is obvious magic."

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

77. Moses said, "Do you say [thus] about the truth when it has come to you? Is this magic? But magicians will not succeed."

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."

قَالُوا أَجِئْتَنَا لِنَلْفِتِنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونُ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ﴿٧٨﴾

79. And Pharaoh said, "Bring to me every learned magician."

وَقَالَ فِرْعَوْنُ أَتَدْعُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

80. So when the magicians came, Moses said to them, "Throw down whatever you will throw."

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلقُونَ ﴿٨٠﴾

81. And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allāh will expose its worthlessness. Indeed, Allāh does not amend the work of corrupters.

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِدِ السِّحْرِ إِنَّمَا اللَّهُ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

82. And Allāh will establish the truth by His words, even if the criminals dislike it."

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

83. But no one believed Moses, except [some] offspring [i.e., youths] among his people, for fear of Pharaoh and his establishment that

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ

they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors.

فَرَعَوْت لَعَالٌ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ
الْمُتَكَبِّرِينَ ﴿١٠٧﴾

84. And Moses said, "O my people, if you have believed in Allāh, then rely upon Him, if you should be Muslims [i.e., submitting to Him]."

وَقَالَ مُوسَىٰ يَتَّقُوا اللَّهَ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ
تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿١٠٨﴾

85. So they said, "Upon Allāh do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِّلْقَوْمِ الظَّالِمِينَ ﴿١٠٩﴾

86. And save us by Your mercy from the disbelieving people."

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿١١٠﴾

87. And We inspired to Moses and his brother, "Settle your people in Egypt in houses and make your houses [facing the] qiblah⁴⁹³ and establish prayer and give good tidings to the believers."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءُوا لِقَوْمِكُمَا
بِمِصْرَ بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١١﴾

88. And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ
وَمَلَآئِهِ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا
لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَيْنَا
أَمْوَالَهُمْ وَاشْدُدْ عَلَيْنَا قُلُوبَهُمْ فَلَا يُؤْمِنُوا
حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿١١٢﴾

89. [Allāh] said, "Your supplication has been answered."⁴⁹⁴ So remain on a right course and follow not the way of those who do not know."

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا
تَتَّبِعَان سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿١١٣﴾

⁴⁹³In order that they might pray therein unseen by their enemy.

⁴⁹⁴Literally, "the supplication of both of you," i.e., that of Moses and of Aaron, who joined by saying, "Ameen" ("O Allāh, respond").

90. And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."

﴿وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَجُ قَالَ ءَأَمِنْتُ أَنَّهُ لَآ إِلَهَ إِلَّا الَّذِي ءَأَمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾﴾

91. Now? And you had disobeyed [Him] before and were of the corrupters?

﴿الَّذِينَ وَقَدِ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾﴾

92. So today We will save you in body⁴⁹⁵ that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ ﴿٩٢﴾﴾

93. And We had certainly settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدِيقٍ وَرَرَقْنَهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْوَالِدُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾﴾

94. So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

﴿إِن كُنْتَ فِي شَكٍّ مِمَّا أَنزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾﴾

95. And never be of those who deny the signs of Allāh and [thus] be among the losers.⁴⁹⁶

﴿وَلَا تَكُونَ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَكَرُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾﴾

⁴⁹⁵i.e., his dead body will be preserved and not destroyed.

⁴⁹⁶Among the interpretations of the last two verses is that they were meant to stir the Prophet (ﷺ) to declare and confirm his certainty, which he did. Another is that although the words are addressed to the Prophet (ﷺ), they are directed to all people.

96. Indeed, those upon whom the word [i.e., decree] of your Lord has come into effect will not believe,
97. Even if every sign should come to them, until they see the painful punishment.
98. Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment [i.e., provision] for a time.
99. And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muḥammad], would you compel the people in order that they become believers?
100. And it is not for a soul [i.e., anyone] to believe except by permission of Allāh, and He will place defilement⁴⁹⁷ upon those who will not use reason.
101. Say, "Observe what is in the heavens and the earth." But of no avail will be signs or warners to a people who do not believe.
102. So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."
103. Then We will save Our messengers and those who have believed.

إِنَّ الَّذِينَ كَفَرُوا
حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ لَا
يُؤْمِنُونَ ﴿٩٦﴾

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ
الْأَلِيمَ ﴿٩٧﴾

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا
قَوْمَ يُوسُفَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ
الْخُرْزِيِّ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمُ
جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا
مُؤْمِنِينَ ﴿٩٩﴾

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ
وَيَجْعَلُ الْيَقِيْنَ عَلَى الَّذِينَ لَا
يَعْقِلُونَ ﴿١٠٠﴾

قُلْ أَنْظِرُوا مَاذَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَمَا
بَيْنَ الْأَيْدِي وَالْءٰخِرِ قَوْمٌ لَا يُؤْمِنُونَ ﴿١٠١﴾

فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آبَائِهِ الَّذِينَ
خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِلَىٰ مَعَكُمْ
مِنْ الْمُنْتَظِرِينَ ﴿١٠٢﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذٰلِكَ حَقًّا

⁴⁹⁷Among its meanings are filth, wrath, punishment, disbelief, confusion and error.

Thus, it is an obligation upon Us that We save the believers.⁴⁹⁸

104. Say, [O Muḥammad], "O people, if you are in doubt as to my religion – then I do not worship those which you worship besides Allāh; but I worship Allāh, who causes your death. And I have been commanded to be of the believers

عَلَيْنَا نُسُجَ الْمُؤْمِنِينَ ﴿١٠٤﴾

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا
أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ
اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿١٠٤﴾

105. And [commanded], 'Direct your face [i.e., self] toward the religion, inclining to truth, and never be of those who associate others with Allāh;

وَأَنْ أَوْتِرَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ
مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

106. And do not invoke besides Allāh that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.⁴⁹⁹

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾

107. And if Allāh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ
إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ
يُخَيِّبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿١٠٧﴾

108. Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ
رَبِّكُمْ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ
بِعَاقِلٍ ﴿١٠٨﴾

⁴⁹⁸From Allāh's punishment.

⁴⁹⁹See footnote to 10:95.

109. And follow what is revealed to you, [O Muḥammad], and be patient until Allāh will judge. And He is the best of judges.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ
وَهُوَ خَيْرُ الْحَاكِمِينَ

[Faint Arabic text, likely bleed-through from the reverse side of the page]

[Faint Arabic text, likely bleed-through from the reverse side of the page]

Sūrah Hūd⁵⁰⁰*Bismillāhir-Raḥmānir-Raḥeem*

1. Alif, Lām, Rā.⁵⁰¹ [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted
2. [Through a messenger, saying], "Do not worship except Allāh. Indeed, I am to you from Him a warner and a bringer of good tidings,"
3. And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor [i.e., reward]. But if you turn away, then indeed, I fear for you the punishment of a great Day.
4. To Allāh is your return, and He is over all things competent."
5. Unquestionably, they [i.e., the disbelievers] turn away their breasts to hide themselves from him. Unquestionably, [even] when they cover themselves in their clothing, He [i.e., Allāh] knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.
6. And there is no creature on earth but that upon Allāh is its provision, and He knows its place of dwelling and place of storage.⁵⁰² All is in a clear register.



سورة هود

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الر كِتَابٌ أَنْزَلْنَاهُ عَلَيْكَ مَبِينَةٌ مِمَّنْ قَدْ خَلَّوْا مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

أَلَّا تَتَّبِعُوا إِلَّا اللَّهَ إِنَّي لَكُرِّمَةٌ نَذِيرٌ وَيَشِيرٌ ﴿٢﴾

وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ نُوبُوا إِلَيْهِ يُمْسِكُمْ مَنَعًا حَسَنًا إِنَّ أَجَلَ مُسَمًّى وَوُضِعَ كُلُّ ذِي قَضِيلٍ فَضْلُهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا جِبْنَ يَسْتَعْفِفُونَ يُبَاهِجُهُمْ يَعْلَمُ مَا يُبَيِّرُونَ وَمَا يُبْلِغُونَ إِنَّهُمْ عَلَيْهِمْ يُدَاتُ السُّدُورِ ﴿٥﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

⁵⁰⁰ Hūd: (The Prophet) Hūd.

⁵⁰¹ See footnote to 2:1.

⁵⁰² Before birth and after death.

7. And it is He who created the heavens and the earth in six days – and His Throne had been upon water – that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ
قُلْتُمْ إِنَّكُمْ مَعْبُوثُونَ مِنْ بَعْدِ الْمَوْتِ
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ ﴿٦﴾

8. And if We hold back from them the punishment for a limited time, they will surely say,⁵⁰³ "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ
لَيَقُولُنَّ مَا يَحْبِغُنَا أَجَلٌ أَلَمَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَصَافٍ رِيسٌ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٧﴾

9. And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

وَلَئِنْ آدَقْنَا لِلْإِنسَانِ مِنَّا رَحْمَةً ثُمَّ
نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ بِهَا ﴿٨﴾

10. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful –

وَلَئِنْ آدَقْنَاهُ نِعْمَةً بَعْدَ ضَرْبٍ مَسَّهُ
لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ
فَخُورٌ ﴿٩﴾

11. Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٠﴾

12. Then would you possibly leave [out] some of what is revealed to you,⁵⁰⁴ or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But

فَلَمَّا كَلَّمَ تَارِكٌ بِعِضِّ مَا يُوحَىٰ إِلَيْكَ
وَصَافِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أَنْزَلَ عَلَيْنَا
كِتَابًا أَوْ جَاءَنَا مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١١﴾

⁵⁰³In ridicule and disbelief.

⁵⁰⁴Knowing of the Prophet's difficulties, Allāh (*subhānahu wa ta'ālā*) urges him to patience, certain that he would not fail to convey the message in its entirety.

you are only a warner. And Allāh is Disposer of all things.

13. Or do they say, "He invented it"? Say, "Then bring ten sūrahs like it that have been invented and call upon [for assistance] whomever you can besides Allāh, if you should be truthful."

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ
مِثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ
دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾

14. And if they do not respond to you – then know that it [i.e., the Qur'ān] was revealed with the knowledge of Allāh⁵⁰⁵ and that there is no deity except Him. Then,⁵⁰⁶ would you [not] be Muslims?

فَاَلَمْ يَسْتَجِيبُوْا لَكُمْ فَاَعْلَمُوْا اَنَّمَا اُنزِلَ بِعِلْمِ
اللّٰهِ وَاَنْ لَا اِلٰهَ اِلَّا هُوَ فَهَلْ اَنْتُمْ
مُسْلِمُوْنَ ﴿١٤﴾

15. Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein,⁵⁰⁷ and they therein will not be deprived.

مَنْ كَانَ يَرْيِدُ الْحَيٰوةَ الدُّنْيَا وَزِيْنٰتِهَا نُؤْفِقْ
لَهُمْ فَاَعْمَلُوْا فِيْهَا وَهُمْ فِيْهَا لَا يَحْسُوْنَ ﴿١٥﴾

16. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein,⁵⁰⁸ and worthless is what they used to do.

اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ
وَكَيْفَ مَا صَبَّحُوْا فِيْهَا وَيَطْلُوْنَ مَا كَانُوْا
يَعْمَلُوْنَ ﴿١٦﴾

17. So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness⁵⁰⁹ from Him follows it,⁵¹⁰ and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in it [i.e., the Qur'ān]. But whoever disbelieves in it from the

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ
شٰهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتٰبُ مُوسٰى اِمٰمًا
وَرَحْمَةً اُولٰٓئِكَ يُؤْمِنُوْنَ بِهِ وَمَنْ يَكْفُرْ بِهٖ
مِنَ الْاَحْزَابِ فَاَلنَّارُ مَوْعِدُهُمْ فَلَا تَكُ فِيْ مِرْيَةٍ
مِنْهُ اِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا يُؤْمِنُوْنَ ﴿١٧﴾

⁵⁰⁵i.e., that knowledge which no one possesses except Him (*subhānahu wa ta'ālā*).

⁵⁰⁶After having been convinced by such evidence.

⁵⁰⁷i.e., during worldly life.

⁵⁰⁸i.e., during worldly life.

⁵⁰⁹Referring to Prophet Muḥammad (ﷺ) or to the angel Gabriel.

⁵¹⁰Testifying to its truth. Additionally, it can mean "recites it," i.e., the Qur'ān.

[various] factions – the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

18. And who is more unjust than he who invents a lie about Allāh? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allāh is upon the wrongdoers
19. Who averted [people] from the way of Allāh and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.
20. Those were not causing failure [to Allāh] on earth, nor did they have besides Allāh any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.⁵¹¹
21. Those are the ones who will have lost themselves, and lost from them is what they used to invent.
22. Assuredly, it is they in the Hereafter who will be the greatest losers.
23. Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord – those are the companions of Paradise; they will abide eternally therein.
24. The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عُوجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ لِي فِي الْأَرْضِ وَمَا
كَانَ لَهُمْ دُونِ اللَّهِ مِن أَوْلِيَاءَ ۗ يَضْعَفُ
لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا
كَانُوا يُبْصِرُونَ ﴿٢٠﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾
لَا جَرَمَ لَهُمُ فِي الْآخِرَةِ هُمْ
الْآخَسِرُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا
إِلَىٰ رَبِّهِمْ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٣﴾

﴿٢٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ
وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ أَفَلَا

⁵¹¹They refused to listen to the truth or to perceive it.

- in comparison? Then, will you not remember?
25. And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner
26. That you not worship except Allāh. Indeed, I fear for you the punishment of a painful day."
27. So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion.⁵¹² And we do not see in you over us any merit; rather, we think you are liars."
28. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?
29. And O my people, I ask not of you for it any wealth. My reward is not but from Allāh. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.
30. And O my people, who would protect me from Allāh if I drove them away? Then will you not be reminded?

⁵¹²i.e., without any thought or hesitation.

لَذَكِّرُونَ ﴿١١﴾
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتِي لَكُمْ نَذِيرٌ
مُّبِينٌ ﴿١٢﴾

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمِ الْآسْرِ ﴿١٣﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا
رَبُّكَ إِلَّا بَشَرٌ مِثْلُنَا وَمَا رَبُّكَ بِتَعْبُوكَ
إِلَّا الَّذِينَ هُمْ أَرَادُوا بُادِيَ الرَّأْيِ وَمَا
رَبِّي لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ
كَذِبِينَ ﴿١٤﴾

قَالَ يَفْقَهُوا أَمْ رَبِّي إِنْ كُنْتُ عَلَيَّ بَيِّنَةٌ مِنْ رَبِّي
وَأَلْنِي رَحْمَةً مِنْ عِنْدِهِ فَعَمِيَّتْ عَلَيْكُمْ
أَلْزِمْتُمْكُمْوهَا وَأَنْتُمْ لَهَا كَاهِنُونَ ﴿١٥﴾

وَلَقَوْلِهِمْ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَآ إِنْ أَجْرِي
إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا
إِنَّهُمْ مُلْتَقُوا رَبِّهِمْ وَلَكَيْفَ أَزْكُرُ قَوْمًا
يَجْهَلُونَ ﴿١٦﴾

وَيَفْقَهُوا مَنْ يَصْرَفُنِي مِنَ اللَّهِ إِنْ طَرَفْتُمْ أَفَلَا
لَذَكِّرُونَ ﴿١٧﴾

31. And I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allāh will never grant them any good. Allāh is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust]."

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ
لِلَّذِينَ تَرَدُّوهُ أَغْيَابِكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا
اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ
الظَّالِمِينَ ﴿٢١﴾

32. They said, "O Noah, you have disputed [i.e., opposed] us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."

قَالُوا يَا نُوحُ قَدْ جَدَلْتَنَا فَأَكْفَرْتَ بِمَدَانَا
فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٢٢﴾

33. He said, "Allāh will only bring it to you if He wills, and you will not cause [Him] failure."

قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتَ
بِمُعْجِزٍ ﴿٢٣﴾

34. And my advice will not benefit you – although I wished to advise you – if Allāh should intend to put you in error. He is your Lord, and to Him you will be returned."

وَلَا يَنْفَعُكُمْ نَصِيحِي إِنْ أَرَدْتُ أَنْ أَضِلَّكُمْ لَكُمْ إِنْ
كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ
تُرْجَعُونَ ﴿٢٤﴾

35. Or do they say [about Prophet Muḥammad (ﷺ)], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَى
إِبْرَاهِيمَ وَأَنَا بَرِيءٌ مِمَّا يَشْكُرُونَ ﴿٢٥﴾

36. And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing."

وَأَوْحَىٰ إِلَىٰ نُوْحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ
إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا
يَفْعَلُونَ ﴿٢٦﴾

37. And construct the ship under Our observation and Our inspiration

وَأَصْنَعْ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبُنِي

and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."

فِي الَّذِينَ ظَلَمُوا وَإِنَّهُمْ مُقْتَرُونَ ﴿٣٧﴾

38. And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

وَصَنَعَ الْفُلَّاءَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٨﴾

39. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

فَسَوْفَ تَعْلَمُونَ مَنْ بِأَلْيِهِ عَذَابٌ يُخْزِيهِ وَيُرِيِلُ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾

40. [So it was], until when Our command came and the oven overflowed,⁵¹³ We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

41. And [Noah] said, "Embark therein; in the name of Allāh is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

﴿٤١﴾ وَقَالَ آتِكُمْ فِيهَا بِسْمِ اللَّهِ يُحْمَلُهَا وَرُسُلَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

42. And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوْحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾

43. [But] he said, "I will take refuge on a mountain to protect me from

قَالَ سَاوِيَ إِلَىٰ جِبَلٍ يَمُصُّ مِنْ الْمَاءِ

⁵¹³As a sign to Noah of the imminence of the flood. The *tannār* is a large, rounded oven. The word can also mean the earth's lowlands.

the water." [Noah] said, "There is no protector today from the decree of Allāh, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

44. And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain of] Jūdiyy. And it was said, "Away with the wrongdoing people."

45. And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

46. He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

47. [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

48. It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجَعُ
وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
الْمَغْرُوبِينَ ﴿٤٤﴾

وَقِيلَ يَا أَرْضُ ابْلَيْي مَاءَكَ وَاسْمَأْءِ أَقْلِي
وَبَعْضَ الْمَاءِ وَفِيهِ الْأَمْرُ وَاسْتَوَتْ عَلَى
الْجُودِيِّ وَقِيلَ بَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٦﴾

قَالَ يَنْتَهِجُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ
صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّي أَخْطَأُ
أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٧﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ
لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي
أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٨﴾

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْنَا
وَاصْلِحْ أَمْرَ مَن مَعَكَ وَأَمَّا سُنْيَعُومُ فَمَا
يَسْأَلُهُمْ مِنَّا عَذَابُ الْيَوْمِ ﴿٤٩﴾

49. That is from the news of the unseen which We reveal to you, [O Muḥammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ
إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

50. And to 'Aad [We sent] their brother Hūd. He said, "O my people, worship Allāh; you have no deity other than Him. You are not but inventors [of falsehood].

وَإِلَى عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

51. O my people, I do not ask you for it [i.e., my advice] any reward. My reward is only from the one who created me. Then will you not reason?

يَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ 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 [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

وَيَقُولُ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا جُنُودَكُمْ ﴿٥٢﴾

53. They said, "O Hūd, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِسَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

54. We only say that some of our gods have possessed you with evil [i.e., insanity]." He said, "Indeed, I call Allāh to witness, and witness [yourselves] that I am free from whatever you associate with Allāh

إِنْ تَقُولُ إِلَّا أَعْرَضَكَ بَعْضُ آلِهَتِنَا يُسُوُّ قَالَ إِنَِّّي أُشْهِدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

55. Other than Him. So plot against me all together; then do not give me respite.

مِن دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾

56. Indeed, I have relied upon Allāh, my Lord and your Lord. There is no creature but that He holds its forelock [i.e., controls it]. Indeed, my Lord is on a path [that is] straight."

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

57. But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

58. And when Our command came, We saved Hūd and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

وَلَمَّا جَاءَهُ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

59. And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hūd.

وَأَنبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بَعْدًا لِعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

61. And to Thamūd [We sent] their brother Šāliḥ. He said, "O my people, worship Allāh; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

﴿٦١﴾ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوَلَّوْا إِلَيْهِ وَإِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

62. They said, "O Ṣāliḥ, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

قَالُوا يَصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا
أَتَنْهَيْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكِّ
رَمَانَ دَعْوَاكَ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

63. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allāh if I disobeyed Him? So you would not increase me except in loss."

قَالَ يَتَقَوِّمُ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ
مِّن رَّبِّي وَءَاتَنِي مِنهُ رَحْمَةً فَمَن يَصُرِّي
مِنْهُ إِلَّا أَن عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ
تَضْمِيرٍ ﴿٦٣﴾

64. And O my people, this is the she-camel of Allāh – [she is] to you a sign. So let her feed upon Allāh's earth and do not touch her with harm, or you will be taken by an impending punishment."

وَيَتَقَوِّمُ هَذِهِ نَافَةٌ لِّلكُمْ ءَايَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا
بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

65. But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e., unailing]."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ
أَيَّامٍ ذَٰلِكَ وَعَدَّ غَيْرَ مَكْدُوبٍ ﴿٦٥﴾

66. So when Our command came, We saved Ṣāliḥ and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day.⁵¹⁴ Indeed, it is your Lord who is the Powerful, the Exalted in Might.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ
ءَامَنُوا مَعَهُ بِرَحْمَتِنَا وَمِن خِزْيِ يَوْمِئِذٍ
إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

67. And the shriek⁵¹⁵ seized those who had wronged, and they became within their homes [corpses] fallen prone

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي
دِيَارِهِمْ جَثِيمِينَ ﴿٦٧﴾

⁵¹⁴The day of Thamūd's destruction.

⁵¹⁵A piercing cry or blast from the sky.

68. As if they had never prospered therein. Unquestionably, Thamūd denied their Lord; then, away with Thamūd.
69. And certainly did Our messengers [i.e., angels] come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.
70. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension.⁵¹⁶ They said, "Fear not. We have been sent to the people of Lot."
71. And his wife was standing, and she smiled.⁵¹⁷ Then We gave her good tidings of Isaac and after Isaac, Jacob.
72. She said, "Woe to me!⁵¹⁸ Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"
73. They said, "Are you amazed at the decree of Allāh? May the mercy of Allāh and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."
74. And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us⁵¹⁹ concerning the people of Lot.

كَأَن لَّمْ يَغْنَوْا فِيهَا آلَا إِنَّ تَمُودًا كَفَرُوا
رَبَّهُمْ آلَا بَعْدًا لِّتَمُودَ ﴿٥٨﴾

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا
سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَهُ بِعِجْلٍ
حَنِيدٍ ﴿٥٩﴾

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ
وَأَوَّجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا
أُرْسِلْنَا إِلَيْكَ قَوْمِ لُوطِ ﴿٦٠﴾

وَأَمْرَانَهُ فَأَبْرَأَهُمُ فَنَجَّيْتَهُنَّ بِاسْحَاقَ
وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٦١﴾

قَالَتْ يَتُولىءُ أَيْدِي وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي
شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٦٢﴾

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ
مَجِيدٌ ﴿٦٣﴾

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى
جُدُّنَا فِي قَوْمِ لُوطِ ﴿٦٤﴾

⁵¹⁶Traditionally, if a guest refused to eat, it meant that he harbored ill will toward the host or intended him harm.

⁵¹⁷In pleasure at the news of the forthcoming punishment of the evil people who denied Prophet Lot (upon him be peace).

⁵¹⁸An expression of surprise and amazement.

⁵¹⁹i.e., with Our angels.

75. Indeed, Abraham was forbearing, grieving⁵²⁰ and [frequently] returning [to Allāh].
76. [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."
77. And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort⁵²¹ and said, "This is a trying day."
78. And his people came hastening to him, and before [this] they had been doing evil deeds.⁵²² He said, "O my people, these are my daughters;⁵²³ they are purer for you. So fear Allāh and do not disgrace me concerning my guests. Is there not among you a man of reason?"
79. They said, "You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want."
80. He said, "If only I had against you some power or could take refuge in a strong support."
81. They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the

إِنَّ إِلٰهَهُمْ لَكَلِيمٌ أَوْهٌ مُّنِيبٌ ﴿٧٥﴾

يَكْتُمِبُهُمْ فَأَعْرَضَ عَنْ هٰذَا إِنَّهُمْ قَدْ جَاءَ أَمْرٌ رَبِّكَ
وَأَتَتْهُمْ وَأَتَيْتَهُمْ عَذَابٌ عَظِيمٌ ﴿٧٦﴾

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُ يَوْمَ وَضَعُوا
يَوْمَ ذُرْعًا وَقَالَ هٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

وَجَاءَهُ قَوْمُهُ مُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوَّمُ هٰؤُلَاءِ بَنَاتِي
هٰنَ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي
ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ
لَتَعْلَمُ مَا تُرِيدُ ﴿٧٩﴾

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ
شَدِيدٍ ﴿٨٠﴾

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ نَبْصِلُوكَ إِلَيْنَا
فَأَنْتَ يَا هٰلِكَ بِقَطْعِ مِّنَ الْآيِلِ وَلَا تَلْفَيْتْ
مِنْكُمْ أَحَدًا إِلَّا أَمْرًا نَّكَ إِنَّهُ مُصِيبُهَا مَا

⁵²⁰i.e., sighing or moaning during supplication out of grief for people and fear of Allāh.

⁵²¹Prophet Lot feared for the safety and honor of his guests.

⁵²²Referring to their practice of sodomy and homosexual rape of males.

⁵²³i.e., the women of his community who were available for marriage.

night⁵²⁴ and let not any among you look back – except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

82. So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]
83. Marked from your Lord. And it [i.e., Allāh's punishment] is not from the wrongdoers [very] far.
84. And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.
85. And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.
86. What remains [lawful] from Allāh is best for you, if you would be believers. But I am not a guardian over you."
87. They said, "O Shu'ayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship or not do with our

أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ
مَّمْضُورٍ ﴿٨٢﴾

مُسَوَّمَةٌ عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ
بَعِيدٍ ﴿٨٣﴾

﴿٨٤﴾ وَإِلَى مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ وَلَا
تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي
أُرِيدُكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ تُحِيطُ بِهُ ﴿٨٤﴾

وَيَقْوِمُوا أَوْزَانَهُمْ وَالْمِيزَانَ
بِالْقِسْطِ وَلَا تَحْسَبُوا النَّاسَ شَيْئًا هُمْ
وَلَا تَعْتَرِفُوا أَلْسِنَتُهُمْ مَّفْسِدِينَ ﴿٨٥﴾

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

قَالُوا يَشْعَبُ أَصْلُكَ تَأْمُرُكَ أَنْ
تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِيهِ
أَمْرَانَا مَا نَسْتَأْذِنُكَ لَأَنَّهُ الْحَلِيلُ

⁵²⁴i.e., sometime before dawn.

wealth what we please? Indeed, you are the forbearing, the discerning!"⁵²⁵

الرَّشِيدُ ﴿٨٧﴾

88. He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...?⁵²⁶ And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allāh. Upon Him I have relied, and to Him I return."⁵²⁷

قَالَ يَقْوِمِ أَرَأَيْتَ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ لِإِنَّمَا أَنهَلِكُم مِّنْ عَنَدِهِ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hūd or the people of Ṣāliḥ. And the people of Lot are not from you far away.

وَيَقْوِمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ لَّيْسَ بِكُم بِبَعِيدٍ ﴿٨٩﴾

90. And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

قَالُوا يَسْئِبُ مَا نَفَقَهُ كَثِيرًا وَمَا نَقُولُ وَإِنَّا لَنَرِيكَ فِيْنَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

92. He said, "O my people, is my family more respected for power by you than Allāh? But you put

قَالَ يَقْوِمِ أَرَأَيْتَ أَعَزَّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ زُرَّاءَ كُمْ ظَهَرْنَا إِنَّ رَبِّي بِمَا

⁵²⁵This is a sarcastic description implying the opposite.

⁵²⁶The conclusion of the sentence is estimated as "...would it not be my duty to warn you against corruption and disobedience?"

⁵²⁷i.e., I turn to Allāh frequently in supplication and repentance.

Him behind your backs [in neglect].
Indeed, my Lord is encompassing
of what you do.

تَعْمَلُونَ مُخِيطًا ﴿١٢﴾

93. And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

وَيَنْقُورِ أَعْمَلُوا عَلَيَّ مَكَانِيكُمْ إِنِّي عَمِلٌ
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي
مَعَكُمْ رَقِيبٌ ﴿١٣﴾

94. And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا
مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا
الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَنَاحِمٌ ﴿١٤﴾

95. As if they had never prospered therein. Then, away with Madyan as Thamūd was taken away.

كَأَن لَّمْ يَغْنَوْا فِيهَا آلَا بَعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ
ثَمُودُ ﴿١٥﴾

96. And We did certainly send Moses with Our signs and a clear authority

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ
مُّبِينٍ ﴿١٦﴾

97. To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ
وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٧﴾

98. He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

يَتَّبِعُهُ قَوْمُهُ يَوْمَ الْقِيَامَةِ فَأُورَدُهُمُ النَّارَ
وَيَسَّ السَّوْدَ الْأَمْرُودُ ﴿١٨﴾

99. And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift⁵²⁸ which is given.

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ يَسَّ
الْرِفْدَ الْمَرْفُودُ ﴿١٩﴾

⁵²⁸i.e., the curse which follows them in both worlds.

100. That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].⁵²⁹
101. And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allāh when there came the command of your Lord. And they did not increase them in other than ruin.
102. And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.
103. Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.
104. And We do not delay it except for a limited term.
105. The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.
106. As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.⁵³⁰
107. [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord

ذَلِكَ مِنْ أَنْبَاءِ الْفُرْقَانِ نَقُصُّهُ عَلَيْكَ مِنْهَا
قَائِمٌ رَحِيصٌ ﴿١٠٠﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا
أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ
عِزًّا تَلِيصٌ ﴿١٠١﴾

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْفُرْقَانَ وَهِيَ
ظُلُمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ
ذَلِكَ يَوْمٌ يَجْمَعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ
مَشْهُودٌ ﴿١٠٣﴾

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُعَدَّدٍ ﴿١٠٤﴾

يَوْمَ بَأْسٌ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ
سَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ
وَسَهِيْقٌ ﴿١٠٦﴾

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ
إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ ﴿١٠٧﴾

⁵²⁹Their structures have been completely destroyed.

⁵³⁰i.e., their sighs and sobs, resembling the bray of a donkey.

should will. Indeed, your Lord is an effector of what He intends.

108. And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will – a bestowal uninterrupted.

﴿ وَأَمَّا الَّذِينَ سَعَدُوا فَنِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا سَاءَ رَبُّكَ عِطَاءَ غَيْرٍ يُجَادُونَ ﴾

109. So do not be in doubt, [O Muḥammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

﴿ فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤَهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيحُهُمْ غَيْرَ مَنْفُوضٍ ﴾

110. And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word⁵³¹ that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt.

﴿ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَأَخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ بَيْنَهُمْ وَإِنَّهُمْ لَكُنِي لَشَكٍّ مِنْهُ مُرِبٍّ ﴾

111. And indeed, each [of the believers and disbelievers] – your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do.

﴿ وَإِنَّ كُلَّ لَنَا لَإِلْفَيْنَهُمْ رَبُّكَ أَعْمَاهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴾

112. So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh], and do not transgress. Indeed, He is Seeing of what you do.

﴿ فَاسْتَقِيمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطغَرُوا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

113. And do not incline toward those

﴿ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ ﴾

⁵³¹See footnote to 10:19.

who do wrong, lest you be touched by the Fire, and you would not have other than Allāh any protectors; then you would not be helped.

114. And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.
115. And be patient, for indeed, Allāh does not allow to be lost the reward of those who do good.
116. So why were there not⁵³² among the generations before you those of enduring discrimination forbidding corruption on earth – except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

117. And your Lord would not have destroyed the cities unjustly while their people were reformers.
118. And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

119. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٥﴾

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٦﴾

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْرِحِينَ ﴿١١٨﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُنَّ مَخْلَفِينَ ﴿١١٩﴾

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَنَّ لَانَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾

⁵³²Meaning "If only there had been..."

120. And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِمُتَّبِعِينَ
بِلَوِّهِ قُودًا لَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say to those who do not believe, "Work according to your position; indeed, we are working.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا
عَامِلُونَ ﴿١٢١﴾

122. And wait; indeed, we are waiting."

وَأَنْظِرُوا إِنَّا مُنظِرُونَ ﴿١٢٢﴾

123. And to Allāh belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

وِلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ
الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا
رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

Sūrah Yūsuf⁵³³*Bismillāhir-Raḥmānir-Raḥeem*

1. Alif, Lām, Rā.⁵³⁴ These are the verses of the clear Book.
2. Indeed, We have sent it down as an Arabic Qur'ān⁵³⁵ that you might understand.
3. We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur'ān although you were, before it, among the unaware.
4. [Of these stories mention] when Joseph said to his father,⁵³⁶ "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."
5. He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.
6. And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams] and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّيَالَةَ أَيَّتُهَا الْكَلْبُ الْمَيِّمِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

مَنْ 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 نَقُصُّ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُرِيكَ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَنْهَمَهَا عَلَى آبَائِكَ مِنْ قَبْلُ إِنَّ رَبَّهُمْ لَرَبُّهُمُ الْعَلِيمُ الْحَكِيمُ ﴿٦﴾

⁵³³ *Yūsuf*: (The Prophet) Joseph.⁵³⁴ See footnote to 2:1.⁵³⁵ i.e., revealed in the Arabic language.⁵³⁶ The prophet Jacob (upon whom be peace).

7. Certainly were there in Joseph and his brothers signs for those who ask, [such as]
8. When they said, "Joseph and his brother⁵³⁷ are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.
9. Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people."⁵³⁸
10. Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up – if you would do [something]."
11. They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?"
12. Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians."
13. [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."
14. They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."
15. So when they took him [out] and agreed to put him into the bottom

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ
لِّلسَّائِلِينَ ﴿٧﴾

إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا
وَنَحْنُ عُصْبَةٌ إِنَّ آبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهٌ
أَيْكُمُ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي
غِيَابِ بئرِ الْعَمْقِقِ يَلْقَاهُ فَمِنْهُ السَّيَّارَةُ إِن
كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا
لَمُتَّصِحُونَ ﴿١١﴾

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿١٢﴾

قَالَ إِنِّي لَبِخْرُزْنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ
إِنَّا إِذَا الْخَبْرُونَ ﴿١٤﴾

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْعَلُوهُ فِي غِيَابِ

⁵³⁷Benjamin, who was born of the same mother as Joseph.

⁵³⁸i.e., You can repent thereafter.

of the well...⁵³⁹ But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

أَجِدُّكَ وَأَرْحِمْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا
وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

16. And they came to their father at night, weeping.

وَجَاءَ رِجَالَهُمْ وَعَشَاءُ يَبْكُونَ ﴿١٦﴾

17. They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَقِيقُ وَرَكِبْنَا
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا
أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

18. And they brought upon his shirt false blood.⁵⁴⁰ [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe."

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

19. And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise;⁵⁴¹ and Allāh was Knowing of what they did.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلِيقَهُ
قَالَ يَا بَشِئْرَى هَذَا عَلِيمٌ وَأَسْرُهُ يَضَعُهُ وَاللَّهُ
عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

20. And they sold him for a reduced price – a few dirhams – and they were, concerning him, of those content with little.

وَشَرُّوهُ بِسَعْتٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

21. And the one from Egypt⁵⁴² who bought him said to his wife,

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ

⁵³⁹The conclusion of this sentence is estimated to be "...they tormented him."

⁵⁴⁰They had stained Joseph's shirt with the blood of a lamb but had forgotten to tear it, thereby arousing their father's suspicion.

⁵⁴¹To be sold as a slave.

⁵⁴²The minister in charge of supplies, whose title was al-'Azeez.

26. [Joseph] said, "It was she who sought to seduce me." And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ
مِنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصَهُ قُدَّ مِنْ قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿١٦﴾

27. But if his shirt is torn from the back, then she has lied, and he is of the truthful."

وَإِنْ كَانَتْ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ
مِنَ الصَّادِقِينَ ﴿١٧﴾

28. So when he [i.e., her husband] saw his shirt torn from the back, he said, "Indeed, it is of your [i.e., women's] plan. Indeed, your plan is great [i.e., vehement].

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ
كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿١٨﴾

29. Joseph, ignore this.⁵⁴⁴ And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

يُوسُفُ أَغْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ
إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿١٩﴾

30. And women in the city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

﴿٢٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ
تُرَوِّدُ فِتْنَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا
لَنَرُهَا فِي ضَلَالٍ مُبِينٍ ﴿٢٠﴾

31. So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands⁵⁴⁵ and said, "Perfect is Allah!⁵⁴⁶ This is not a man; this is none but a noble angel."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ
مُكْئَمًا وَآتَتْ كُلَّ وَجِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ
أَخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ
وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ
كَرِيمٌ ﴿٢١﴾

32. She said, "That is the one about whom you blamed me. And I

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَوَدَّتُّهُ

⁵⁴⁴i.e., conceal it and act as if it had not taken place.

⁵⁴⁵So distracted were they at the sight of him.

⁵⁴⁶In His ability to create such beauty.

certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

33. He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

34. So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

35. Then it appeared to them after they had seen the signs⁵⁴⁷ that he [i.e., al-'Azeez] should surely imprison him for a time.⁵⁴⁸

36. And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

37. He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allāh, and they, in the Hereafter, are disbelievers.

عَنْ نَفْسِهِ فَاسْتَعَصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا مَأْمُرُهُ
لَيَسْجَنَ وَلَيَكُونًا مِنَ الصَّغِيرِينَ ﴿٣٦﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ
وَلَوْلَا نَصْرِي مِنْكَ لَكُنْتُ مِنَ الْخَائِرِينَ ﴿٣٧﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُمْ إِنَّهُمْ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٨﴾

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ
لَيَسْجُنَهُمْ فِي سِجْنٍ مَعِينٍ ﴿٣٩﴾

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا
إِنِّي أَرِنِي أَخْضِرَ خَمْرًا وَقَالَ الْآخَرُ إِنِّي
أَرِنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ
نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ ﴿٤٠﴾

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا
بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَ مِمَّا عَلَّمَنِي
رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٤١﴾

⁵⁴⁷Proofs of his innocence.

⁵⁴⁸Until the scandal is forgotten.

38. And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allāh. That is from the favor of Allāh upon us and upon the people, but most of the people are not grateful.
39. O [my] two companions of prison, are separate lords better or Allāh, the One, the Prevailing?
40. You worship not besides Him except [mere] names you have named them,⁵⁴⁹ you and your fathers, for which Allāh has sent down no authority. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.
41. O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."
42. And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years.
43. And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

يَصْخَبِي السِّجْنِ أَمْ رَبِّابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الرَّازِحَةُ الْقَهَّارُ ﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ آلَا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِي أَلْقَيْتُمْ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

يَصْخَبِي السِّجْنِ أَمْ أَحَدُكُمْ فَسَقَى رَبِّهِ خَمْرًا وَأَمْ الْآخَرَ فَيُصَلَّبُ فَتَأْكُلُ الطُّيُورُ مِنْ رَأْسِهِ فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَعَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ الْأَقْتُونِ

⁵⁴⁹The false objects of worship which you have called "gods."

[that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

44. They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."
45. But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."
46. [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry – that I may return to the people [i.e., the king and his court]; perhaps they will know [about you]."
47. [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat."
48. Then will come after that seven difficult [years] which will consume what you advanced [i.e., saved] for them, except a little from which you will store."
49. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."
50. And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut

فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿١٣﴾

قَالُوا أَضْغَنْتُ أَحْلَامَهُ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿١٤﴾

وَقَالَ الَّذِي نَجَّى مِنْهَا مِنْهَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿١٥﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿١٦﴾

قَالَ نَزْعُونَ سَبْعَ سِنِينَ دَابًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلَيْهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ ﴿١٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْتَصُونَ ﴿١٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَيُؤْمَرُونَ ﴿١٩﴾

وَقَالَ لِلَّذِي اتَّبَعَتْهُ إِدْهًا فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَأْسَ الْبَنَاتِ اللَّاتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٢٠﴾

their hands. Indeed, my Lord is Knowing of their plan."

51. Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allāh!⁵⁵⁰ We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

قَالَ مَا خَطْبُكُمْ أَيُّهَا رُودُنَّ يُوسُفَ عَنْ نَفْسِهِ
قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ
أُمْرَأَتُ الْعَزِيزِ الْفَن حَصَّصَ الْحَى أَنَا رُودُنُّهُ
عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. That is so he [i.e., al-'Azeez] will know that I did not betray him in [his] absence and that Allāh does not guide the plan of betrayers.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا
يَهْدِي كَيْدَ الْفَالِغِينَ ﴿٥٢﴾



53. And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."⁵⁵¹

﴿٥٣﴾ وَمَا أُنْفِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ
إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."

وَقَالَ الْمَلِكُ آتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا
كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

55. [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ
عَلِيمٌ ﴿٥٥﴾

56. And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا وَنَهَا
حَيْثُ يَشَاءُ نُفِصِلُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا

⁵⁵⁰In His ability to create such purity of character.

⁵⁵¹Although Ibn Katheer attributes the words of verses 52-53 to the wife of al-'Azeez, others have concluded that they were spoken by Joseph, thereby justifying his request for an inquiry and acknowledging Allāh's mercy to him.

not allow to be lost the reward of those who do good.

57. And the reward of the Hereafter is better for those who believed and were fearing Allāh.

58. And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.⁵⁵²

59. And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father.⁵⁵³ Do not you see that I give full measure and that I am the best of accommodators?

60. But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."

61. They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."

62. And [Joseph] said to his servants, "Put their merchandise⁵⁵⁴ into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

63. So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٧﴾

وَلَا جَزَاءَ الْآخِرَةَ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٨﴾

وَجَاءَهُ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتَأْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٦٠﴾

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦١﴾

قَالُوا سَتَرْنَا عَنْهُ آيَاتِنَا وَوَلَّانَا لِنَعْمَلُونَ ﴿٦٢﴾

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضْعَتَهُمْ فِي رِجَالِهِمْ لَعَلَّهُمْ يِعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَمَّا هُمْ يَرْجِعُونَ ﴿٦٣﴾

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٤﴾

⁵⁵²Due to the change in his appearance over the years.

⁵⁵³i.e., Benjamin, who had been kept at home by his father Jacob.

⁵⁵⁴The goods which they had brought to trade for food supplies.

64. He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allāh is the best guardian, and He is the most merciful of the merciful."

قَالَ هَلْ ءَامَنْتُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنْتُكُمْ
عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ
أَرْحَمُ الرَّاحِمِينَ ﴿٣١﴾

65. And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies [i.e., food] for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."⁵⁵⁵

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ
رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ
بِضَاعَنَا رُدَّتْ إِلَيْنَا وَنُمِيرُ أَهْلَنَا وَنَحْفَظُ
أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ
يَسِيرٌ ﴿٣٢﴾

66. [Jacob] said, "Never will I send him with you until you give me a promise [i.e., oath] by Allāh that you will bring him [back] to me, unless you should be surrounded [i.e., overcome by enemies]." And when they had given their promise, he said, "Allāh, over what we say, is Witness."

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْفِقًا
مِّنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا
ءَاتَوْهُ مَوْفِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٣٣﴾

67. And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allāh at all. The decision is only for Allāh; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

وَقَالَ يَبْنَیَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا
مِنَ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ
مِنْ شَيْءٍ إِنَّ إِلَهُكُمُ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٣٤﴾

68. And when they entered from where their father had ordered them, it did not avail them against Allāh at all except [it was] a need [i.e.,

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا
كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِن شَيْءٍ إِلَّا
حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ

⁵⁵⁵For them. Or one obtained by us with ease.

concern] within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

عَلِمَ لِمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٤﴾

69. And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰتَ إِلَىٰهِ إِخْوَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

70. So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَجُلٍ أُخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَاثِرُونَ ﴿١٦﴾

71. They said while approaching them, "What is it you are missing?"

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿١٧﴾

72. They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿١٨﴾

73. They said, "By Allāh, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿١٩﴾

74. They [the accusers] said, "Then what would be its recompense⁵⁵⁶ if you should be liars?"

قَالُوا فَمَا جَزَاءُ زُورٍ إِن كُنْتُمْ كَاذِبِينَ ﴿٢٠﴾

75. [The brothers] said, "Its recompense is that he in whose bag it is found – he [himself] will be its recompense.⁵⁵⁷ Thus do we recompense the wrongdoers."

قَالُوا جَزَاءُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢١﴾

⁵⁵⁶The punishment for theft.

⁵⁵⁷According to their law, a convicted thief was made a slave of the one from whom he had stolen.

76. So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion [i.e., law] of the king except that Allāh willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.⁵⁵⁸

قَبْدًا يَاوَعِيَتِهِمْ قَبْلَ وَعَاءِ أُخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وَعَاءِ أُخِيهِ كَذَلِكَ كَدْنَا
لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ
إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ عَلِيمٌ ﴿٧٦﴾

77. They said, "If he steals – a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them.⁵⁵⁹ He said, "You are worse in position, and Allāh is most knowing of what you describe."

﴿٧٧﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ
مِنْ قَبْلُ فَأَسْرَهَا يُّوسُفَ فِي نَفْسِهِ. وَلَمْ
يُبْدِهَا لَهُمْ قَالَ أُنْتُمْ سَرَّ مَكَانًا وَاللَّهُ
أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

78. They said, "O 'Azeez,⁵⁶⁰ indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

قَالُوا يَا أَبَا الْعَزِيزِ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرُوكَ مِنَ
الْمُحْسِنِينَ ﴿٧٨﴾

79. He said, "[I seek] the refuge of Allāh [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

قَالَ مَكَادَ اللَّهُ أَنْ نَأْخُذَ إِلَّا مِنْ وَجَدْنَا
مَتَاعَنَا عِنْدَهُ إِذَا الظَّالِمُونَ ﴿٧٩﴾

80. So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allāh and [that] before you failed in [your duty to] Joseph? So I will never leave

فَلَمَّا اسْتَيْسَسُوا مِنْهُ حَكَمُوا خِيَامًا قَالِ
كَيْدُهُمْ أَنْ تَقُولُوا لَا نَحْنُ الَّذِينَ
عَلَيْكُمْ مَوْتِفًا مِنْ اللَّهِ وَمَنْ قَبْلُ مَا فَرَّطْتُمْ
فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي
أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

⁵⁵⁸Ending with the ultimate knowledge of Allāh (*subhānahu wa ta'ālā*).

⁵⁵⁹He did not answer that he himself had been stolen by them from his father.

⁵⁶⁰Addressing Joseph, who now held the title of "al-'Azeez."

[this] land until my father permits me or Allāh decides for me,⁵⁶¹ and He is the best of judges.

81. Return to your father and say, 'O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen.'⁵⁶²
82. And ask the city in which we were and the caravan in which we came – and indeed, we are truthful.'
83. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allāh will bring them to me all together. Indeed, it is He who is the Knowing, the Wise."
84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white⁵⁶³ from grief, for he was [of that] a suppressor.⁵⁶⁴
85. They said, "By Allāh, you will not cease remembering Joseph until you become fatally ill or become of those who perish."
86. He said, "I only complain of my suffering and my grief to Allāh, and I know from Allāh that which you do not know."
87. O my sons, go and find out about Joseph and his brother and despair

أَرْجِعُوا إِلَيَّ أَيْبُكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ
أَبْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا
كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

وَسَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي
أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

قَالَ بَلَىٰ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمَّا فَصَبِّرْ
بِمَسْئَلِ عَسَىٰ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

وَنَوَىٰ لَهُمْ وَقَالَ يَا سَعْدَىٰ عَلَىٰ يُونُسَ
وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ
كَظِيمٌ ﴿٨٤﴾

قَالُوا نَأَلِّهُ نَأَلِّهُ تَقْتَرُوا تَذَكَّرُ يُونُسَ حَتَّىٰ
تَكُونَ حَرَمًا أَوْ تَكُونَ مِنَ
الْمُهْلِكِينَ ﴿٨٥﴾

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرِّيَّ إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

يَبْنَئِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُونُسَ وَأَخِيهِ

⁵⁶¹ i.e., in my favor by bringing about the release of Benjamin.

⁵⁶² i.e., We could not have known when we gave you the oath that he would steal and be apprehended.

⁵⁶³ i.e., he lost his sight.

⁵⁶⁴ He did not express the extent of his grief or his anger at what he suspected his sons had done but was patient, depending only upon Allāh for help.

not of relief from Allāh. Indeed, no one despairs of relief from Allāh except the disbelieving people."

88. So when they entered upon him [i.e., Joseph], they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allāh rewards the charitable."
89. He said, "Do you know what you did with Joseph and his brother when you were ignorant?"
90. They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. Allāh has certainly favored us. Indeed, he who fears Allāh and is patient, then indeed, Allāh does not allow to be lost the reward of those who do good."
91. They said, "By Allāh, certainly has Allāh preferred you over us, and indeed, we have been sinners."
92. He said, "No blame will there be upon you today. Allāh will forgive you; and He is the most merciful of the merciful."
93. Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."
94. And when the caravan departed [from Egypt], their father said,⁵⁶⁵ "Indeed, I find the smell of Joseph

وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٨﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَانَا الضَّرُّ وَجِئْنَا بِبِضْعَةٍ مُرْتَجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٩﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُّوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٩٠﴾

قَالُوا أَوَ لَمْ نَكْ لَأَنْتَ يُّوسُفَ قَالَ أَنَا يُّوسُفَ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩١﴾

قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَك اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ ﴿٩٢﴾

قَالَ لَا تَنْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرَ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٣﴾

أَذْهَبُوا بِعِصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٤﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُّوسُفَ لَوْلَا أَنْ تَفْنَى وَدُونَ ﴿٩٥﴾

⁵⁶⁵To those present with him, either some of his sons or other relatives.

[and would say that he was alive] if you did not think me weakened in mind."

95. They said, "By Allāh, indeed you are in your [same] old error."

قَالُوا تَاللّٰهِ اِنَّكَ لَفِي ضَلٰلٍ اَقَدِيْرٍ ﴿١٥﴾

96. And when the bearer of good tidings⁵⁶⁶ arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allāh that which you do not know?"

فَلَمَّا اَنَّ جَاةَ الْبَشِيْرِ اَلْفَهُ عَلٰى وَجْهِهِ
فَارْتَدَّ بَصِيْرًا قَالَ اَلَمْ اَقُلْ لَكُمْ اِنِّيْ اَعْلَمُ
مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿١٦﴾

97. They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."

قَالُوْا يٰٓاَبَانَا اَسْتَغْفِرْ لَنَا ذُنُوْبًا اِنَّا كُنَّا
خٰطِيْٓيْنَ ﴿١٧﴾

98. He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّيْٓ اِنَّهُ هُوَ
الْغَفُوْرُ الرَّحِيْمُ ﴿١٨﴾

99. And when they entered upon Joseph, he took his parents to himself [i.e., embraced them] and said, "Enter Egypt, Allāh willing, safe [and secure]."

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰجَتْ اِلَيْهِ اٰوِيْٓةً
وَقَالَ اَدْخُلُوْا مِصْرَ اِنْ شَاءَ اللّٰهُ اٰمِيْنٌ ﴿١٩﴾

100. And he raised his parents upon the throne, and they bowed to him in prostration.⁵⁶⁷ And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what

وَرَفَعَ اٰوِيْٓةً عَلٰى الْعَرْشِ وَخَرُّوْا لَهٗ سُجَّدًا
وَقَالَ يٰٓاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَايَ مِنْ قَبْلُ قَدْ
جَعَلَهَا رَبِّيْ حَقًّا وَقَدْ اَحْسَنَ بِيْ اِذْ اَخْرَجَنِيْ
مِنَ السِّجْنِ وَجَاةَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ
نَّزَعَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اٰخُوْتِ اِنَّ رَبِّيْ
لَطِيْفٌ لِّمَا يَشَاءُ اِنَّهُ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿٢٠﴾

⁵⁶⁶He who carried Joseph's shirt from among the brothers.

⁵⁶⁷That of greeting and respect, which was lawful until the time of Prophet Muḥammad (ﷺ). Prostration to any person or object other than Allāh was then prohibited conclusively.

He wills. Indeed, it is He who is the Knowing, the Wise.

101. My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous."
102. That is from the news of the unseen which We reveal, [O Muḥammad], to you. And you were not with them when they put together their plan while they conspired.
103. And most of the people, although you strive [for it], are not believers.
104. And you do not ask of them for it any payment. It is not except a reminder to the worlds.
105. And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.
106. And most of them believe not in Allāh except while they associate others with Him.
107. Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allāh or that the Hour will not come upon them suddenly while they do not perceive?
108. Say, "This is my way; I invite to Allāh with insight, I and those

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

وَكَأَيِّنْ مِنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

قُلْ هَذَا سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ

who follow me. And exalted is Allāh; and I am not of those who associate others with Him."

109. And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they⁵⁶⁸ not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allāh; then will you not reason?

110. [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

111. There was certainly in their stories a lesson for those of understanding. Never was it [i.e., the Qur'ān] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

أَنَا وَمَنْ أُنْعَمُ بِهِ وَسَبِّحَ اللَّهَ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٩﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَأْسِهِمْ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٢﴾

⁵⁶⁸Those who deny Prophet Muḥammad (ﷺ).

Sūrah ar-Ra'd⁵⁶⁹*Bismillāhir-Raḥmānir-Raḥeem*

سورة الرعد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Meem, Rā.⁵⁷⁰ These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.

الْحَقُّ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

2. It is Allāh who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject⁵⁷¹ the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لِمَنْ يَلْعَنُكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

3. And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

4. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise,⁵⁷² watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَحَبِيلٌ صِنَوَانٌ وَعَظْرٌ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِصِلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

⁵⁶⁹ *Ar-Ra'd*: Thunder.

⁵⁷⁰ See footnote to 2:1.

⁵⁷¹ For the benefit of mankind.

⁵⁷² i.e., only one from a root.

5. And if you are astonished,⁵⁷³ [O Muḥammad] – then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles⁵⁷⁴ upon their necks, and those are the companions of the Fire; they will abide therein eternally.
6. They impatiently urge you to bring about evil before good,⁵⁷⁵ while there has already occurred before them similar punishments [to what they demand]. And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.
7. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.
8. Allāh knows what every female carries⁵⁷⁶ and what the wombs lose [prematurely] or exceed.⁵⁷⁷ And everything with Him is by due measure.
9. [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.
10. It is the same [to Him] concerning you whether one conceals [his]

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا
أَنَّا لَنَبْئِ خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ
كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَعْغَالُ فِي
أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿١٣﴾

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ
خَلَقْتَ مِنْ قَبْلِهِمُ الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو
مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ
الْعِقَابِ ﴿١٤﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ إِنَّهُ إِذَا نَزَّلَتْ لَكُلِّ قَوْمٍ هَادٍ ﴿١٥﴾

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ
الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ
بِإِمْقَادٍ ﴿١٦﴾

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَكْبَرُ
الْمُعْتَالِ ﴿١٧﴾

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ

⁵⁷³At those who deny resurrection.

⁵⁷⁴Iron collars to which their hands are chained.

⁵⁷⁵They said, challenging the Prophet (ﷺ) in ridicule, "Bring on the punishment, if you are truthful," rather than asking for mercy and forgiveness from Allāh.

⁵⁷⁶With absolute knowledge inclusive of every aspect of the fetus' existence.

⁵⁷⁷Beyond their normal period of pregnancy and/or the number of fetuses therein.

speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.

11. For him [i.e., each one] are successive [angels]⁵⁷⁸ before and behind him who protect him by the decree of Allāh.⁵⁷⁹ Indeed, Allāh will not change the condition of a people until they change what is in themselves. And when Allāh intends for a people ill,⁵⁸⁰ there is no repelling it. And there is not for them besides Him any patron.
12. It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds.
13. And the thunder exalts [Allāh] with praise of Him – and the angels [as well] from fear of Him – and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allāh; and He is severe in assault.
14. To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus].⁵⁸¹ And the supplication of the disbelievers is not but in error [i.e., futility].
15. And to Allāh prostrates whoever is within the heavens and the earth,

وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ
بِالنَّهَارِ ﴿١٠﴾

لَهُ مَعِينٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا
يَقُومُ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ
بِقَوْمٍ سُوءًا فَإِنَّمَا يَرُدُّهُمُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
وَالٍ ﴿١١﴾

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا
وَطَمَعًا وَيُنزِلُ السَّحَابَ الْثِقَالَ ﴿١٢﴾

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا
مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ
سَدِيدٌ الْحَالِ ﴿١٣﴾

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفْتِهِ إِلَى الْمَاءِ
لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِّغُهُمْ وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي
ضَلَالٍ ﴿١٤﴾

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا

⁵⁷⁸Replacing each other by turn.

⁵⁷⁹The phrase may also be rendered "...who guard him from [everything except] the decree of Allāh."

⁵⁸⁰i.e., punishment or destruction because of their sins.

⁵⁸¹The analogy indicates that false deities will never respond to them at all.

willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

وَكُرَاهَا وَظِلِّائِهِمْ بِالْعُدُوِّ وَالْأَحْسَابِ ﴿١٦﴾

16. Say, "Who is Lord of the heavens and earth?" Say, "Allāh." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allāh partners who created like His creation so that the creation [of each] seemed similar to them?"⁵⁸² Say, "Allāh is the Creator of all things, and He is the One, the Prevailing."

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 خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allāh presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allāh present examples.

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

18. For those who have responded to their Lord is the best [reward], but those who did not respond to Him – if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحَسَنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ هُمُ سَوْءُ الْحِسَابِ ۗ وَمَأْوَنُهُمْ جَهَنَّمُ ۖ وَيَسَّ لِلَّذِينَ هُمُ

⁵⁸²The obvious conclusion is that the claimed partners, having no ability to create, cannot be compared to Allāh in any way.

have the worst account, and their refuge is Hell, and wretched is the resting place.

19. Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding –

﴿ أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَنْذَرُ الَّذِينَ كَفَرُوا إِلَّا الْآلَافَ ﴿١٩﴾ ۚ﴾

20. Those who fulfill the covenant of Allāh and do not break the contract,

﴿ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ ﴿٢٠﴾ ۚ﴾

21. And those who join that which Allāh has ordered to be joined⁵⁸³ and fear their Lord and are afraid of the evil of [their] account,

﴿ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ ۚ﴾

22. And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good – those will have the good consequence of [this] home⁵⁸⁴ –

﴿ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُؤُونَ بِالْمُصِيبَةِ الَّتِي آتَتْكُمْ لِمَن عُقِبِ الدَّارِ ﴿٢٢﴾ ۚ﴾

23. Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying],

﴿ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِن آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ ۚ﴾

24. "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home."

﴿ سَلَامٌ عَلَيْهِم بِمَا صَبَرُوا فَيَعْلَمُ عُنُقِي الدَّارِ ﴿٢٤﴾ ۚ﴾

25. But those who break the covenant of Allāh after contracting it and sever that which Allāh has ordered

﴿ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ

⁵⁸³i.e., they uphold the ties of relationship.

⁵⁸⁴i.e., the world and its trials, its good consequence being Paradise.

to be joined and spread corruption on earth – for them is the curse, and they will have the worst home.⁵⁸⁵

وَيَقْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَهُمْ
سُوءُ الدَّارِ ﴿١٤﴾

26. Allāh extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ وَفِرْحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
مَتَاعٌ ﴿١٥﴾

27. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, [O Muḥammad], "Indeed, Allāh leaves astray whom He wills and guides to Himself whoever turns back [to Him] –

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي
إِلَيْهِ مَن أَنَابَ ﴿١٦﴾

28. Those who have believed and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured."

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا
بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿١٧﴾

29. Those who have believed and done righteous deeds – a good state is theirs and a good return.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى
لَهُمْ وَحَسَنُ مَا أَجْرُهُ ﴿١٨﴾

30. Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

كَذَلِكَ 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 مَتَابُ ﴿١٩﴾

⁵⁸⁵i.e., Hell. Another meaning is (in contrast to verse 22), "...and they will have the bad consequence of [this] home," also referring to Hell.

31. And if there was any qur'ān [i.e., recitation] by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak,⁵⁸⁶ [it would be this Qur'ān], but to Allāh belongs the affair entirely. Then have those who believed not accepted that had Allāh willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity – or it will descend near their home – until there comes the promise of Allāh. Indeed, Allāh does not fail in [His] promise.

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ
بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتُ بَل لَّيْلَهُ الْأَمْرُ
جَمِيعًا أَفَلَمْ يَأْتِسَّ الَّذِينَ ءَامَنُوا أَنْ لَوْ
يَسَّأَهُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ
الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ
تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ إِنَّ
اللَّهَ لَا يُخْلِفُ الۡعِيعَادَ ﴿١٣﴾

32. And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.

وَلَقَدْ أَسْتَضْرَبْنَا بِرُسُلِنَا مِمَّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ
كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ
عِقَابِ ﴿١٤﴾

33. Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? But to Allāh they have attributed partners. Say, "Name them. Or do you inform Him of that⁵⁸⁷ which He knows not upon the earth or of what is apparent [i.e., alleged] of speech?"⁵⁸⁸ Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allāh leaves astray – there will be for him no guide.

أَفَمَن هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ
وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا
لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يظَاهِرُونَ الْقَوْلَ بَل
رُزِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ
السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿١٥﴾

⁵⁸⁶As suggested by the disbelievers.

⁵⁸⁷i.e., other "deities."

⁵⁸⁸i.e., your attributing of divinity to other than Allāh.

34. For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allāh any protector.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَاقٍ ﴿٦٦﴾

35. The example [i.e., description] of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.

﴿٦٧﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ لَمَّا جُزِيَ مِن تَحْتِهَا الْأَنْهَارُ أَكْثَلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٦٧﴾

36. And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muḥammad], but among the [opposing] factions are those who deny part of it [i.e., the Qur'ān]. Say, "I have only been commanded to worship Allāh and not associate [anything] with Him. To Him I invite, and to Him is my return."

وَالَّذِينَ آمَنَتْهُمْ أَكْتَبَ بِفُرُوحٍ يَمَآ أَنزَلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن يُنْكِرُ بَعْضَهُمْ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَوَابٍ ﴿٦٨﴾

37. And thus We have revealed it as an Arabic legislation.⁵⁸⁹ And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allāh any ally or any protector.

وَكَذَلِكَ أَنزَلْنَاهُ حَكَمًا عَرَبِيًّا وَلَئِن اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْبَيِّنَاتِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ﴿٦٩﴾

38. And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allāh. For every term is a decree.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٧٠﴾

⁵⁸⁹i.e., revealed in the Arabic language.

39. Allāh eliminates what He wills or confirms, and with Him is the Mother of the Book.⁵⁹⁰
40. And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.
41. Have they not seen that We set upon the land, reducing it from its borders?⁵⁹¹ And Allāh decides; there is no adjuster of His decision. And He is swift in account.
42. And those before them had plotted, but to Allāh belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.
43. And those who have disbelieved say, "You are not a messenger." Say, [O Muḥammad], "Sufficient is Allāh as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."⁵⁹²

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يُعِدُّهُ ۗ أَمَّا
الْكِتَابُ ﴿٦٦﴾

وَإِنْ مَا فَرَيْتَكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتَوَفَّيْتَهُ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا
الْحِسَابُ ﴿٦٧﴾

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعٌ
الْحِسَابِ ﴿٦٨﴾

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ
جَمِيعًا ۗ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسِعَعِلْمُ
الْكُفْرِ لِمَنْ عَقِيَ الدَّارَ ﴿٦٩﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ
كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٧٠﴾

⁵⁹⁰The Preserved Slate (*al-Lawḥ al-Maḥfūth*), in which is inscribed the original of every scripture revealed by Allāh.

⁵⁹¹Referring to the spread of Islām through Allāh's Prophet (ﷺ) and the diminishing of those areas controlled by the polytheists.

⁵⁹²i.e., those who recognize the truth through their knowledge of previous scriptures.

Sūrah Ibrāheem⁵⁹³*Bismillāh-ir-Raḥmān-ir-Raḥeem*

1. Alif, Lām, Rā.⁵⁹⁴ [This is] a Book which We have revealed to you, [O Muḥammad], that you might bring mankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy –
2. Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. And woe [i.e., destruction] to the disbelievers from a severe punishment –
3. The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allāh, seeking to make it [seem] deviant. Those are in extreme error.
4. And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allāh sends astray [thereby] whom He wills⁵⁹⁵ and guides whom He wills. And He is the Exalted in Might, the Wise.
5. And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days"⁵⁹⁶ of Allāh." Indeed in that are signs for everyone patient and grateful.

سُورَةُ إِبْرَاهِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكَعَاتِ أَنْزَلْنَاهُ وَإِنَّا لَنُخْرِجُ النَّاسَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى
صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

اللَّهُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَمَا فِي
الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ
شَدِيدٍ ﴿٢﴾

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى
الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ
لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَن يَشَاءُ
وَيَهْدِي مَن يَشَاءُ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٤﴾

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ
أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّكَ فِي
ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

⁵⁹³ Ibrāheem: (The Prophet) Abraham.

⁵⁹⁴ See footnote to 2:1.

⁵⁹⁵ i.e., those who refuse His guidance.

⁵⁹⁶ Days of blessings bestowed upon the Children of Israel. Also interpreted as days of punishment and destruction of the former nations.

6. And [recall, O Children of Israel], when Moses said to his people, "Remember the favor of Allāh upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ آذِكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِقُونَ أَنْبَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾

7. And [remember] when your Lord proclaimed, "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe." "

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

8. And Moses said, "If you should disbelieve, you and whoever is on the earth entirely – indeed, Allāh is Free of need and Praiseworthy."

وَقَالَ مُوسَى إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

9. Has there not reached you the news of those before you – the people of Noah and 'Aad and Thamūd and those after them? No one knows them [i.e., their number] but Allāh. Their messengers brought them clear proofs, but they returned their hands to their mouths⁵⁹⁷ and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."

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 أَنْزَلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ﴿٩﴾

10. Their messengers said, "Can there be doubt about Allāh, Creator of the heavens and earth? He invites you that He may forgive you of

﴿٩﴾ قَالَتْ رُسُلُهُمْ أَلَا اللَّهُ شَيْكُ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ

⁵⁹⁷Several explanations have been given as to the meaning. Based upon the conclusion of the verse, Ibn Kather preferred that this was a gesture of denial and rejection.

your sins, and He delays you [i.e., your death] for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority [i.e., evidence]."

مِن دُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنَسْنَا إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَتِ يَعبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطٰنٍ مُّبِينٍ ﴿١٥﴾

11. Their messengers said to them, "We are only men like you, but Allāh confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allāh. And upon Allāh let the believers rely.
12. And why should we not rely upon Allāh while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allāh let those who would rely [indeed] rely."
13. And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers.
14. And We will surely cause you to dwell in the land after them. That is for he who fears My position⁵⁹⁸ and fears My threat."
15. And they requested decision [i.e., victory from Allāh], and disappointed, [therefore], was every obstinate tyrant.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَتْ لَنَا أَن نَّأْتِيَكُم بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦﴾

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَىٰ اللَّهِ وَقَدْ هَدَانَا سُبُلًا وَلَتَنصُرَنَّكَ عَلَىٰ مَا ءَادَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٧﴾

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَنَعُودَنَّ فِيهَا إِنَّمَا فَتَوٰحِشَ الْإِثْمِ وَرُبَّمَا لَتُهْلِكُنَّ الظَّالِمِينَ ﴿١٨﴾

وَلَنَسُكِّنَنَّكُمْ الْأَرْضَ مِنۢ بَعْدِهِمْ ذَٰلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعَبَدَ ﴿١٩﴾

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيبٍ ﴿٢٠﴾

⁵⁹⁸An alternative meaning is "the standing [for account] before Me."

16. Before him⁵⁹⁹ is Hell, and he will be given a drink of purulent water.⁶⁰⁰
17. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.
18. The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.
19. Have you not seen [i.e., considered] that Allāh created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.
20. And that is not difficult for Allāh.
21. And they will come out [for judgement] before Allāh all together, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allāh?" They will say, "If Allāh had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."
22. And Satan will say when the matter has been concluded, "Indeed,

مِنْ وَرَائِهِ جَهَنَّمُ وَسُقِيَ مِنْ مَاءٍ صَدِيدٍ ﴿١٦﴾

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلْوَلُ الْبَعِيدُ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَيَرْزُقُوا اللَّهَ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءَ عَلَيْنَا أَجْرُنَا أَمْ صَبْرُنَا مَا لَنَا مِنَ مَحْجِينٍ ﴿٢١﴾

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ

⁵⁹⁹Literally, "after him [in time]." meaning ahead of him.

⁶⁰⁰That which oozes from the skins of Hell's inhabitants.

Allāh had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allāh] before.⁶⁰¹ Indeed, for the wrongdoers is a painful punishment."

وَعَدَّكُمْ وَعَدَّ لِقَائِي وَعَدَّكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ
إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي
وَلُمُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ
وَمَا أَنْتُمْ بِمُصْرِخِي إِيَّايَ كَفَرْتُمْ بِمَا
أَشْرَكْتُمْ مَعِيَ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿١١﴾

23. And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"
24. Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?
25. It produces its fruit all the time, by permission of its Lord. And Allāh presents examples for the people that perhaps they will be reminded.
26. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.
27. Allāh keeps firm those who believe, with the firm word,⁶⁰² in worldly life and in the Hereafter.⁶⁰³ And

وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
بِإِذْنِ رَبِّهِمْ فِيهَا سَلَامٌ ﴿١٢﴾

أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي
السَّمَاءِ ﴿١٣﴾

تُؤْتِي أَكْثَرَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا
وَيَصْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿١٤﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
أَجْتَنَّتْ مِنْ قُرْبَى الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿١٥﴾

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُعْطِي اللَّهُ

⁶⁰¹By your obedience to me instead of Him during life on earth.

⁶⁰²The testimony that there is no deity except Allāh and that Muḥammad (ﷺ) is the messenger of Allāh.

⁶⁰³When questioned in their graves by the angels after death.

Allāh sends astray the wrongdoers.
And Allāh does what He wills.

28. Have you not considered those who exchanged the favor of Allāh for disbelief⁶⁰⁴ and settled their people [in] the home of ruin?
29. [It is] Hell, which they will [enter to] burn, and wretched is the settlement.
30. And they have attributed to Allāh equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."
31. [O Muḥammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange [i.e., ransom], nor any friendships.
32. It is Allāh who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you⁶⁰⁵ the ships to sail through the sea by His command and subjected for you the rivers.
33. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.
34. And He gave you from all you asked of Him.⁶⁰⁶ And if you should

الظَّالِمِينَ وَيَعْدُلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كَفْرًا
وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

جَهَنَّمَ يَصَلُّونَهَا وَيَنَسُّ الْفَرَارِ ﴿٢٩﴾

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ
تَمَتُّوا فإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ
أَنْ يَأْتِيَهُمَ يَوْمَ لَا يُبْعَثُ فِيهِ وَلَا خَلِيلٌ ﴿٣١﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلَّكَ لِتَجْرِيَ فِي
الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

وَمَا سَأَلْتُمُوهُ وَإِن

⁶⁰⁴They met Allāh's blessing with denial instead of gratitude.

⁶⁰⁵i.e., made serviceable to you.

⁶⁰⁶Something of what you asked and all of what you continually require, according to His wisdom.

count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.⁶⁰⁷

تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّا
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٦٧﴾

35. And [mention, O Muḥammad], when Abraham said, "My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ
أَمِينًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٦٨﴾

36. My Lord, indeed they have led astray many among the people. So whoever follows me – then he is of me;⁶⁰⁸ and whoever disobeys me – indeed, You are [yet] Forgiving and Merciful.

رَبِّ إِنِّي أَخَشَتُنِ النَّاسَ مِنْ بَنِيَّ
فَإِنَّهُمْ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ
عَفُورٌ رَحِيمٌ ﴿٦٩﴾

37. Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَهْلَهُ بِرَبِّ النَّاسِ تَهْوِيَةً إِلَيْهِمْ
وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٧٠﴾

38. Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allāh on the earth or in the heaven.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى
عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ ﴿٧١﴾

39. Praise to Allāh, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ
الِدْعَاءِ ﴿٧٢﴾

40. My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءِي ﴿٧٣﴾

⁶⁰⁷i.e., disbelieving and denying of Allāh's favor.

⁶⁰⁸i.e., of my religion.

41. Our Lord, forgive me and my parents and the believers the Day the account is established."

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ ﴿١١﴾

42. And never think that Allāh is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror].

وَلَا تَحْسَبَنَّ اللَّهُ غَفِيلاً عَمَّا يَعْمَلُ
الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ
الْأَبْصَارُ ﴿١٢﴾

43. Racing ahead, their heads raised up, their glance does not come back to them,⁶⁰⁹ and their hearts are void.

مُهْطِعِينَ مُقْنِبِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿١٣﴾

44. And, [O Muḥammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for you there would be no cessation?"⁶¹⁰

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْمَذَابُ فَيَقُولُ
الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ
نُحِبِّ دَعْوَتِكَ وَتَشِجِ الرُّسُلُ أَوْلَمْ
تَكْفُرُوا أَفْسَمْتُمْ مِنْ قَبْلِ مَا لَكُم
مِنْ زَوَالٍ ﴿١٤﴾

45. And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples."

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَبَيَّنَّ لَكُمْ كَيْفَ فَعَلْنَا
بِهِمْ وَصَرَّفْنَا لَكُمْ الْأَمْثَالَ ﴿١٥﴾

46. And they had planned their plan, but with Allāh is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains.⁶¹¹

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ
وَإِنْ كَانَتْ مَكْرُهُمْ لِيَرْوَلِ مِنْهُ
الْجِبَالُ ﴿١٦﴾

⁶⁰⁹This is their state at the time of resurrection from the graves. Their heads are upraised in fixed stares of terror, unable even to glance back.

⁶¹⁰Of the blessings which Allāh had bestowed upon you during life on earth.

⁶¹¹An alternative meaning is "...and their plan was not [sufficient] to do away with the mountains," i.e., it had no effect against Allāh's will.

47. So never think that Allāh will fail in His promise to His messengers. Indeed, Allāh is Exalted in Might and Owner of Retribution.
48. [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they [i.e., all creatures] will come out before Allāh, the One, the Prevailing,
49. And you will see the criminals that Day bound together in shackles,
50. Their garments of liquid pitch and their faces covered by the Fire
51. So that Allāh will recompense every soul for what it earned. Indeed, Allāh is swift in account.
52. This [Qur'ān] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٧﴾

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٨﴾

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّبِينَ فِي الْأَصْفَادِ ﴿١٩﴾

سَرَابِهِمْ مِنْ طَيْرَانَ وَتَفْشَىٰ وُجُوهُهُمْ النَّارُ ﴿٢٠﴾

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢١﴾

هَذَا بَلَاغٌ لِلنَّاسِ لِئَسْأَلُوا بِهِ وَيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٢٢﴾

Sūrah al-Ḥijr⁶¹²*Bismillāhir-Raḥmānir-Raḥeem*

1. Alif, Lām, Rā.⁶¹³ These are the verses of the Book and a clear Qur'ān [i.e., recitation].
2. Perhaps those who disbelieve will wish⁶¹⁴ that they had been Muslims.
3. Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.
4. And We did not destroy any city but that for it was a known decree.
5. No nation will precede its term, nor will they remain thereafter.
6. And they say, "O you upon whom the message has been sent down, indeed you are mad."⁶¹⁵
7. Why do you not bring us the angels, if you should be among the truthful?"
8. We do not send down the angels except with truth;⁶¹⁶ and they [i.e., the disbelievers] would not then be reprieved.
9. Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian.

سُورَةُ الْحِجْرِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحْمَنِ

الرَّءِ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ

مُتَّبِعِينَ ﴿١﴾

ذُرِّيَّةً يَوْزَأُ الَّذِينَ كَفَرُوا لَوِ كَانُوا

مُسْلِمِينَ ﴿٢﴾

ذُرِّيَّةً يَأْكُلُوا وَيَسْتَمَعُوا وَيَلْعَبُوا بِالْأَمْوَالِ

فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَهِيَ كِتَابٌ

مَعْلُومٌ ﴿٤﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا

يَسْتَخِرُونَ ﴿٥﴾

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ

لَمَجْنُونٌ ﴿٦﴾

لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ

الصَّادِقِينَ ﴿٧﴾

مَا نُنزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا

مُنظَرِينَ ﴿٨﴾

إِنَّا نَحْنُ نُزِّلُ الذِّكْرَ وَإِنَّا لَمُحْفِظُونَ ﴿٩﴾

⁶¹²*Al-Ḥijr*: The Valley of Stone. It was inhabited by the tribe of Thamūd (mentioned in verses 80-84), who carved palaces and dwellings out of the rock.

⁶¹³See footnote to 2:1.

⁶¹⁴On the Day of Judgement or at the time of death.

⁶¹⁵Literally, "possessed by *jinn*."

⁶¹⁶i.e., with a message or, as the conclusion of the verse suggests, to carry out a promised punishment.

10. And We had certainly sent [messengers] before you, [O Muhammad], among the sects of the former peoples.
11. And no messenger would come to them except that they ridiculed him.
12. Thus do We insert it [i.e., denial] into the hearts of the criminals.
13. They will not believe in it, while there has already occurred the precedent of the former peoples.
14. And [even] if We opened to them a gate from the heaven and they continued therein to ascend,
15. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."
16. And We have placed within the heaven great stars and have beautified it for the observers.
17. And We have protected it from every devil expelled [from the mercy of Allāh]
18. Except one who steals a hearing and is pursued by a clear burning flame.
19. And the earth – We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.
20. And We have made for you therein means of living and [for] those for whom you are not providers.⁶¹⁷

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْخِ الْأَوَّلِينَ ﴿١٠﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

كَذَلِكَ نَسْلُكُهُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

لَا يُؤْمِنُونَ بِهِ. وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

إِلَّا مَنْ أَسْرَفَ أَتَسَّرَقَ فَاتَّبَعَهُ نِبْهَابٌ مٌبِينٌ ﴿١٨﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرِزْقِينَ ﴿٢٠﴾

⁶¹⁷Allāh has put at your service other men and animals for which He provides. An additional meaning is that Allāh provides means for your living and for all other creatures as well.

21. And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known [i.e., specified] measure.

وَأِن مِّن شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِإِقْدَارٍ مُّعْلُومٍ ﴿١٥﴾

22. And We have sent the fertilizing winds⁶¹⁸ and sent down water from the sky and given you drink from it. And you are not its retainers.

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿١٦﴾

23. And indeed, it is We who give life and cause death, and We are the Inheritor.⁶¹⁹

وَأِنَّا لَنَحْنُ مُّحْيٍ وَمُؤْتِئٍ وَنَحْنُ الْوَارِثُونَ ﴿١٧﴾

24. And We have already known the preceding [generations] among you, and We have already known the later [ones to come].

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿١٨﴾

25. And indeed, your Lord will gather them; indeed, He is Wise and Knowing.

وَإِنَّ رَبَّكَ هُوَ يَجْمَعُهُمْ إِنَّهُمْ حَكِيمٌ عَلِيمٌ ﴿١٩﴾

26. And We did certainly create man out of clay from an altered black mud.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِن حَمَلٍ مُّسْنُونٍ ﴿٢٠﴾

27. And the jinn We created before from scorching fire.

وَالجَانَّ خَلَقْنَاهُ مِن نَّارِ السَّمُومِ ﴿٢١﴾

28. And [mention, O Muḥammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud.

وَإِذ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّن حَمَلٍ مُّسْنُونٍ ﴿٢٢﴾

29. And when I have proportioned him and breathed into him of My [created] soul,⁶²⁰ then fall down to him in prostration."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٣﴾

⁶¹⁸Causing precipitation in rainclouds or carrying pollen. Another meaning is "pregnant winds," i.e., those carrying rainclouds.

⁶¹⁹Allah (*subḥānahu wa ta'ālā*) remains after all creation has passed away.

⁶²⁰The element of life and soul which Allah created for that body, not His own spirit or part of Himself (as some mistakenly believe).

30. So the angels prostrated – all of them entirely,
31. Except Iblees;⁶²¹ he refused to be with those who prostrated.
32. [Allāh] said, "O Iblees, what is [the matter] with you that you are not with those who prostrate?"
33. He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud."
34. [Allāh] said, "Then get out of it,⁶²² for indeed, you are expelled.
35. And indeed, upon you is the curse until the Day of Recompense."
36. He said, "My Lord, then relieve me until the Day they are resurrected."
37. [Allāh] said, "So indeed, you are of those relieved
38. Until the Day of the time well-known."
39. [Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all
40. Except, among them, Your chosen servants."
41. [Allāh] said, "This is a path [of return] to Me [that is] straight.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

إِلَّا إِبْلِيسَ ابْنُ أَنْ يَكُونَ مَعَ
السَّاجِدِينَ ﴿٣١﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ
صَلْصَلٍ مِنْ حَلَمٍ مَسْنُونٍ ﴿٣٣﴾

قَالَ فَخُذْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

وإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٣٧﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ يَا آغْوِينِي لِأَرْضِينَ لَهُمْ فِي الْأَرْضِ
وَلَا تُغْوِينَهُمْ أَجْمَعِينَ ﴿٣٩﴾

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٤٠﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

⁶²¹Who was of the *jinn*. See 18:50.

⁶²²Your position in the heavens.

42. Indeed, My servants – no authority will you have over them, except those who follow you of the deviators.
43. And indeed, Hell is the promised place for them all.
44. It has seven gates; for every gate is of them [i.e., Satan's followers] a portion designated."
45. Indeed, the righteous will be within gardens and springs,
46. [Having been told], "Enter it in peace, safe [and secure]."
47. And We will remove whatever is in their breasts of resentment,⁶²³ [so they will be] brothers, on thrones facing each other.
48. No fatigue will touch them therein, nor from it will they [ever] be removed.
49. [O Muḥammad], inform My servants that it is I who am the Forgiving, the Merciful,
50. And that it is My punishment which is the painful punishment.
51. And inform them about the guests of Abraham,
52. When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful [i.e., apprehensive] of you."
53. [The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ
اتَّبَعَكَ مِنَ الْغَايِبِينَ ﴿١٥﴾

وَأِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿١٦﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ فِيهَا جُزْءٌ
مَّقْسُومٌ ﴿١٧﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٨﴾

أَدْخُلُوهَا بِسَلَامٍ آمِينَ ﴿١٩﴾

وَنَرَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى
سُرُرٍ مُتَقَابِلِينَ ﴿٢٠﴾

لَا يَسْهُمُ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا
بِمُخْرَجِينَ ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٢٢﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٢٣﴾

وَبَيِّنْ لَهُمْ عَنْ صَيْفِ ابْنِ أَبِي هَبَانَ
وَبَيِّنْ لَهُمْ عَنْ صَيْفِ ابْنِ أَبِي هَبَانَ ﴿٢٤﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ
وَحِلُونَ ﴿٢٥﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٢٦﴾

⁶²³See footnote to 7:43.

54. He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"
55. They said, "We have given you good tidings in truth, so do not be of the despairing."
56. He said, "And who despairs of the mercy of his Lord except for those astray?"
57. [Abraham] said, "Then what is your business [here], O messengers?"
58. They said, "Indeed, we have been sent to a people of criminals,
59. Except the family of Lot; indeed, we will save them all
60. Except his wife." We [i.e., Allāh] decreed that she is of those who remain behind.⁶²⁴
61. And when the messengers came to the family of Lot,
62. He said, "Indeed, you are people unknown."
63. They said, "But we have come to you with that about which they were disputing,
64. And we have come to you with truth, and indeed, we are truthful.
65. So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded."

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَا
تُبَشِّرُونَ ﴿٥٤﴾

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا نَكَرُ مِنْ
الْقَنِيطِيبِ ﴿٥٥﴾

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا
الضَّالُّونَ ﴿٥٦﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

إِلَّا عَالَ لُوطٍ إِنَّا لَمَنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّمَا لِمَنِ الْغَدِيرُ ﴿٦٠﴾

فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

قَالَ إِنَّكُمْ قَوْمٌ مِّنْكُمْ كُرُونَ ﴿٦٢﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾

وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَمَصِدُوقُونَ ﴿٦٤﴾

فَأَسْرِ بِأَهْلِكَ بِقِطْعِ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ
وَلَا يَلْفُتْ مِنْكَ أَحَدٌ وَامْضُوا حَيْثُ
تُؤْمَرُونَ ﴿٦٥﴾

⁶²⁴For having collaborated with the evildoers.

66. And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَتُولَاءِ
مَقْطُوعٌ مُّصْبِحِينَ ﴿٣٧﴾

67. And the people of the city came rejoicing.⁶²⁵

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبِشِرُونَ ﴿٣٨﴾

68. [Lot] said, "Indeed, these are my guests, so do not shame me.

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٣٩﴾

69. And fear Allāh and do not disgrace me."

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٤٠﴾

70. They said, "Have we not forbidden you from [protecting] people?"

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٤١﴾

71. [Lot] said, "These are my daughters⁶²⁶ – if you would be doers [of lawful marriage]."

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٤٢﴾

72. By your life, [O Muḥammad], indeed they were, in their intoxication, wandering blindly.

لَعَنَّاكَ إِنَّمَتَّمْ لِفِي سَكْرَتِهِمْ يَمْعَهُونَ ﴿٤٣﴾

73. So the shriek⁶²⁷ seized them at sunrise.

فَأَخَذَهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٤٤﴾

74. And We made the highest part [of the city] its lowest and rained upon them stones of hard clay.

فَجَعَلْنَا عَلِيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً
مِّنْ سِجِّيلٍ ﴿٤٥﴾

75. Indeed in that are signs for those who discern.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٤٦﴾

76. And indeed, they [i.e., those cities] are [situated] on an established road.

وَلِأَنَّهَا لِبِئْسَبِيلٍ مُّقِيمٍ ﴿٤٧﴾

77. Indeed in that is a sign for the believers.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٨﴾

⁶²⁵At the news of Lot's visitors.

⁶²⁶i.e., the women of his community who were lawful for marriage.

⁶²⁷See footnote to 11:67.

78. And the companions of the thicket [i.e., the people of Madyan] were [also] wrongdoers,
- وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾
79. So We took retribution from them, and indeed, both [cities] are on a clear highway.
- فَأَنْقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾
80. And certainly did the companions of al-Hijr⁶²⁸ [i.e., the Thamūd] deny the messengers.
- وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ﴿٨٠﴾
81. And We gave them Our signs, but from them they were turning away.
- وَأَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾
82. And they used to carve from the mountains, houses, feeling secure.
- وَكَانُوا يَحْتَوُونَ مِنَ الْجِبَالِ بُيُوتًا يُرِيدُونَ ﴿٨٢﴾
83. But the shriek seized them at early morning,
- فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾
84. So nothing availed them [from] what they used to earn.
- فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾
85. And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.
- وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَيُّهُ فَاصْتَعِجَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾
86. Indeed, your Lord – He is the Knowing Creator.
- إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾
87. And We have certainly given you, [O Muḥammad], seven of the often repeated [verses]⁶²⁹ and the great Qur'ān.
- وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾
88. Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them [i.e., the disbelievers], and do not
- لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُفِضْ جَنَاحَكَ الْمُؤْمِنِينَ ﴿٨٨﴾

⁶²⁸The valley of stone.

⁶²⁹Referring to *Sūrah al-Fātiḥah*.

grieve over them. And lower your wing [i.e., show kindness] to the believers

89. And say, "Indeed, I am the clear Warner" –

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

90. Just as We had revealed [scriptures] to the separators⁶³⁰

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

91. Who have made the Qur'ān into portions.⁶³¹

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

92. So by your Lord, We will surely question them all

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

93. About what they used to do.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

94. Then declare what you are commanded⁶³² and turn away from the polytheists.⁶³³

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

95. Indeed, We are sufficient for you against the mockers

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

96. Who make [equal] with Allāh another deity. But they are going to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

97. And We already know that your breast is constrained by what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

98. So exalt [Allāh] with praise of your Lord and be of those who prostrate [to Him].

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّجِدِينَ ﴿٩٨﴾

99. And worship your Lord until there comes to you the certainty [i.e., death].

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

⁶³⁰Specifically, the Jews and Christians, who separated from the teachings of their prophets.

⁶³¹Accepting part and rejecting part according to their own inclinations.

⁶³²The implication is "Thereby you will distinguish or separate the disbelievers from the believers."

⁶³³Any who persist in association of others with Allāh.

Sūrah an-Naḥl⁶³⁴*Bismillāhīr-Raḥmānīr-Raḥīm*

1. The command of Allāh is coming,⁶³⁵ so be not impatient for it. Exalted is He and high above what they associate with Him.
2. He sends down the angels, with the inspiration [i.e., revelation] of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."
3. He created the heavens and earth in truth. High is He above what they associate with Him.
4. He created man from a sperm-drop; then at once⁶³⁶ he is a clear adversary.
5. And the grazing livestock He has created for you; in them is warmth⁶³⁷ and [numerous] benefits, and from them you eat.
6. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].
7. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنِّي أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١﴾

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٣﴾

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَبِئْسَ سَرْحُونَ ﴿٦﴾

وَتَحْمِيلٌ أَنْفَالِكُمْ إِلَىٰ بَلَدٍ لَمْ تَكُونُوا بِلَيْبِهِ إِلَّا يَسِقُ الْآنْفُسَ إِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ ﴿٧﴾

⁶³⁴ *An-Naḥl*: The Bee.

⁶³⁵ Literally, "has come," indicating the certainty and nearness of the Last Hour.

⁶³⁶ As soon as he becomes strong and independent.

⁶³⁷ i.e., in clothing, tents, furnishings, etc.

8. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.

وَالنَّيْلَ وَالْبَعَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا
وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

9. And upon Allāh⁶³⁸ is the direction of the [right] way, and among them [i.e., the various paths] are those deviating. And if He willed, He could have guided you all.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا حَايِرٌ وَلَوْ
شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾

10. It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

11. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ
يَتَفَكَّرُونَ ﴿١١﴾

12. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

13. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا
أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ
يَذَكَّرُونَ ﴿١٣﴾

14. And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا
مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلَكَ مَوَاجِرَ فِيهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٤﴾

⁶³⁸Allāh (*subhānahu wa ta'ālā*) has taken it upon Himself to guide man to the right path. The meaning has also been interpreted as "To Allāh..."

15. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,
16. And landmarks. And by the stars they are [also] guided.⁶³⁹
17. Then is He who creates like one who does not create? So will you not be reminded?
18. And if you should count the favors of Allāh, you could not enumerate them. Indeed, Allāh is Forgiving and Merciful.
19. And Allāh knows what you conceal and what you declare.
20. And those they invoke other than Allāh create nothing, and they [themselves] are created.
21. They are, [in fact], dead,⁶⁴⁰ not alive, and they do not perceive when they will be resurrected.
22. Your god is one God. But those who do not believe in the Hereafter – their hearts are disapproving, and they are arrogant.
23. Assuredly, Allāh knows what they conceal and what they declare. Indeed, He does not like the arrogant.
24. And when it is said to them, "What has your Lord sent down?" they say, "Legends of the former peoples,"

وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَن تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

وَعَلَمَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

وَلَئِن تَعَدَّوْا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا إِنَّ اللَّهَ
لَعَفُورٌ رَّحِيمٌ ﴿١٨﴾

وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا تُعْلِنُونَ ﴿١٩﴾

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

أَمْوَاتٌ غَيْرٌ أَحْيَاءُ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٢١﴾

إِلَهُكُمْ إِلَهُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
فُلُوبُهُمْ مُنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا
يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنزِلَ رُبُّكُمْ قَالُوا اسْطِيرَ
الْأَوَّلِينَ ﴿٢٤﴾

⁶³⁹Through the desert or the sea at night.

⁶⁴⁰i.e., inanimate or without understanding.

25. That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without [i.e., by lack of] knowledge. Unquestionably, evil is that which they bear.

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا
سَاءَ مَا يَزُرُونَ ﴿١٦﴾

26. Those before them had already plotted, but Allāh came at [i.e., uprooted] their building from the foundations, so the roof fell upon them from above them,⁶⁴¹ and the punishment came to them from where they did not perceive.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ
بُنْيَانَهُمْ مِنَ السَّمَاءِ فَسَفَّوهُمُ
وَأَنزَلْنَا لَهُمُ الْعَذَابَ مِنْ
حَيْثُ لَا يَشْعُرُونَ ﴿١٧﴾

27. Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" –

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ
شُرَكَاءِ الَّذِينَ كُنتُمْ تُشَاقِقُونَ
فِيهِمْ قَالِ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ
وَآلسُوءَ عَلَى الْكَافِرِينَ ﴿١٨﴾

28. The ones whom the angels take in death [while] wronging themselves,⁶⁴² and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allāh is Knowing of what you used to do.

الَّذِينَ تَتَوَفَّوهُمْ الْمَلَكُةُ ظَالِمِينَ أَنفُسِهِمْ قَالُوا
أَلَسْنَا مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ
عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

29. So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ
مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٠﴾

30. And it will be said to those who feared Allāh, "What did your Lord send down?" They will say, "[That which is] good." For those

﴿٢١﴾ وَيَقِيلُ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا
خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

⁶⁴¹i.e., Allāh caused their plan to fail and exposed their plot.

⁶⁴²i.e., having made punishment due to them for their numerous sins and crimes.

who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous –

وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣١﴾

31. Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allāh reward the righteous –

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي
اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

32. The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

الَّذِينَ لَوْ رَدُّوهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُوكَ سَلَامٌ
عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

33. Do they [i.e., the disbelievers] await [anything] except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allāh wronged them not, but they had been wronging themselves.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِي أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٣٣﴾

34. So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخَافَ بِهِمْ مَا
كَانُوا يَسْتَهْزِئُونَ ﴿٣٤﴾

35. And those who associate others with Allāh say, "If Allāh had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?

وَقَالَ الَّذِينَ كَفَرُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ
دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ
الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
الْمُبِينُ ﴿٣٥﴾

36. And We certainly sent into every nation a messenger, [saying],

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ

"Worship Allāh and avoid ʿāghūt."⁶⁴³ And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed. So proceed [i.e., travel] through the earth and observe how was the end of the deniers.

اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّلٰتِ فَمِنْهُمْ مَّنْ هَدٰى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ فَيَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٦٦﴾

37. [Even] if you should strive for their guidance, [O Muḥammad], indeed, Allāh does not guide those He sends astray,⁶⁴⁴ and they will have no helpers.

إِنْ تَحَرَّصَ عَلَىٰ هُدٰىهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يَضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٦٧﴾

38. And they swear by Allāh their strongest oaths [that] Allāh will not resurrect one who dies. But yes – [it is] a true promise [binding] upon Him, but most of the people do not know.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمٰنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعَدًّا عَلَيْهِ حَقًّا وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

39. [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كٰذِبِينَ ﴿٦٩﴾

40. Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٧٠﴾

41. And those who emigrated for [the cause of] Allāh after they had been wronged – We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِن بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُم فِي الدُّنْيَا حَسَنَةً وَلَا جَزَآءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٧١﴾

42. [They are] those who endured patiently and upon their Lord relied.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٧٢﴾

⁶⁴³False objects of worship.

⁶⁴⁴As a result of their choice to reject guidance.

43. And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message [i.e., former scriptures] if you do not know.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ
فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

44. [We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur'ān] that you may make clear to the people what was sent down to them and that they might give thought.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
الْحَقِّ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾

45. Then, do those who have planned evil deeds feel secure that Allāh will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ
بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ﴿٤٥﴾

46. Or that He would not seize them during their [usual] activity, and they could not cause failure [i.e., escape from Him]?

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَهُمْ لَا يُمَجِّزُونَ ﴿٤٦﴾

47. Or that He would not seize them gradually [in a state of dread]?⁶⁴⁵ But indeed, your Lord is Kind and Merciful.⁶⁴⁶

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ
رَحِيمٌ ﴿٤٧﴾

48. Have they not considered what things Allāh has created? Their shadows incline to the right and to the left, prostrating to Allāh, while they [i.e., those creations] are humble.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ تَوَائِبِهِ يَنْفِقُونَ
ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ
دَاخِرُونَ ﴿٤٨﴾

49. And to Allāh prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿٤٩﴾

⁶⁴⁵i.e., being aware of what is about to strike them after having seen those near them succumb.

⁶⁴⁶Postponing deserved punishment and giving opportunities for repentance.

50. They fear their Lord above them, and they do what they are commanded.
51. And Allāh has said, "Do not take for yourselves two⁶⁴⁷ deities. He [i.e., Allāh] is but one God, so fear only Me."
52. And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allāh that you fear?
53. And whatever you have of favor – it is from Allāh. Then when adversity touches you, to Him you cry for help.
54. Then when He removes the adversity from you, at once a party of you associates others with their Lord
55. So they will deny what We have given them. Then enjoy yourselves, for you are going to know.
56. And they assign to what they do not know⁶⁴⁸ [i.e., false deities] a portion of that which We have provided them. By Allāh, you will surely be questioned about what you used to invent.
57. And they attribute to Allāh daughters⁶⁴⁹ – exalted is He – and for them is what they desire [i.e., sons].

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

﴿٥١﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُهُ وَجِدْ فَإِنِّي فَارْهَبُونَ ﴿٥١﴾

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾

وَمَا يَكُمُ مِنْ نِعْمَةٍ مِنَ اللَّهِ تُدْرِكُوا إِذَا مَسَّكُمُ الضَّرُّ فَأَلَيْهِ تَجْتَرُونَ ﴿٥٣﴾

تُدْرِكُوا إِذَا كَفَّ الضَّرَّ عَنْكُمْ إِذَا فَرِقُوا بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ يَشْرِكُونَ ﴿٥٤﴾

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَسْتَعْمُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ اللَّهِ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

⁶⁴⁷Meaning more than one.

⁶⁴⁸i.e., that of which they have no knowledge; rather, they have mere assumption based upon tradition or the claims of misguided men.

⁶⁴⁹By claiming that the angels are His daughters.

58. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ
عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا
يَحْكُمُونَ ﴿٥٩﴾

60. For those who do not believe in the Hereafter is the description [i.e., an attribute] of evil;⁶⁵⁰ and for Allāh is the highest attribute. And He is Exalted in Might, the Wise.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ
الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

61. And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

وَلَوْ يَوَازِئِدُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ
دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ
أَجَلُهُمْ لَا يَسْتَجِيرُونَ سَاعَةً وَلَا
يَسْتَقْدِمُونَ ﴿٦١﴾

62. And they attribute to Allāh that which they dislike [i.e., daughters], and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.⁶⁵¹

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ
أَلْسِنَتُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْهُدَىٰ لَا
جَزْمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّقَرَّبُونَ ﴿٦٢﴾

63. By Allāh, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَزَيْنَا
لَهُمُ الشَّيْطَانَ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ
وَهُمْ عَذَابُ الْيَوْمِ ﴿٦٣﴾

⁶⁵⁰Such as that described in the previous two verses.

⁶⁵¹Another meaning is "...and they will be made to precede [all others thereto]."

[i.e., the disbelievers] ally today [as well], and they will have a painful punishment.

64. And We have not revealed to you the Book, [O Muḥammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ
الَّذِي ائْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿١٦﴾

65. And Allāh has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٧﴾

66. And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies – between excretion and blood – pure milk, palatable to drinkers.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنظِرُوا بِطُيُوبِهِمْ
مِمَّا بَيْنَ يَدَيْ فَرْثٍ وَدَمٍ لَبِئْسَ خَالِصًا سَائِغًا
لِّلشَّارِبِينَ ﴿١٨﴾

67. And from the fruits of the palm trees and grapevines you take intoxicant and good provision.⁶⁵² Indeed in that is a sign for a people who reason.

وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ
سُكْرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿١٩﴾

68. And your Lord inspired to the bee, "Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct.

وَأَوْحَى رَبُّكَ إِلَى النَّعْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٢٠﴾

69. Then eat from all the fruits⁶⁵³ and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذَٰلِكَ مَخْرُجُهَا مِن بُطُونِهَا سَائِغًا مُّخْتَلِفًا أَلْوَانُهُ
فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٢١﴾

⁶⁵²This verse was revealed before the prohibition of intoxicants. It alludes to the fact that there are both evil and good possibilities in certain things.

⁶⁵³i.e., delicious substances found by the bee.

70. And Allāh created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allāh is Knowing and Competent.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوْفِقُكُمْ وَيُنَكِّرُ مَنْ يَرَىٰ إِلَيْكَ
أَنْزِلَ الْعُمُرَ لِيَكِيَ لَا يَعْلَمُ بَعْدَ عَلَيْهِ شَيْئًا إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

71. And Allāh has favored some of you over others in provision. But those who were favored [i.e., given more] would not hand over their provision to those whom their right hands possess [i.e., slaves] so they would be equal to them therein.⁶⁵⁴ Then is it the favor of Allāh they reject?

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا
الَّذِينَ فَضَّلُوا بَرَأَىٰ مِنْ رِزْقِهِمْ عَلَىٰ مَا
مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعَدَمِهِ
اللَّهُ يَجْحَدُونَ ﴿٧١﴾

72. And Allāh has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allāh they disbelieve?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ
لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِالْحَقِّ اللَّهُ هُمْ يَكْفُرُونَ ﴿٧٢﴾

73. And they worship besides Allāh that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

وَيَسْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا
يَسْتَطِيعُونَ ﴿٧٣﴾

74. So do not assert similarities to Allāh.⁶⁵⁵ Indeed, Allāh knows and you do not know.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿٧٤﴾

75. Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ
عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْآ رِزْقًا حَسَنًا

⁶⁵⁴The argument presented in this verse is: if they cannot consider their own possessions equal to themselves, then how can they consider Allāh's creations as being equal to Him?

⁶⁵⁵As there is nothing comparable to Him.

provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allāh! But most of them do not know.

76. And Allāh presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

77. And to Allāh belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allāh is over all things competent.

78. And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful.

79. Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allāh. Indeed in that are signs for a people who believe.

80. And Allāh has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment [i.e., provision] for a time.

فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْعَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٦﴾

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٧﴾

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أُمِرَ إِلَّا بِالسَّاعَةِ إِلَّا كَمَنْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَادِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئْتًا إِلَى حِينٍ ﴿٨١﴾

81. And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا
وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا
وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ
وَسَرَابِيلَ تَقِيكُمُ بِأْسَكُمْ كَذَلِكَ يُبَيِّنُ
لَكُمْ اللَّهُ آيَاتِهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٨١﴾

82. But if they turn away, [O Muḥammad] – then only upon you is [responsibility for] clear notification.

فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٨٢﴾

83. They recognize the favor of Allāh; then they deny it. And most of them are disbelievers.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَكَثِيرُهُمْ أَكْفُرُونَ ﴿٨٣﴾

84. And [mention] the Day when We will resurrect from every nation a witness [i.e., their prophet]. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allāh].

وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا
يُؤَدُّ لِلَّذِينَ كَفَرُوا وَلَا هُمْ
يَسْتَعِينُونَ ﴿٨٤﴾

85. And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ
عَنَّهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

86. And when those who associated others with Allāh see their "partners," they will say, "Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَاءُؤُنَا الَّذِينَ كُنَّا
نَدْعُوا مِن دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ
لَكَاذِبُونَ ﴿٨٦﴾

87. And they will impart to Allāh that Day [their] submission, and lost

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْطَ وَضَلَّ عَنْهُمْ

from them is what they used to invent.

مَا كَانُوا يَعْتَوُونَ ﴿٦٧﴾

88. Those who disbelieved and averted [others] from the way of Allāh – We will increase them in punishment over [their] punishment for what corruption they were causing.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا قَوْفًا الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٦٨﴾

89. And [mention] the Day when We will resurrect among every nation a witness over them from themselves [i.e., their prophet]. And We will bring you, [O Muḥammad], as a witness over these [i.e., your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.⁶⁵⁶

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَزَلْنَا عَلَيْكَ الْكِتَابَ يُبَيِّنُ لِكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٦٩﴾

90. Indeed, Allāh orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يُعْظِمُ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٧٠﴾

91. And fulfill the covenant of Allāh when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allāh, over you, a security [i.e., witness]. Indeed, Allāh knows what you do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ﴿٧١﴾

92. And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth]

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ فَتَلْحَذُونَ بِأَيْمَانِكُمْ دَخَلًا يَنْتَكُمُ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِمْ وَلِيَبَيِّنَنَّ لَكُمْ يَوْمَ

⁶⁵⁶Those who have submitted themselves to Allāh.

than another community.⁶⁵⁷ Allāh only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.

الْقِيَمَةَ مَا كُتِبَ فِيهِ تَخْلِفُونَ ﴿١٦﴾

93. And if Allāh had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills.⁶⁵⁸ And you will surely be questioned about what you used to do.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ
وَلَتَسْتَأَنَّ عَنْ مَا كُتِبَ عَلَيْكُمْ تَعْمَلُونَ ﴿١٧﴾

94. And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allāh,⁶⁵⁹ and you would have [in the Hereafter] a great punishment.

وَلَا تَلْعَدُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ
قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا أَلْسِنَةَ أَيْمَانِكُمْ
بِمَا صَدَقْتُمْ عَنْ سَكْبِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿١٨﴾

95. And do not exchange the covenant of Allāh for a small price. Indeed, what is with Allāh is best for you, if only you could know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ
اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٩﴾

96. Whatever you have will end, but what Allāh has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ
الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٢٠﴾

97. Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٢١﴾

⁶⁵⁷i.e., do not swear falsely or break a treaty or contract merely for a worldly advantage.

⁶⁵⁸According to His knowledge of each soul's preference.

⁶⁵⁹Referring to those who would be dissuaded from Islām as a result of a Muslim's deceit and treachery.

[in the Hereafter] according to the best of what they used to do.

98. So when you recite the Qur'ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy].
- فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ ﴿١٨﴾
99. Indeed, there is for him no authority over those who have believed and rely upon their Lord.
- إِنَّمَا لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٩﴾
100. His authority is only over those who take him as an ally and those who through him associate others with Allāh.
- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ
هُم بِهِ مُشْرِكُونَ ﴿٢٠﴾
101. And when We substitute a verse in place of a verse – and Allāh is most knowing of what He sends down – they say, "You, [O Muḥammad], are but an inventor [of lies]." But most of them do not know.
- وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ
أَعْلَمُ بِمَا يُزَيَّفُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢١﴾
102. Say, [O Muḥammad], "The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."
- قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ
لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى
وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٢٢﴾
103. And We certainly know that they say, "It is only a human being who teaches him [i.e., the Prophet (ﷺ)]." The tongue of the one they refer to is foreign,⁶⁶⁰ and this [recitation, i.e., Qur'ān] is [in] a clear Arabic language.
- وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ
بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ
أَعْجَبِي ۗ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿٢٣﴾
104. Indeed, those who do not believe in the verses of Allāh – Allāh will not guide them, and for them is a painful punishment.
- إِنَّ الَّذِينَ لَا يُؤْمِنُونَ يَتَّبِعْتِ اللَّهُ لَا يَهْدِيهِمْ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٤﴾

⁶⁶⁰Having seen the Prophet (ﷺ) speaking with a foreign man on occasion, the Quraysh accused him of repeating the man's words.

105. They only invent falsehood who do not believe in the verses of Allāh, and it is those who are the liars.
106. Whoever disbelieves in [i.e., denies] Allāh after his belief...⁶⁶¹ except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment;
107. That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people.
108. Those are the ones over whose hearts and hearing and vision Allāh has sealed, and it is those who are the heedless.
109. Assuredly, it is they, in the Hereafter, who will be the losers.
110. Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allāh] and were patient – indeed, your Lord, after that, is Forgiving and Merciful
111. On the Day when every soul will come disputing [i.e., pleading] for itself, and every soul will be fully compensated for what it did, and they will not be treated unjustly [i.e., treated unjustly].

إِنَّمَا يَقْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِآيَاتِ اللَّهِ وَأُوتِيكَ هُمْ
الْكَذِبُونَ ﴿١٠٥﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلا مَنْ
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ
مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٠٧﴾

أُوتِيكَ الَّذِينَ طَمَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعَهُمْ وَأَبْصَرَهُمْ وَأُوتِيكَ هُمْ
الْمُنْفِلُونَ ﴿١٠٨﴾
لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّكَ رَبُّكَ لِلَّذِينَ هَاجَرُوا مِنْ
بَعْدِ مَا فَتَنَّا ثُمَّ جَنَّهُمْ دَاوًّا وَصَبَرُوا
إِنَّكَ رَبُّكَ مِنْ بَعْدِهَا لَعَفُورٌ
رَحِيمٌ ﴿١١٠﴾

﴿١١١﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا
وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١١﴾

⁶⁶¹Based upon the conclusion of this verse, the omitted phrase concerning the apostate is understood to be "...has earned the wrath of Allāh..."

112. And Allāh presents an example: a city [i.e., Makkah] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing.

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً
مُطْمَئِنَةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ
مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ
لِئَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ ﴿١١٢﴾

113. And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114. Then eat of what Allāh has provided for you [which is] lawful and good. And be grateful for the favor of Allāh, if it is [indeed] Him that you worship.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلٰلًا طَيِّبًا
وَأَشْكُرُوا لِنِعْمَتِ اللَّهِ إِنَّ كُنُتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١١٤﴾

115. He has only forbidden to you dead animals,⁶⁶² blood, the flesh of swine, and that which has been dedicated to other than Allāh. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] – then indeed, Allāh is Forgiving and Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمِمَّا أَهْلَى لِيَعْتَرِ اللَّهُ بِهِ فَمَنْ
عُذِرَ بِبَٰغٍ وَلَا عَادٍ فَلَا إِلَهَ إِلَّا اللَّهُ عَفْوٌ
رَّحِيمٌ ﴿١١٥﴾

116. And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allāh. Indeed, those who invent falsehood about Allāh will not succeed.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ
هٰذَا حَلٰلٌ وَهٰذَا حَرَامٌ لِنُفِّرُوا عَلَى اللَّهِ
الْكَذِبَ إِنَّ الَّذِينَ يَقْتُرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُقَلِّحُونَ ﴿١١٦﴾

117. [It is but] a brief enjoyment, and they will have a painful punishment.

مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And to those who are Jews We have prohibited that which We

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ

⁶⁶²Those not slaughtered or hunted expressly for food.

related to you before.⁶⁶³ And We did not wrong them [thereby], but they were wronging themselves.

قَبْلَ وَمَا ظَلَمْتَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿١٧﴾

119. Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves – indeed, your Lord, thereafter, is Forgiving and Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلذَّيْرِ عَمِلُوا السُّوءَ بِجَهْلَةٍ
ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

120. Indeed, Abraham was a [comprehensive] leader,⁶⁶⁴ devoutly obedient to Allāh, inclining toward truth, and he was not of those who associate others with Allāh.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَهُوَ
يَكُ مِنَ الْمُشْرِكِينَ ﴿١٩﴾

121. [He was] grateful for His favors. He [i.e., Allāh] chose him and guided him to a straight path.

شَاكِرًا لِأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢٠﴾

122. And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.

وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الآخِرَةِ لَكِنَ
الصَّالِحِينَ ﴿٢١﴾

123. Then We revealed to you, [O Muḥammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who associate with Allāh.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٢٢﴾

124. The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا
فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٣﴾

125. Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجِدْ لَهُمُ الْبَالِيَ مِنْ أَحْسَنِ إِذْ رَّبِّكَ
هُوَ أَعْلَمُ بِمَنْ صَبَلَ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

⁶⁶³ See 6:146.

⁶⁶⁴ i.e., embodying all the excellent qualities which make one an example to be followed.

knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

126. And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed.⁶⁶⁵ But if you are patient – it is better for those who are patient.

127. And be patient, [O Muḥammad], and your patience is not but through Allāh. And do not grieve over them and do not be in distress over what they conspire.

128. Indeed, Allāh is with those who fear Him and those who are doers of good.

بِالْمُهْتَدِينَ ﴿١٢٦﴾

وَلِإِنْ عَاقَبْتُمْ فَمَا قَبُولُوا بِمِثْلِ مَا عُوِّقْتُمْ بِهِ
وَلِإِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ
عَلَيْهِمْ وَلَا تَكُنْ فِي صَبِيحٍ مَعًا
يَمَكْرُونَ ﴿١٢٨﴾

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
يَحْسِبُونَ ﴿١٢٩﴾

⁶⁶⁵Not exceeding it.

Sūrah al-Isrā'⁶⁶⁶*Bismillāhir-Raḥmānir-Raḥcem*

1. Exalted⁶⁶⁷ is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā,⁶⁶⁸ whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.
2. And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,⁶⁶⁹
3. O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.
4. And We conveyed⁶⁷⁰ to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness."
5. So when the [time of] promise came for the first of them,⁶⁷¹ We sent against you servants of Ours – those of great military might, and they probed [even] into the homes,⁶⁷² and it was a promise fulfilled.

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سُبْحٰنَ الَّذِیْ اَسْرٰی بِعَبْدِهِ لَیْلًا مِنَ
الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِیْ
بَارَكْنَا حَوْلَهُ لِنُرَیْهِ مِنْ اٰیٰتِنَا اِنَّهُ هُوَ السَّمِیْعُ
الْبَصِیْرُ ﴿١﴾

وَءَاْتَيْنَا مُوسٰی الْكِتٰبَ وَحَمَلْنَاهُ هُدًى لِّبَنِي
اِسْرٰٓءِیْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِیْ وَكِبٰلًا ﴿٢﴾

ذُرِّیَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ اِنَّهُ كَانَتْ عِبَادًا
شٰكِرًا ﴿٣﴾

وَقَضٰیْنَا اِلَیْكَ نَبِیَّ اِسْرٰٓءِیْلَ فِی الْكِتٰبِ
لَنَفْسِدَنَّ فِی الْاَرْضِ مَرَّتَیْنِ وَلَنَعْلُنَّ عُلُوًّا
كَبِیْرًا ﴿٤﴾

فَاِذَا جَاءَ وَعْدُ اُولٰٓئِهٖمَا بَعَثْنَا عَلَیْكُمْ عِبَادًا لَّنَا
اُولٰٓئِیْ بِاَبْسٍ شَدِیْدٍ فَمَا سَاوُا خِلَالَ الدِّيَارِ
وَكَانَتْ وَعْدًا مَّفْعُوْلًا ﴿٥﴾

⁶⁶⁶Al-Isrā': The Night Journey. The sūrah is also known as *Bani Isrā' eel* (The Children of Israel).

⁶⁶⁷Above any imperfection or failure to do as He wills.

⁶⁶⁸In Jerusalem.

⁶⁶⁹i.e., trust in Allāh, knowing that He (*subḥānahu wa ta'ālā*) is responsible for every occurrence.

⁶⁷⁰Foretold out of divine knowledge of what they would do.

⁶⁷¹i.e., the promised punishment for the first of their two transgressions.

⁶⁷²Violating their sanctity, to kill and plunder.

6. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

7. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وَتُؤْفَكَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلَوُا تَبِيرًا ﴿٧﴾

8. [Then Allāh said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم وَلَئِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

9. Indeed, this Qur'ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيُنَبِّئُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

10. And that those who do not believe in the Hereafter – We have prepared for them a painful punishment.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

11. And man supplicates for evil [when angry] as he supplicates for good, and man is ever hasty.⁶⁷³

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ إِذَا عَلِمَ أَنَّهُ بِالْحَقِّ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

12. And We have made the night and day two signs, and We erased the

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ لِمَنْ حَمَنَّا آيَةَ اللَّيْلِ

⁶⁷³i.e., impatient, emotional, and acting without forethought.

sign of the night and made the sign of the day visible⁶⁷⁴ that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

وَجَعَلْنَا آيَاتِهِ الْتَهَارِ مُبِينَةً لِّتَتَّبِعُوا أَفْضَالَيْنَ
رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ أَيَّامِنِ وَالْحِسَابَ
وَكُلَّ شَيْءٍ وَفَضَّلْنَاهُ تَفْصِيلاً ﴿١٦﴾

13. And [for] every person We have imposed his fate upon his neck,⁶⁷⁵ and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ
لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٧﴾

14. [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ
حَسِيبًا ﴿١٨﴾

15. Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ
فإِنَّمَا يَضِلُّ عَلَيْهِ وَلَا يُزِيدُ وَازِرَةً وَزِدَ أُخْرَىٰ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٩﴾

16. And when We intend to destroy a city, We command its affluent⁶⁷⁶ but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا
فِيهَا فَهَوَّاهُمْ عَلَىٰ الْقَوْلِ فَنُدْمَرْنَاهَا تَدْمِيرًا ﴿٢٠﴾

17. And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

وَكَمْ أَهْلَكْنَا مِن الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ
رَبَّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢١﴾

⁶⁷⁴Or "giving sight."

⁶⁷⁵i.e., after having instructed him, We have made him responsible for his own destiny.

⁶⁷⁶To obey Allah.

18. Whoever should desire the immediate⁶⁷⁷ – We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.
19. But whoever desires the Hereafter and exerts the effort due to it while he is a believer – it is those whose effort is ever appreciated [by Allāh].
20. To each [category] We extend – to these and to those – from the gift of your Lord. And never has the gift of your Lord been restricted.
21. Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.
22. Do not make [as equal] with Allāh another deity and [thereby] become censured and forsaken.
23. And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"⁶⁷⁸ and do not repel them but speak to them a noble word.
24. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

مَنْ كَانَ يُرِيدُ الْمَالَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصَلُّهَا
مَذْمُومًا مَدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ
مَشْكُورًا ﴿١٩﴾

كُلًّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاؤِ رَبِّكَ وَمَا
كَانَ عَطَاؤُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَٰئِذَا
أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا
مَحْدُورًا ﴿٢٢﴾

﴿٢٣﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا يَبْغَىٰ عِنْدَكَ
الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ
لِأَبِي أَوْ لِمَنْ أَهْلًا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا ﴿٢٣﴾

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

⁶⁷⁷i.e., worldly gratifications.

⁶⁷⁸An expression of disapproval or irritation.

25. Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] – then indeed He is ever, to the often returning [to Him], Forgiving.⁶⁷⁹
26. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.⁶⁸⁰
27. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.
28. And if you [must] turn away from them [i.e., the needy] awaiting mercy from your Lord which you expect,⁶⁸¹ then speak to them a gentle word.
29. And do not make your hand [as] chained to your neck⁶⁸² or extend it completely⁶⁸³ and [thereby] become blamed and insolvent.
30. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.
31. And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.
32. And do not approach unlawful sexual intercourse.⁶⁸⁴ Indeed, it is

رَبُّكُمْ أَعْلَمُ بِمَا فِي قُلُوبِكُمْ إِن تَكُونُوا
صَالِحِينَ فَلَا تَمُنَّ بِكَانَ لِلْأَقْرَبِينَ عَفْوَراً ﴿٢٥﴾

وَأَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ
السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ
الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

وَأِمَّا تَرَى صَفًّا مِنْهُمْ سَأَلُوا مِنْ رَبِّكَ تَرْجُوعًا
فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٨﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا
تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٢٩﴾

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ
كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ
وَأَتَاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ

679 For those who intend righteousness, hastening to repent from sins and errors committed through human weakness, Allāh (*subhānahu wa ta'ālā*) promises forgiveness.

680 i.e., on that which is unlawful or in disobedience to Allāh.

681 i.e., if you have not the means to give them at present.

682 i.e., refusing to spend.

683 i.e., being extravagant.

684 i.e., avoid all situations that might possibly lead to it.

ever an immorality and is evil as a way.

سَيِّئًا ﴿٣٣﴾

33. And do not kill the soul [i.e., person] which Allāh has forbidden, except by right.⁶⁸⁵ And whoever is killed unjustly – We have given his heir authority,⁶⁸⁶ but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِرِيعِهِ سُلْطٰنًا
فَلَا يَسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ
مَنْصُورًا ﴿٣٤﴾

34. And do not approach the property of an orphan, except in the way that is best,⁶⁸⁷ until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ
يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ
مَشْهُورٌ ﴿٣٥﴾

35. And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.

وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وِزْنًَا بِالْقِسْطِ
الَّتِي سَفِيحٌ ذٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

36. And do not pursue⁶⁸⁸ that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولٰٓئِكَ كَانَ عَنْهُ
مَسْهُورًا ﴿٣٧﴾

37. And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.⁶⁸⁹

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ
الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٨﴾

38. All that [i.e., the aforementioned] – its evil is ever, in the sight of your Lord, detested.

كُلُّ ذٰلِكَ كَانَ سِيئَةً عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٩﴾

685; i.e., through legal justice or during *jihad*.

686; Grounds for legal action.

687; i.e., to improve or increase it.

688; i.e., do not assume and do not say.

689; Man, for all his arrogance, is yet a weak and small creature.

39. That is from what your Lord has revealed to you, [O Muḥammad], of wisdom. And, [O mankind], do not make [as equal] with Allāh another deity, lest you be thrown into Hell, blamed and banished.

ذَٰلِكَ وَمَا أُوحِيَ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا
تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا
مَدْحُورًا ﴿٣٩﴾

40. Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters? Indeed, you say a grave saying.

أَفَأَصْفَنَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ
إِنثًا إِنَّكُمْ لَنَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

41. And We have certainly diversified [the contents] in this Qur'ān that they [i.e., mankind] may be reminded, but it does not increase them [i.e., the disbelievers] except in aversion.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ
إِلَّا نُفُورًا ﴿٤١﴾

42. Say, [O Muḥammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."⁶⁹⁰

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَآبْتَغُوا إِلَىٰ
ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

43. Exalted is He and high above what they say by great sublimity.

سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

44. The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

تَسْبِيحٌ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَن فِيهِنَّ وَإِن
مِّن شَيْءٍ إِلَّا لَيُسَبِّحُ بِحَمْدِهِ وَلٰكِن لَّا تَفْقَهُونَ
تَسْبِيحَهُمْ اِنَّهُمْ كَانُوا حٰلِمًا غَفُورًا ﴿٤٤﴾

45. And when you recite the Qur'ān, We put between you and those who do not believe in the Hereafter a concealed partition.⁶⁹¹

وَإِذَا قُرِئَ الْقُرْآنُ فَاصْبِرْ وَأَنْتَ فِي سَبِيلِ رَبِّكَ
يَوْمَئِذٍ لَّا يُؤْمِنُونَ بِالْآخِرَةِ حٰجَابًا مَّسْتُورًا ﴿٤٥﴾

⁶⁹⁰To please Him, recognizing His superiority. Another interpretation is "...they would seek a way" to depose Him (*subḥānahu wa ta'ālā*) and take over His Throne.

⁶⁹¹Preventing guidance from reaching them.

46. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'ān, they turn back in aversion.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
أُذُنِهِمْ وَقْرًا وَإِذَا ذُكِرْتِ رَبِّكَ فِي الْقُرْآنِ وَجَدْتَهُمْ
وَلَوَّاعًا عَلَى آذَانِهِمْ نَفُورًا ﴿١٦﴾

47. We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

مَنْ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ
وَإِذْ هُمْ بِخَوَائِفِهِمْ وَإِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ إِلَّا
رَجُلًا مَسْحُورًا ﴿١٧﴾

48. Look how they strike for you comparisons;⁶⁹² but they have struck, so they cannot [find] a way.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا
يَسْتَطِيعُونَ سَبِيلًا ﴿١٨﴾

49. And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

وَقَالُوا أَوَإِذَا كُنَّا عِظَامًا وَرِفْنًا أَوَإِنَّا لَمَبْسُوتُونَ خَلْقًا
جَدِيدًا ﴿١٩﴾

50. Say, "Be you stones or iron⁶⁹³

﴿٢٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٢٠﴾

51. Or [any] creation of that which is great⁶⁹⁴ within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you⁶⁹⁵ and say, "When is that?" Say, "Perhaps it will be soon –

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ
فَسَيَقُولُونَ مَنْ يُمِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ
مَرَّةٍ فَسَيُنْفِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَعُودُونَ
مَنْ هُوَ قَوْلَ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٢١﴾

52. On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٢٢﴾

⁶⁹²Describing the Prophet (ﷺ) as a poet, a madman or one under the influence of sorcery.

⁶⁹³i.e., even if you should be stones or iron.

⁶⁹⁴Such as the heavens and earth.

⁶⁹⁵In disbelief and ridicule.

53. And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَتْ لِلإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

54. Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muḥammad], over them as a manager.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يُرْحَمَكُمُ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

55. And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زُبُورًا ﴿٥٥﴾

56. Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا حَمُولًا ﴿٥٦﴾

57. Those whom they invoke⁶⁹⁶ seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ حَدِيدًا ﴿٥٧﴾

58. And there is no city but that We will destroy it⁶⁹⁷ before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register⁶⁹⁸ inscribed.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الرِّيسَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

⁶⁹⁶Among the righteous of Allāh's creation, such as angels, prophets, deceased scholars, etc.

⁶⁹⁷Because of the sins of its inhabitants.

⁶⁹⁸The Preserved Slate (*al-Lawḥ al-Maḥfūṭh*), which is with Allāh.

59. And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ
بِهَا الَّذِينَ آمَنُوا وَإِيَّاكُمْ نُمِدُّ الْقَائِمَةَ مَصِيرَةً فَلْيَسْأَلُوا
بِهَا وَمَا تُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

60. And [remember, O Muḥammad], when We told you, "Indeed, your Lord has encompassed the people."⁶⁹⁹ And We did not make the sight which We showed you⁷⁰⁰ except as a trial for the people, as was the accursed tree [mentioned] in the Qur'ān. And We threaten [i.e., warn] them, but it increases them not except in great transgression.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
جَعَلْنَا الرِّهَاءَ الَّتِي آرَيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا
يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees.⁷⁰¹ He said, "Should I prostrate to one You created from clay?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقَ
طِينًا ﴿٦١﴾

62. [Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy⁷⁰² his descendants, except for a few."

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ
أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

63. [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you – an ample recompense.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ
جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

⁶⁹⁹In His knowledge and power, meaning that Allāh would protect him (ﷺ) from their harm.

⁷⁰⁰During the *mi'rāj* (ascension) into the heavens.

⁷⁰¹See footnote to 2:34.

⁷⁰²By tempting them and leading them astray.

64. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

وَأَسْتَفْزِزُ مَنِ اسْتَطَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ مَا يُعَدُّهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٦﴾

65. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٧﴾

66. It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

رَبُّكُمُ الَّذِي يُرْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١٨﴾

67. And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًا إِلَّا هُوَ فَلَمَّا خَشَّكُمْ إِلَّا إِلَىٰ رَبِّكُمْ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٩﴾

68. Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٢٠﴾

69. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied?⁷⁰³ Then you would not find for yourselves against Us an avenger.⁷⁰⁴

أَمْ أَمِنْتُمْ أَنْ يُبْعِدَكُم فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٢١﴾

⁷⁰³Or "for your disbelief."

⁷⁰⁴Or "someone to demand restitution."

70. And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

71. [Mention, O Muḥammad], the Day We will call forth every people with their record [of deeds].⁷⁰⁵ Then whoever is given his record in his right hand – those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِيمَانِهِمْ فَمَنْ أُوْفِيَ كِتَابُهُ بِسِيئِهِ فَأُولَئِكَ يَفْرَوْنَ كِتَابَهُمْ وَلَا يَظْلَمُونَ فَتِيلًا ﴿٧١﴾

72. And whoever is blind⁷⁰⁶ in this [life] will be blind in the Hereafter and more astray in way.

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

73. And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَخَذُوكَ خَلِيلًا ﴿٧٣﴾

74. And if We had not strengthened you, you would have almost inclined to them a little.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

75. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

76. And indeed, they were about to provoke [i.e., drive] you from the land [i.e., Makkah] to evict you

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ يُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِيفَتَكَ

⁷⁰⁵Other meanings are "with their leader" or "with that which they had followed."

⁷⁰⁶i.e., refusing to see the truth.

therefrom. And then [when they do], they will not remain [there] after you, except for a little.⁷⁰⁷

77. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.
78. Establish prayer at the decline of the sun [from its meridian] until the darkness of the night⁷⁰⁸ and [also] the Qur'ān [i.e., recitation] of dawn.⁷⁰⁹ Indeed, the recitation of dawn is ever witnessed.
79. And from [part of] the night, pray⁷¹⁰ with it [i.e., recitation of the Qur'ān] as additional [worship] for you; it is expected that⁷¹¹ your Lord will resurrect you to a praised station.⁷¹²
80. And say, "My Lord, cause me to enter a sound entrance⁷¹³ and to exit a sound exit⁷¹⁴ and grant me from Yourself a supporting authority."
81. And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."
82. And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not

إِلَّا قَلِيلًا ﴿٧٧﴾

سُنَّةً مِّن قَدْرٍ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا
يَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٨﴾

أَقِمِ الصَّلَاةَ لِذِكْرِكَ السَّمِيِّ إِلَى عَسَقِ اللَّيْلِ
وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ
مَشْهُودًا ﴿٧٩﴾

وَمِنَ اللَّيْلِ فَتَخَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن
يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٨٠﴾

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ
صِدْقٍ وَأَجْعَلْ لِي مِّن لَّدُنكَ سُلْطَانًا
نَّصِيرًا ﴿٨١﴾

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ
كَانَ زَهُوقًا ﴿٨٢﴾

وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٣﴾

⁷⁰⁷Only ten years after the Prophet's emigration, Makkah was completely cleared of his enemies.

⁷⁰⁸i.e., the period which includes the *ṭhuhr*, *asr*, *maghrib*, and *'ishā'* prayers.

⁷⁰⁹i.e., the *fajr* prayer, in which the recitation of the Qur'ān is prolonged.

⁷¹⁰Literally, "arise from sleep for prayer."

⁷¹¹This is a promise from Allāh (*subḥānahu wa ta'ālā*) to Prophet Muḥammad (ﷺ).

⁷¹²The position of intercession by permission of Allāh and the highest degree in Paradise.

⁷¹³Into Madīnah at the time of emigration, or into the grave.

⁷¹⁴From Makkah, or from the grave at the time of resurrection.

increase the wrongdoers except in loss.

83. And when We bestow favor upon man [i.e., the disbeliever], he turns away and distances himself; and when evil touches him, he is ever despairing.

وَلِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَى جَنَابَهُ وَإِذَا
مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

84. Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ
هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

85. And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ
رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

86. And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ
لَآتِيكَ لَكَ بِهِ عَلَيْنَا وَكَيْلًا ﴿٨٦﴾

87. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ
كَبِيرًا ﴿٨٧﴾

88. Say, "If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants."

قُلْ لَوْ أَنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا
بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ
كَانَ بَعْضُهُمْ لِبَعْضٍ نَّهِيرًا ﴿٨٨﴾

89. And We have certainly diversified for the people in this Qur'ān from every [kind of] example, but most of the people refused [anything] except disbelief.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ
مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

90. And they say, "We will not believe you until you break open for us from the ground a spring

وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تُفْرَجَ لَنَا مِنَ
الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

91. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]
92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us]
93. Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"
94. And what prevented the people from believing when guidance came to them except that they said, "Has Allāh sent a human messenger?"
95. Say, "If there were upon the earth angels walking securely,⁷¹⁵ We would have sent down to them from the heaven an angel [as a] messenger."
96. Say, "Sufficient is Allāh as Witness between me and you. Indeed He is ever, concerning His servants, Acquainted and Seeing."
97. And whoever Allāh guides – he is the [rightly] guided; and whoever He sends astray⁷¹⁶ – you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection

أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّجِيلٍ وَعَنْبَرٌ فَفَجِرَ
الْأَنْهَارِ خِلَالَهَا تَفَجِيرًا ﴿١٦﴾

أَوْ تَسْقِطَ السَّمَاوَاتُ كَمَا زَعَمْتِ عَلَيْنَا كِسْفًا
أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قِيْلًا ﴿١٧﴾

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ ذُرْهُبٍ أَوْ تَرْقَى فِي
السَّمَاوَاتِ وَكُنْ تُؤْمِنُ لِرُفُوعِكَ حَتَّى نُنزِلَ عَلَيْكَ
كِتَابًا نَّقُرُّهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا
بَشَرًا رَسُولًا ﴿١٨﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٩﴾

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ
يَسْمَعُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ
السَّمَاوَاتِ مَلَكَ رَسُولًا ﴿٢٠﴾

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعَادِهِ خَبِيرًا بَصِيرًا ﴿٢١﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ
تَجِدَ لَهُم أَوْلِيَاءَ مِن دُونِهِ وَيَحْشُرُهُم يَوْمَ
الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمَاءٌ وَيَكْفُرُ مَا
وَدَّوْنَهُمْ جَهَنَّمَ كَمَا خَبَرْتَ رَبَّنَاهُمْ

⁷¹⁵i.e., who were settled and established there, as is man.

⁷¹⁶As a result of his own preference.

[fallen] on their faces – blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire.

سُورًا

98. That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا
إِذَا كُنَّا عِظْمًا وَّرُفَّتًا أَوْنَا لَمَجْعُوثُونَ خَلْقًا
جَدِيدًا

99. Do they not see that Allāh, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ
لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَإِنَّ الظَّالِمِينَ لَآ
كُفُورًا

100. Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.

قُلْ لَوْ أَنَّم تَمَلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ
قَتُورًا

101. And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسْتَلَّ
بَيْتَ إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمُ فِرْعَوْنُ إِنِّي
لَأَظُنُّكَ يَا مَوْسَىٰ مَسْحُورًا

102. [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think,⁷¹⁷ O Pharaoh, that you are destroyed."

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ
يَنْفِرُورٌ مَّسْحُورًا

103. So he intended to drive them from the land, but We drowned him and those with him all together.

فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ
مَعَهُ جَمِيعًا

⁷¹⁷i.e., I am certain.

104. And We said after him [i.e., Pharaoh] to the Children of Israel, "Dwell in the land, and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering."

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اأَسْكُنُوا الْأَرْضَ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَوِثَمًا ۝١٠٤

105. And with the truth We have sent it [i.e., the Qur'ān] down, and with the truth is has descended. And We have not sent you, [O Muḥammad], except as a bringer of good tidings and a warner.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا
مُبَشِّرًا وَنَذِيرًا ۝١٠٥

106. And [it is] a Qur'ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مَكْتَبٍ
وَزَيْنًا نُنزِّلُكَ ۝١٠٦

107. Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it⁷¹⁸ – when it is recited to them, they fall upon their faces in prostration,

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ
مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْآذْقَانِ
سُجَّدًا ۝١٠٧

108. And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

وَيَقُولُونَ سُبْحٰنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا
لَمَفْعُولًا ۝١٠٨

109. And they fall upon their faces weeping, and it [i.e., the Qur'ān] increases them in humble submission.

وَيَخِرُّونَ لِلْآذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ۝١٠٩

110. Say, "Call upon Allāh or call upon the Most Merciful [ar-Raḥmān]. Whichever [name] you call – to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمٰنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ
بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝١١٠

⁷¹⁸i.e., the righteous among the People of the Scriptures who recognize the truth contained in the Qur'ān.

between that an [intermediate] way.

111. And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الذَّلِيلِ وَكَبِّرْ تَكْبِيرًا ﴿١١١﴾

Sūrah al-Kahf⁷¹⁹*Bismillāh ir-Raḥmān ir-Raḥīm*

1. [All] praise is [due] to Allāh, who has sent down upon His Servant [Muḥammad (ﷺ)] the Book and has not made therein any deviance.⁷²⁰
2. [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward [i.e., Paradise]
3. In which they will remain forever
4. And to warn those who say, "Allāh has taken a son."
5. They have no knowledge of it,⁷²¹ nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.
6. Then perhaps you would kill yourself through grief over them, [O Muḥammad], if they do not believe in this message, [and] out of sorrow.
7. Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.
8. And indeed, We will make that which is upon it [into] a barren ground.

سُورَةُ الْكَافِرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَمْ عَرَبًا

قِيَمًا لِيُنذِرَ بَأْسًا شَدِيدًا لِمَنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

تَمْكِينًا فِيهِ أَبَدًا
وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

فَلَمَّا كَفَرَ بَنَجْ نَفْسَكَ عَلَى مَا أَنْتَرْتَهُمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِمَنْ لَنْبَلُوهُرَ
أَيُّهُمْ أَحْسَنُ عَمَلًا

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُؤًا

719 *Al-Kahf*: The Cave.

720 From the truth or the straight path.

721 i.e., they could not have had knowledge of something which is not true.

9. Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?⁷²²
10. [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."
11. So We cast [a cover of sleep] over their ears within the cave for a number of years.
12. Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.
13. It is We who relate to you, [O Muḥammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.
14. And We bound [i.e., made firm] their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.
15. These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allāh a lie?"

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيبِ
كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آئِنَا
مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رِسَالًا ﴿١٠﴾

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ
عَدَدًا ﴿١١﴾

ثُمَّ بَدَأْنَا مِنْ دُونِهِمْ لِقَا إِبْرَاهِيمَ
أَمْدًا ﴿١٢﴾

تَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ
آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ
إِلَهًا لَقَدْ قُلْنَا إِذَا سَطَطْنَا ﴿١٤﴾

هَاتِلَاءَ قَوْمَنَا آخِذُوا مِنْ دُونِهِمْ إِلَهَةً
لَوْلَا أَنْتَابٌ عَلَيْهِمْ لَسَاطَنِي بَيْنَ قَمَنٍ
أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

⁷²²Rather, it is only one of the many wonders of Allāh.

16. [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allāh, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

وَلِذَٰلِكَ أَنْزَلْنَاهُمْ مِمَّا كَانُوا فِيهَا
فَأَوَّاهَا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ
رَحْمَتِهِ وَيَهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿١٦﴾

17. And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allāh. He whom Allāh guides is the [rightly] guided, but he whom He leaves astray – never will you find for him a protecting guide.

﴿١٧﴾ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرُوءُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ
ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَٰلِكَ مِنْ
آيَاتِ اللَّهِ لَعَلَّ مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ
يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًا مُرِيدًا ﴿١٧﴾

18. And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقِلْتُمْ
ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ
مِنْهُمْ وَفَرَارًا وَلَمْ تُكَلِّمْتُمْ مِنْهُمْ شَيْئًا ﴿١٨﴾

19. And similarly,⁷²³ We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ
قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ
بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
فَأَخْرَجُوا مِنْ دُونِكُمْ يَوْمَ فَتْرَةِ هَٰذِهِ إِلَى
الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَسَلِّفْ وَلَا
يُسْوِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

⁷²³By the will of Allāh.

city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.

20. Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, then – ever."

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكَ يَرْجَمُوكَ أَوْ يُعِيدُوكَ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾

21. And similarly, We caused them to be found that they [who found them] would know that the promise of Allāh is truth and that of the Hour there is no doubt. [That was] when they⁷²⁴ disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."⁷²⁵

وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّهُ وَعْدُ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

22. They [i.e., people] will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog – guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muḥammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument⁷²⁶ and do not inquire about them among [the speculators] from anyone."

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرًّا ظَهْرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

⁷²⁴The people of the city.

⁷²⁵i.e., we will make this site a place of worship.

⁷²⁶i.e., one from the Qur'an, which is the only sure argument.

23. And never say of anything, "Indeed, I will do that tomorrow,"
24. Except [when adding], "If Allāh wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."
25. And they remained in their cave for three hundred years and exceeded by nine.⁷²⁷
26. Say, "Allāh is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."
27. And recite, [O Muḥammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.
28. And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.⁷²⁸

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿١٧﴾

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ
وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبٍ مِنْ هَٰذَا
رَشْدًا ﴿١٨﴾

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدَادُوا تِسْعًا ﴿١٩﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ
وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ
دُونِهِ مِنْ شَيْءٍ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا ﴿٢٠﴾

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا
مُبَدَّلَ لِكَلِمَاتِهِ وَلَنْ يَجِدَ مِنْ دُونِهِ
مُلْتَحِمًا ﴿٢١﴾

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْفُجُودِ وَالْعِيسَىٰ يُرِيدُونَ وَجْهَهُمْ وَلَا تَعْدُ
عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا
تُطْعِ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ
وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٢﴾

⁷²⁷According to the lunar calendar.

⁷²⁸Or "in excess," exceeding the limits of Allāh.

29. And say, "The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.
30. Indeed, those who have believed and done righteous deeds – indeed, We will not allow to be lost the reward of any who did well in deeds.
31. Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.
32. And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.
33. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.
34. And he had fruit, so he said to his companion while he was conversing

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا يَوْمَ تُرَادُّهَا وَإِنْ يَسْتَيْسِرُوا يَفِئُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِفِينَ فِيهَا عَلَى الْأَرَائِكِ يَنْعَمُ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾

﴿٣٢﴾ وَأَمْزَيْتَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمْ بِنَخْلِ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾

كُلًّا الْجَنَّتَيْنِ ءَانَتْ أَكْثُهَا وَلَمْ يَغْطِلْهُ مِنْهُ شَيْءٌ وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَادِّثُهُ أَنَا

with him, "I am greater than you in wealth and mightier in [numbers of] men."

35. And he entered his garden while he was unjust to himself.⁷²⁹ He said, "I do not think that this will perish – ever.

36. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

37. His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?

38. But as for me, He is Allāh, my Lord, and I do not associate with my Lord anyone.

39. And why did you, when you entered your garden, not say, 'What Allāh willed [has occurred]; there is no power except in Allāh'? Although 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 upon it a calamity from the sky, and it will become a smooth, dusty ground,

41. Or its water will become sunken [into the earth], so you would never be able to seek it."

أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿١٧﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا
أُظُنُّ أَنْ يَبِيدَ هَذِهِ أَبَدًا ﴿١٨﴾

وَمَا أظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ
رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿١٩﴾

قَالَ لَمْ صَاحِبْهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نَطْفَةٍ ثُمَّ سَوَّاهُ
رَجُلًا ﴿٢٠﴾

لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي
أَحَدًا ﴿٢١﴾

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا
قُوَّةَ إِلَّا بِاللَّهِ إِنَّا أَعْلَمُ مِنْكَ مَا لَا
وَوَلَدًا ﴿٢٢﴾

فَقَسَىٰ رَبِّي أَنْ يُؤَيِّنَ خَيْرًا مِنْ جَنَّتِكَ
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَيُصْبِحَ
صَعِيدًا زَلَقًا ﴿٢٣﴾

أَوْ يُصْبِحَ مَاءُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَمْ
طَلِبًا ﴿٢٤﴾

⁷²⁹i.e., proud and ungrateful to Allāh.

42. And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."⁷³⁰

وَأُحِيطَ بِشَرِّهِ فَأَصْبَحَ يَقْلِبُ كَفَيْهِ عَلَى مَا
أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي
لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿١٦﴾

43. And there was for him no company to aid him other than Allāh, nor could he defend himself.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَصْرُوفُهَا مِنْ دُونِ اللَّهِ وَمَا كَانَ
مُنصِرًا ﴿١٧﴾

44. There⁷³¹ the authority is [completely] for Allāh, the Truth. He is best in reward and best in outcome.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ
عَقْبًا ﴿١٨﴾

45. And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it⁷³² and [then] it becomes dry remnants, scattered by the winds. And Allāh is ever, over all things, Perfect in Ability.

وَأَضْرِبْ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ
السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
مُقَدِّرًا ﴿١٩﴾

46. Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord⁷³³ for reward and better for [one's] hope.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ نَوَابًا وَخَيْرٌ أَمَلًا ﴿٢٠﴾

47. And [warn of] the Day when We will remove the mountains and you will see the earth prominent,⁷³⁴ and We will gather them and not leave behind from them anyone.

وَيَوْمَ نُسَيِّرُ السِّبْرَ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٢١﴾

⁷³⁰He attributed his prosperity to himself rather than to Allāh and disbelieved in the account of the Hereafter.

⁷³¹i.e., at such a time or on the Day of Judgement.

⁷³²Absorbs it, growing lush and thick.

⁷³³i.e., in His sight or evaluation.

⁷³⁴i.e., bare and exposed.

48. And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا
خَلَقْتُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ
مُوعِدًا ﴿١٨﴾

49. And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

وَوَضِعَ الْكِتَابَ فَتَرَىٰ الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا
فِيهِ وَيَقُولُونَ بَوَيْلْنَا مَا هَذَا الْكِتَابُ لَا
يُبَايِعُهُ صَغِيرٌ وَلَا كَبِيرٌ إِلَّا أَحْصَاهَا
وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ
أَحَدًا ﴿١٩﴾

50. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

وَإِذ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِ
وَهُمْ لَكُمْ عَدُوٌّ لِلظَّالِمِينَ ﴿٢٠﴾

51. I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا
خَلْقَ أَنفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ
عَضُدًا ﴿٢١﴾

52. And [warn of] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ
فَتَدْعُوهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
مُوتِقًا ﴿٢٢﴾

53. And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝٥٣

54. And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ
كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ
جَدَلًا ۝٥٤

55. And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples⁷³⁵ or that the punishment should come [directly] before them.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
الْأُولَىٰ أَوْ يَأْتِيَهُمُ الْعَذَابُ فُبُلًا ۝٥٥

56. And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَطِيلِ لِيُدْحِضُوا
بِهِ الْحَقَّ وَيَتَّخِذُوا آيَاتِي وَمَا أَنْذَرْتُهُمْ ۝٥٦

57. And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance – they will never be guided, then – ever.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا
وَلَيْسَ مَا قَدَّمَتْ يَدَاہُ إِلَّا مَا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ
تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا
أَبَدًا ۝٥٧

⁷³⁵Who denied the truth brought by Allāh's messengers.

58. And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.
59. And those cities – We destroyed them when they wronged, and We made for their destruction an appointed time.
60. And [mention] when Moses said to his boy [i.e., servant], "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."
61. But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.
62. So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."
63. He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan – that I should mention it. And it took its course into the sea amazingly."
64. [Moses] said, "That is what we were seeking." So they returned, following their footprints.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤْخَذُهم بِمَا كَسَبُوا لَعَجَلَهُمُ الْعَذَابَ بَلْ لَهُم مَّوْعِدٌ لَّن يَجِدُوا مِن دُونِهِ مَوْجِلًا ﴿٥٨﴾

وَتِلْكَ الْقُرَى أَفْلَكْنَهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَيْبِلُهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِنَا غَدَاءٌ نَأْتِقِد لَيْتِنَا مِن سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

قَالَ أَرَأَيْتَ إِذْ أَوْتِنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسِيئُهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكَرُ وَأَتَّخِذَ سَيْبِلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ﴿٦٤﴾

65. And they found a servant from among Our servants [i.e., al-Khidhr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ
عَيْنِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿١٥﴾

66. Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"

قَالَ لَهُ مُوسَىٰ هَلْ أَتَعْبُكَ عَلَيَّ أَنْ تُعَلِّمَنِي مِمَّا
عَلَّمْتَ رُسُلَنَا ﴿١٦﴾

67. He said, "Indeed, with me you will never be able to have patience.

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

68. And how can you have patience for what you do not encompass in knowledge?"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خَيْرًا ﴿١٨﴾

69. [Moses] said, "You will find me, if Allāh wills, patient, and I will not disobey you in [any] order."

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا
أَعْصِي لَكَ أَمْرًا ﴿١٩﴾

70. He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation]."

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ
أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٢٠﴾

71. So they set out, until when they had embarked on the ship, he [i.e., al-Khidhr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ
أَرَأَيْتِمَا لِيُغْرِقَ أَهْلَهَا لَقَدْ جِئْتُمْ شَيْئًا
إِمْرًا ﴿٢١﴾

72. [Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٢٢﴾

73. [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ
أَمْرِي عَسْرًا ﴿٢٣﴾

74. So they set out, until when they met a boy, he [i.e., al-Khidhr] killed

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتِ

him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا
ثُكْرًا ﴿٧٦﴾



75. [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

﴿٧٥﴾ قَالَ أَلَمْ أَنْتَ لَكَ إِتْنَا لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا ﴿٧٥﴾

76. [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي
فَدَلَّيْتُ مِنْ لَدُنِّي عَذْرًا ﴿٧٦﴾

77. So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidhr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."

فَانطَلَقَا حَتَّى إِذَا أَهَلَّ أَهْلٌ قَرِيبٌ أَسْتَطَعَمَا
أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا
جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ
لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

78. [Al-Khidhr] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا أُوَيْلِ
مَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٧٨﴾

79. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي
الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ
كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبُوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ
يَرُدَّهُمَا ظَالِمِينَ وَكُنَّا ﴿٨٠﴾

81. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رَحْمًا ﴿٨١﴾

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتَهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they ask you, [O Muḥammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report."

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِن مَّثَلٍ ذِكْرًا ﴿٨٣﴾

84. Indeed, We established him upon the earth, and We gave him to everything a way [i.e., means].

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ﴿٨٤﴾

85. So he followed a way

فَاتَّبَعَ سَبِيلًا ﴿٨٥﴾

86. Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a spring of dark mud,⁷³⁶ and he found near it a people. We [i.e., Allāh] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

حَتَّىٰ إِذَا بَلَغَ مَقْرَبَ الشَّمْسِ وَجدهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجدهَا قَوْمًا فَلَمَّا يَلذًا الْقَرْنَيْنِ إِمَّا أَنْ نَجِدَ فِيهِمْ حَسَنًا ﴿٨٦﴾

87. He said, "As for one who wrongs,⁷³⁷ we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment [i.e., Hellfire].

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ نُرْدهُ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾

88. But as for one who believes and does righteousness, he will have a reward of the best [i.e., Paradise], and we [i.e., Dhul-Qarnayn] will

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحَسَنَىٰ وَسَنُقَدِّمُ لَهُ مِنْ أَمْرَانِ إِسْرًا ﴿٨٨﴾

⁷³⁶Another meaning is "a hot spring."

⁷³⁷Persists in disbelief and rebellion.

speak to him from our command with ease."

89. Then he followed a way

ثُمَّ اتَّخَذَ سَبِيلًا ﴿٨٩﴾

90. Until, when he came to the rising of the sun [i.e., the east], he found it rising on a people for whom We had not made against it any shield.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ جَعَلْ لَهُمْ رِيْدًا مِّنْ دُونِهَا سِتْرًا ﴿٩٠﴾

91. Thus.⁷³⁸ And We had encompassed [all] that he had in knowledge.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خَيْرًا ﴿٩١﴾

92. Then he followed a way

ثُمَّ اتَّخَذَ سَبِيلًا ﴿٩٢﴾

93. Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّئَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

94. They said, "O Dhul-Qarnayn, indeed Gog and Magog⁷³⁹ are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ جَعَلْ لَكَ خَرْبًا عَلَىٰ أَنْ جَعَلْ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

95. He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

96. Bring me sheets of iron" – until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."

مَا تَوْفِي زُبُرِ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّىٰ إِذَا جَعَلَهُم نَارًا قَالَ مَا تَوْفِي أُنْفِخْ عَلَيْهِ وَطَرَّا ﴿٩٦﴾

97. So they [i.e., Gog and Magog] were unable to pass over it, nor

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُمْ

⁷³⁸Such was the affair of Dhul-Qarnayn.

⁷³⁹Savage tribes who had ravaged large parts of central Asia, committing every kind of atrocity.

were they able [to effect] in it any penetration.

نَقَبًا ١٦٧

98. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord⁷⁴⁰ comes [i.e., approaches], He will make it level, and ever is the promise of my Lord true."

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ١٦٨

99. And We will leave them that day⁷⁴¹ surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.

وَنُرَكِّبُهُمْ أَيُّومًا يُنْمِجُ فِي بَعْضٍ وَفِيخُ فِي الصُّورِ نَجْمَعُهُمْ جَمَاعًا ١٦٩

100. And We will present Hell that Day to the disbelievers, on display –

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ١٧٠

101. Those whose eyes had been within a cover [removed] from My remembrance,⁷⁴² and they were not able to hear.⁷⁴³

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا ١٧١

102. Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ ذُرِّيَةِ أَوْلِيَائِهِ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ١٧٢

103. Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?

قُلْ هَلْ لَيْسَ لَكُمْ بِالْآخِزِينَ أَعْمَالًا ١٧٣

104. [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ١٧٤

105. Those are the ones who disbelieve in the verses of their Lord and in

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ ١٧٥

⁷⁴⁰i.e., the Hour of Resurrection.

⁷⁴¹The day the dam is destroyed.

⁷⁴²i.e., Allah's signs or the Qur'an.

⁷⁴³They refused to listen to the Qur'an or to understand it.

[their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight [i.e., importance].

106. That is their recompense – Hell – for what they denied and [because] they took My signs and My messengers in ridicule.
107. Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise⁷⁴⁴ as a lodging,
108. Wherein they abide eternally. They will not desire from it any transfer.
109. Say, "If the sea were ink for [writing] the words⁷⁴⁵ of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."
110. Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."

فَحِطَّتْ أَعْمَلُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ
وِزْنَاً ﴿١٠٦﴾

ذَلِكَ جَزَاءُكُمْ جَهَنَّمَ بِمَا كَفَرْتُمْ وَتَوَلَّوْا آيَاتِي
وَرَسُولِي هُرُوفًا ﴿١٠٧﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٨﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٩﴾

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ
الْبَحْرُ قَبْلَ أَنْ نَفِدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ
مِدَادًا ﴿١١٠﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ
إِلَهٌُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْهُ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١١﴾

⁷⁴⁴i.e., the highest part of Paradise, *al-Firdaus*.

⁷⁴⁵The words of Allah's unlimited knowledge or words describing His attributes and His grandeur or praise of Him (*subhānahu wa ta'ālah*).

Sūrah Maryam⁷⁴⁶*Bismillāhir-Raḥmānir-Raḥeem*

1. Kāf, Hā, Yā, 'Ayn, Ṣād.⁷⁴⁷
2. [This is] a mention of the mercy of your Lord to His servant Zechariah
3. When he called to his Lord a private call [i.e., supplication].
4. He said, "My Lord, indeed my bones have weakened, and my head has filled⁷⁴⁸ with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].
5. And indeed, I fear the successors⁷⁴⁹ after me, and my wife has been barren, so give me from Yourself an heir
6. Who will inherit me⁷⁵⁰ and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."
7. [He was told],⁷⁵¹ "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."
8. He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

سورة مريم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَيْهَيْعَاصٍ ﴿١﴾

ذَكَرْ رَحْمَتَ رَبِّكَ عَبْدُكَ زَكَرِيَّا ﴿٢﴾

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ
الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ
شَقِيًّا ﴿٤﴾

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ
أَمْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَدُنْكَ
وَلِيًّا ﴿٥﴾

يَرْثِي وَيَرِثُ مِن آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ
رَضِيًّا ﴿٦﴾

يَذَكِّرُنَا إِنَّمَا أَنْبَأْنَاهُ بِمَوْلَا يَعْقُونَ
كَمْ جَعَلْنَا لَمَن قَبْلُ سَمِيًّا ﴿٧﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ
أَمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ
عِتِيًّا ﴿٨﴾

⁷⁴⁶Maryam: Mary (the mother of Prophet Jesus).

⁷⁴⁷See footnote to 2:1.

⁷⁴⁸Literally, "ignited." The spread of white hair throughout the head is likened to that of fire in the bush.

⁷⁴⁹Those relatives from the father's side who would inherit religious authority.

⁷⁵⁰Inherit from me religious knowledge and prophethood.

⁷⁵¹By Allah (*subḥānahu wa ta'ālā*) through the angels.

9. [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"
10. [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."⁷⁵²
11. So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.
12. [Allāh said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgement [while yet] a boy
13. And affection from Us and purity, and he was fearing of Allāh
14. And dutiful to his parents, and he was not a disobedient tyrant.
15. And peace be upon him the day he was born and the day he dies and the day he is raised alive.
16. And mention, [O Muḥammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.
17. And she took, in seclusion from them, a screen. Then We sent to her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man.
18. She said, "Indeed, I seek refuge in the Most Merciful from you, [so

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ وَقَدْ
خَلَقْتَنكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ
أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

يَتَّخِذِ عِذَ الْكِتَابِ يَقُورُهُ وَإِنَّهُ لَكُلْمٌ
صَبِيًّا ﴿١٢﴾

وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُرْفَعُ
حَيًّا ﴿١٥﴾

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا
رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ

⁷⁵²i.e., without illness or defect.

- leave me], if you should be fearing of Allāh."
19. He said, "I am only the messenger of your Lord to give you [news of] a pure boy [i.e., son]."
20. She said, "How can I have a boy while no man has touched me and I have not been unchaste?"
21. He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'"
22. So she conceived him, and she withdrew with him to a remote place.
23. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."
24. But he⁷⁵³ called her from below her, "Do not grieve; your Lord has provided beneath you a stream.
25. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.
26. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'"

قَبِيلًا ﴿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 عَلَىٰ هَيْئٍ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

﴿٢٢﴾ فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَبِيلًا ﴿٢٣﴾

فَاجَاءَهَا الْمَخَاضُ إِلَىٰ جَنْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٤﴾

فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾

وَهَزَيْتِ إِلَيْكَ جَنْعَ النَّخْلَةِ فَنَسْقُطُ عَلَيْكَ رَطْبًا حَبِيًّا ﴿٢٦﴾

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٧﴾

⁷⁵³There is a difference of opinion among scholars as to whether "he" refers to the baby or to the angel.

27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.
28. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."
29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"
30. [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet.
31. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive
32. And [made me] dutiful to my mother, and He has not made me a wretched tyrant.
33. And peace is on me the day I was born and the day I will die and the day I am raised alive."
34. That is Jesus, the son of Mary – the word of truth about which they are in dispute.
35. It is not [befitting] for Allāh to take a son; exalted is He!⁷⁵⁴ When He decrees an affair, He only says to it, "Be," and it is.
36. [Jesus said], "And indeed, Allāh is my Lord and your Lord, so worship Him. That is a straight path."

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ فَأُلُوفٌ يَعْرِبُهُ لَقَدْ
حَسِبْتَ شَيْئًا فَرِيدًا ﴿٣٧﴾

يَتَأَخَذَ هَهُنَا مَا كَانَ أَبُوكَ أَمْرًا سَوًّا وَمَا
كَانَتْ أُمُّكَ بَغِيًّا ﴿٣٨﴾

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا ﴿٣٩﴾

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ﴿٤٠﴾

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٤١﴾

وَبَرًّا بِوَالِدِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٤٢﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ﴿٤٣﴾

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي
فِيهِ يَمْتَرُونَ ﴿٤٤﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ إِذَا
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٥﴾

وَلِئَلَّهِ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ
مُسْتَقِيمٌ ﴿٤٦﴾

⁷⁵⁴i.e., far removed is He from any such need.

37. Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved – from the scene of a tremendous Day.

فَاتَّخَلَفَ الْأَحْزَابَ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ
كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

38. How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

أَسْمِعُ يَوْمَ وَأُبْصِرُ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ
الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

39. And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded;⁷⁵⁵ and [yet], they are in [a state of] heedlessness, and they do not believe.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي
خَفَلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

40. Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا
يُرْجَعُونَ ﴿٤٠﴾

41. And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ قَالَ كَانَ صِدِّيقًا
نَبِيًّا ﴿٤١﴾

42. [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا
يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

43. O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ
فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

44. O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ
لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

⁷⁵⁵i.e., "judged" or "accomplished."

45. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."
46. [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."
47. [Abraham] said, "Peace [i.e., safety] will be upon you.⁷⁵⁶ I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.
48. And I will leave you and those you invoke other than Allāh and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]."
49. So when he had left them and those they worshipped other than Allāh, We gave him Isaac and Jacob, and each [of them] We made a prophet.
50. And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor.
51. And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.⁷⁵⁷
52. And We called him from the side of the mount⁷⁵⁸ at [his] right and brought him near, confiding [to him].

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنْ
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿١٧﴾

قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْعَالَمِينَ يَا أَبَتِ لَهُمْ لِمَنْ لَمْ
تَنْتَهِ لَأَرْجَمَنَّكَ وَأَهْجُرُنِي مِثْلًا لَمْ ﴿١٨﴾

قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ
كَانَ فِي حَفِيًّا ﴿١٩﴾

وَأَعِزِّلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ
وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاؤِ رَبِّي
شَاقِيًّا ﴿٢٠﴾

فَلَمَّا أَخَذَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا
لَهُمْ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٢١﴾

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ
حَدِيثٍ عَلِيمًا ﴿٢٢﴾

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَبِيًّا ﴿٢٣﴾

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ
قَرِيبًا ﴿٢٤﴾

⁷⁵⁶Meaning "You are secure" or "I will not harm you."

⁷⁵⁷A messenger (*rasūl*) is one who was charged by Allāh to reform society. A prophet (*nabi*) is one who received revelation from Allāh, the latter being more numerous than the former.

⁷⁵⁸Mount Sinai.

53. And We gave him out of Our mercy his brother Aaron as a prophet.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

54. And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

55. And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him].

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

56. And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

57. And We raised him to a high station.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

58. Those were the ones upon whom Allāh bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجِبَاتِنَا إِنَّا نُنزِّلُ عَلَيْهِم مَّائِدَاتِ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ عَشْرًا ﴿٥٨﴾

59. But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil⁷⁵⁹ –

كَلَّا ۖ خَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

60. Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يظْلَمُونَ شَيْئًا ﴿٦٠﴾

⁷⁵⁹Described as a valley in Hell or may be rendered "the consequence of error."

61. [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming.⁷⁶⁰

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ
إِنَّهُمْ كَانَ وَعْدُهُمْ مَأْتِيًا ﴿١٦﴾

62. They will not hear therein any ill speech – only [greetings of] peace – and they will have their provision therein, morning and afternoon.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ
فِيهَا بَكْرَةٌ وَعِشَاءٌ ﴿١٧﴾

63. That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allāh.

بَلَاءَ الْجَنَّةِ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ
تَقِيًّا ﴿١٨﴾

64. [Gabriel said],⁷⁶¹ "And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful –

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا
وَمَا خَلْفُنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ
سَيِّئًا ﴿١٩﴾

65. Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?"

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا تَعْبُدُهُ
وَأَضِلُّ لِيُذَيَّبَهُ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٢٠﴾

66. And man [i.e., the disbeliever] says, "When I have died, am I going to be brought forth alive?"

وَيَقُولُ الْإِنْسَانُ أَإِنَّمَا مَاتَ لَسَوْفَ أُخْرَجُ
حَيًّا ﴿٢١﴾

67. Does man not remember that We created him before, while he was nothing?

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ
يَكْ شَيْئًا ﴿٢٢﴾

68. So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.⁷⁶²

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٢٣﴾

⁷⁶⁰Literally, "that to which all will come."

⁷⁶¹In answer to the Prophet's wish that Gabriel would visit him more often.

⁷⁶²i.e., fallen on their knees from terror or dragged there unwillingly on their knees.

69. Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾

70. Then, surely it is We who are most knowing of those most worthy of burning therein.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلَاتًا ﴿٧٠﴾

71. And there is none of you except he will come to it.⁷⁶³ This is upon your Lord an inevitability decreed.

وَلَا يَنْصُرُ إِلَّا وَاوِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

72. Then We will save those who feared Allāh and leave the wrongdoers within it, on their knees.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

73. And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"⁷⁶⁴

وَإِذَا نُتِلَّىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾

74. And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?

وَكَرَّ أَهْلُكَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِيًّا ﴿٧٤﴾

75. Say, "Whoever is in error – let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised – either punishment [in this world] or the Hour [of resurrection] – they will come to know who is worst in position and weaker in soldiers."

قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِنَّمَا الْعَذَابُ وَلِيًّا ۖ إِنَّ السَّاعَةَ لَسَمِيعَةٌ مِّنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

76. And Allāh increases those who were guided, in guidance, and the

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى

⁷⁶³i.e., be exposed to it. However, the people of Paradise will not be harmed thereby.

⁷⁶⁴In regard to worldly interests.

enduring good deeds are better to your Lord⁷⁶⁵ for reward and better for recourse.

وَأَبْقَيْتُ الصَّالِحِينَ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

77. Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]?"

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَهُ مَا لَمْ يُؤْتِ الْوَالِدِينَ وَالْأَوْلَادَ ﴿٧٧﴾

78. Has he looked into the unseen, or has he taken from the Most Merciful a promise?

أَطَّلَعَ الْغَيْبَ أَمْ آخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

79. No! We will record what he says and extend [i.e., increase] for him from the punishment extensively.

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

80. And We will inherit him [in] what he mentions,⁷⁶⁶ and he will come to Us alone.

وَنَرِثُهُ مِمَّا يَقُولُ وَيَأْتِنَا فَردًا ﴿٨٠﴾

81. And they have taken besides Allāh [false] deities that they would be for them [a source of] honor.

وَأَتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

82. No! They [i.e., those "gods"] will deny their worship of them and will be against them opponents [on the Day of Judgement].

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

83. Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْوُّهُمْ أَزْوَاجَهُمْ ﴿٨٣﴾

84. So be not impatient over them. We only count out [i.e., allow] to them a [limited] number.⁷⁶⁷

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

85. On the Day We will gather the righteous to the Most Merciful as

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ

⁷⁶⁵i.e., in the sight or evaluation of Allāh.

⁷⁶⁶Instead of giving him wealth and children in the Hereafter, Allāh will take from him those he had in worldly life at the time of his death.

⁷⁶⁷Of breaths, of days, or of evil deeds.

a delegation

86. And will drive the criminals to Hell in thirst

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِثًا ﴿٨٦﴾

87. None will have [power of] intercession except he who had taken from the Most Merciful a covenant.⁷⁶⁸

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

88. And they say, "The Most Merciful has taken [for Himself] a son."

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

89. You have done an atrocious thing.

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

90. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation

تَكَادُ السَّمَاوَاتُ يَنْفَطِرُنَّ مِنْهُ وَتَنسَقُ الْأَرْضُ وَخَرَّتْ لِجِبَالٍ هَدَّاءٍ ﴿٩٠﴾

91. That they attribute to the Most Merciful a son.

أَنْ دَعَاوُا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

92. And it is not appropriate for the Most Merciful that He should take a son.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

93. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

إِنْ كُنَّ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

94. He has enumerated them and counted them a [full] counting.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

95. And all of them are coming to Him on the Day of Resurrection alone.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾

96. Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection.⁷⁶⁹

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

⁷⁶⁸Not to worship other than Him.

⁷⁶⁹From Himself and from among each other.

97. So, [O Muḥammad], We have only made it [i.e., the Qur'ān] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people.
98. And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِئُبَشِّرَ بِهِ
الْمُتَّقِينَ وَنُنذِرَ بِهِ الْقَوْمَ الَّذِينَ

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ
مَنْ أَحَدٌ أَوْ تَسْمَعُ لَهُمْ رِكْزًا

Sūrah Ṭā Hā⁷⁷⁰*Bismillāhir-Raḥmānir-Raḥeem*

1. Ṭā, Hā.⁷⁷¹
2. We have not sent down to you the Qur'aan that you be distressed
3. But only as a reminder for those who fear [Allāh] –
4. A revelation from He who created the earth and highest heavens,
5. The Most Merciful [who is] above the Throne established.⁷⁷²
6. To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.
7. And if you speak aloud – then indeed, He knows the secret and what is [even] more hidden.
8. Allāh – there is no deity except Him. To Him belong the best names.
9. And has the story of Moses reached you? –
10. When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."
11. And when he came to it, he was called, "O Moses,

سورة طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾

إِلَّا نَذِيرَةً لِمَنْ يَخْشَى ﴿٣﴾

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا
وَمَا تَحْتُ الثَّرَى ﴿٦﴾

وَلَنْ يَجْهَرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ
وَالْخَفَى ﴿٧﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدَلٍ عَلَى النَّارِ
هُدًى ﴿١٠﴾

فَلَمَّا أَنْهَا ثَوْدَى يَنْمُوسَى ﴿١١﴾

⁷⁷⁰ Ṭā Hā: (the letters) ṭā and hā.

⁷⁷¹ See footnote to 2:1.

⁷⁷² i.e., having ascendancy over all creation. See footnote to 2:19.

12. Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwā.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ
الْمُقَدَّسِ طُوًى ﴿١٦﴾

13. And I have chosen you, so listen to what is revealed [to you].

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٧﴾

14. Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ
الصَّلَاةَ لِذِكْرِي ﴿١٨﴾

15. Indeed, the Hour is coming – I almost conceal it⁷⁷³ – so that every soul may be recompensed according to that for which it strives.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ
نَفْسٍ بِمَا تَسْعَىٰ ﴿١٩﴾

16. So do not let one avert you from it⁷⁷⁴ who does not believe in it and follows his desire, for you [then] would perish.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ
هُوَ فَتَرَدَىٰ ﴿٢٠﴾

17. And what is that in your right hand, O Moses?"

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿٢١﴾

18. He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."

قَالَ هِيَ عَصَايَ أَنُوكِّئُهَا وَعَلَيَّهَا وَأَهْبَسُ بِهَا
عَلَىٰ غَنَمِي وَلِي فِيهَا مَنَارِبٌ أُخْرَىٰ ﴿٢٢﴾

19. [Allāh] said, "Throw it down, O Moses."

قَالَ أَلْقِهَا يَا مُوسَىٰ ﴿٢٣﴾

20. So he threw it down, and thereupon it was a snake, moving swiftly.

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٤﴾

21. [Allāh] said, "Seize it and fear not; We will return it to its former condition.

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَىٰ ﴿٢٥﴾

⁷⁷³Meaning that Allāh (*subhānahu wa ta'ālā*) keeps knowledge of the Hour hidden from everyone except Himself.

⁷⁷⁴From preparation for the Hour or for the Hereafter.

22. And draw in your hand to your side; it will come out white without disease – another sign,
 وَأَضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِن غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٢﴾
23. That We may show you [some] of Our greater signs.
 لِتُرِيكَ مِن آيَاتِنَا الْكُبْرَىٰ ﴿٢٣﴾
24. Go to Pharaoh. Indeed, he has transgressed [i.e., tyrannized]."
 أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾
25. [Moses] said, "My Lord, expand [i.e., relax] for me my breast [with assurance]
 قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾
26. And ease for me my task
 وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾
27. And untie the knot from my tongue
 وَأَحْلِلْ عُقْدَةً مِن لِسَانِي ﴿٢٧﴾
28. That they may understand my speech.
 يَفْقَهُوْا قَوْلِي ﴿٢٨﴾
29. And appoint for me a minister [i.e., assistant] from my family –
 وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
30. Aaron, my brother.
 هَارُونَ أَخِي ﴿٣٠﴾
31. Increase through him my strength
 أَشَدِّدْ بِوَسْطِهِ أَعْزَمِي ﴿٣١﴾
32. And let him share my task
 وَأَشْرِكْ فِي أَمْرِي ﴿٣٢﴾
33. That we may exalt You much
 كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
34. And remember You much.
 وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
35. Indeed, You are of us ever Seeing."
 إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. [Allāh] said, "You have been granted your request, O Moses.
 قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾
37. And We had already conferred favor upon you another time,
 وَقَدْ مَنَّآ عَلَىٰكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾
38. When We inspired to your mother what We inspired,
 إِذْ أَرْسَلْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

39. [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me⁷⁷⁵ that you would be brought up under My eye [i.e., observation and care].

أَنْ أَدْرِيبَهُ فِي الْتَابُوتِ فَأَقْذِبَهُ فِي الْيَمِّ فَلَْيَلِيْقَهُ
الْيَمُّ بِالسَّاعِلِ يَأْخُذُهُ عَدُوٌّ لِي وَعَدُوٌّ لَّهُ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِيُصَنَعَ عَلَيَّ
عَيْنِي ﴿٣٩﴾

40. [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone,⁷⁷⁶ but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

إِذْ تَمْشِي أُخْتُكَ فْتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَنْ
يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا
تَحْزَنَ ۚ وَقَالَتْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَّانَا
فَتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ حِثَّ
عَلَيْكَ قَدْرُ يَمُوسَىٰ ﴿٤٠﴾

41. And I produced you for Myself.⁷⁷⁷

وَأَصْطَفَيْتَكَ لِنَفْسِي ﴿٤١﴾

42. Go, you and your brother, with My signs and do not slacken in My remembrance.

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا نِيَا فِي
ذِكْرِي ﴿٤٢﴾

43. Go, both of you, to Pharaoh. Indeed, he has transgressed.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

44. And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh]."

فَقُولَا لَهُ قَوْلًا لَّيْسًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

45. They said, "Our Lord, indeed we are afraid that he will hasten

قَالَ رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَقْرَأَ عَلَيْنَا أَوْ أَنْ

⁷⁷⁵Allāh put love of Moses into the hearts of the people.

⁷⁷⁶The Copt who died after being struck by Moses.

⁷⁷⁷Allāh had already selected Moses and made him strong in body and character according to the requirements of his mission.

- [punishment] against us or that he will transgress."
46. [Allāh] said, "Fear not. Indeed, I am with you both; I hear and I see.
47. So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace⁷⁷⁸ will be upon he who follows the guidance.
48. Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.'
49. [Pharaoh] said, "So who is the Lord of you two, O Moses?"
50. He said, "Our Lord is He who gave each thing its form and then guided [it]."
51. [Pharaoh] said, "Then what is the case of the former generations?"
52. [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."
53. [It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants.
54. Eat [therefrom] and pasture your livestock. Indeed in that are signs for those of intelligence.

⁷⁷⁸i.e., safety and security from Allāh's punishment.

يَطْفَيْنِ ﴿١٠﴾

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ

وَأَرَى ﴿١١﴾

فَأَنبِئَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا

بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَاتٍ مِنْ

رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى ﴿١٢﴾

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ

كَذَّبَ وَتَوَلَّى ﴿١٣﴾

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَى ﴿١٤﴾

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ

هَدَى ﴿١٥﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿١٦﴾

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي

وَلَا يَنْسَى ﴿١٧﴾

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ

فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

أَنْوَاعًا مِنْ تَبَاتٍ شَقَى ﴿١٨﴾

كُلُوا وَارْعَوْا أَنْفُسَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

أَلْبَسَى ﴿١٩﴾

55. From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time.
56. And We certainly showed him [i.e., Pharaoh] Our signs – all of them – but he denied and refused.
57. He said, "Have you come to us to drive us out of our land with your magic, O Moses?"
58. Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."⁷⁷⁹
59. [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."⁷⁸⁰
60. So Pharaoh went away, put together his plan, and then came [to Moses].
61. Moses said to them [i.e., the magicians summoned by Pharaoh], "Woe to you! Do not invent a lie against Allāh or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."
62. So they disputed over their affair among themselves and concealed their private conversation.
63. They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾^(٥٥)

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْهَا كُتُبًا فَكَذَّبَ وَإِنْ﴾^(٥٦)

﴿قَالَ أَجِئْتَنَا بِسِحْرٍ مُّجَسَّمٍ إِذْ أَصْرْنَا بِسِحْرِكَ يَمْوَسَىٰ﴾^(٥٧)

﴿فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى﴾^(٥٨)

﴿قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْتِ وَأَنْ يُحْشَرَ النَّاسُ ضَحَىٰ﴾^(٥٩)

﴿فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ﴾^(٦٠)

﴿قَالَ لَهُمْ مُوسَىٰ وَمِلْكُومَ لَا تَقْتُلُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَنْ آفَتَىٰ﴾^(٦١)

﴿فَنَادَوْا آمْرَهُمْ بَيْنَهُمْ وَأَسْرَأُوا النَّجْوَىٰ﴾^(٦٢)

﴿قَالُوا إِنْ هَٰؤُلَاءِ لَسِحْرَانِ بُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرْفَيْكُمُ

⁷⁷⁹Literally, "marked," as to be known. Another meaning is "a place midway [between us]" or "a level place."

⁷⁸⁰So that the signs of Allāh would be seen clearly.

exemplary way [i.e., religion or tradition].

64. So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes."
65. They said, "O Moses, either you throw or we will be the first to throw."
66. He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].
67. And he sensed within himself apprehension, did Moses.
68. We [i.e., Allāh] said, "Fear not. Indeed, it is you who are superior.
69. And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."
70. So the magicians fell down in prostration.⁷⁸¹ They said, "We have believed in the Lord of Aaron and Moses."
71. [Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the

التَّمَلُّقُ ﴿١٧﴾

فَأَجْمَعُوا كَيْدَكُمْ ثُمَّ أَتَوُوا صَفًّا وَقَدْ أَفْلَحَ
الْيَوْمَ مَنِ اسْتَعْلَى ﴿١٨﴾

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَى مَنْ
الْقَى ﴿١٩﴾

قَالَ بَلْ أَلْقُوا فَإِذَا حِجَالُهُمْ وَعَصِيُّهُمْ يَحِيلُ إِلَيْهِ
مِنْ سِحْرِهِمْ أَنَّهُمْ اتَّقَى ﴿٢٠﴾

فَأَوْحَسَ فِي نَفْسِهِ خِيفَةَ مُوسَى ﴿٢١﴾

فَلَمَّا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٢٢﴾

وَأَلْقَى مَا فِي يَمِينِكَ لَلْفَقَ مَا صَنَعُوا إِمَّا صَنَعُوا
كَيْدَ سِحْرٍ وَلَا يَفْلِحُ السَّاحِرُ حَيْثُ أَنْ ﴿٢٣﴾

فَأَلْقَى السِّحْرَ سَجْدًا قَالُوا ءَامَنَّا بِرَبِّ هَرُونَ
وَمُوسَى ﴿٢٤﴾

قَالَ ءَامَنْتُمْ لَمْ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا قَطْعَ أَيْدِيكُمْ
وَأَرْجُلِكُمْ مِنْ خَلْفٍ وَأَصْرَبَكُمْ فِي جُذُوعِ
النَّخْلِ وَلَتَعْلَمُنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٢٥﴾

⁷⁸¹After they had seen the miracles which Allāh had given Moses and that they were realities and not merely impressions of magic.

trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."

72. They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us.⁷⁸² So decree whatever you are to decree. You can only decree for this worldly life.
73. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allāh is better and more enduring."⁷⁸³
74. Indeed, whoever comes to his Lord as a criminal – indeed, for him is Hell; he will neither die therein nor live.
75. But whoever comes to Him as a believer having done righteous deeds – for those will be the highest degrees [in position]:
76. Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.⁷⁸⁴
77. And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."

قَالُوا لَنْ نُؤْيِرَكَ عَلٰى مَا جَاءَنَا مِنَ الْآيٰتِ
وَالَّذِي فَطَرَنَا فَاقْضِ مَا اَنْتَ قَاضٍ اِنَّمَا نَقْضِي
هٰذِهِ الْحَيٰوةَ الدُّنْيَا ﴿٧٢﴾

اِنَّا اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَمَا اَكْرَهْتَنَا
عَلَيْهِ مِنَ السِّحْرِ وَاللَّهِ خَيْرٌ وَّاَبْقَى ﴿٧٣﴾

اِنَّهُمْ مِّنْ يَّاتٍ رَبِّهِمْ يَجْرِمٰوْنَ اِنَّ لَهُمْ جَهَنَّمَ لَا يَمُوْتُوْنَ
فِيْهَا وَلَا يَحْيَوْنَ ﴿٧٤﴾

وَمَنْ يَّاتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّٰلِحٰتِ فَأُوْلٰٓئِكَ
لَهُمْ الدَّرَجٰتُ الْعُلٰى ﴿٧٥﴾

جَنَّٰتٌ عَدْنٌ يَجْرِي مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا
وَذٰلِكَ جَزَاؤُ مَنْ تَزَكٰى ﴿٧٦﴾

وَلَقَدْ اَوْحَيْنَا اِلٰى مُوسٰى اَنْ اَسْرِ بِعِبَادِيْ
فَاَضْرِبْ لَهُمْ طَرِيْقًا فِى الْبَحْرِ يَبَسًا لَا تَخَفُ
دَرْكًا وَلَا تَخْشٰى ﴿٧٧﴾

⁷⁸²This phrase has also been interpreted as an oath, i.e., "...by Him who created us."

⁷⁸³In reward and in punishment.

⁷⁸⁴From all uncleanness, the greatest of which is worship and obedience to other than Allāh.

78. So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them,⁷⁸⁵
79. And Pharaoh led his people astray and did not guide [them].
80. O Children of Israel, We delivered you from your enemy, and We made an appointment with you⁷⁸⁶ at the right side of the mount, and We sent down to you manna and quails,
81. [Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen [i.e., perished]."
82. But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.
83. [Allāh said], "And what made you hasten from your people, O Moses?"
84. He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."
85. [Allāh said], "But indeed, We have tried your people after you [departed], and the Sāmīrī⁷⁸⁷ has led them astray."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

يَبْنَئِي إِسْرَائِيلَ قَدْ أَجْبَيْنَاكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ
جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ
وَالسَّلْوَىٰ ﴿٨٠﴾

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ
فَيُحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي
فَقَدْ هَوِيَ ﴿٨١﴾

وَإِنِّي لَنَفَّارٌ لِمَنْ تَابَ وَءَامِنٌ وَعَمَلٌ صَالِحًا ثُمَّ
أَهْدَىٰ ﴿٨٢﴾

﴿٨٣﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ ﴿٨٣﴾

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ
لِتَرْضَىٰ ﴿٨٤﴾

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ ﴿٨٥﴾

⁷⁸⁵i.e., not only the water but that which only Allāh knows – terror, pain, regret, etc.

⁷⁸⁶i.e., with your prophet, to receive the scripture for you.

⁷⁸⁷Translated as "the Samaritan" (from Samaria), a hypocrite among them who led the Children of Israel into idol-worship.

86. So Moses returned to his people, angry and grieved.⁷⁸⁸ He said, "O my people, did your Lord not make you a good promise?⁷⁸⁹ Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ
يَقَوْمِ أَلَمْ يَجْعَلْ لَكُمْ رَسُولًا حَسَنًا أَفَأنتُمْ
عَالِمُونَ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يُمَدَّ عَلَيْكُمُ
عَذَابُ رَبِّكُم فَآخَفْتُمْ مَوْعِدِي ﴿٨٦﴾

87. They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Sāmirī throw."

قَالُوا مَا آخَفْنَا مَوْعِدَكَ يَمَلِكُنَا وَلَكِنَّا ضَلَبْنَا
أَنْزَارًا مِن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ
أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

88. And he extracted for them [the statue of] a calf which had a lowing sound, and they said, "This is your god and the god of Moses, but he forgot."

فَأَخْرَجَ لَهُمْ جِثًا جَسَدًا لَّهُ خَوَارٌ فَقَالُوا
هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

89. Did they not see that it could not return to them any speech [i.e., response] and that it did not possess for them any harm or benefit?

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرِيعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ
لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

90. And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَقَوْمِ إِنَّمَا
فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحِيمُ فَاتَّبِعُونِي
وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

91. They said, "We will never cease being devoted to it [i.e., the calf] until Moses returns to us."

قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عَابِدِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا
مُوسَىٰ ﴿٩١﴾

⁷⁸⁸The meaning may also be "angry and enraged."

⁷⁸⁹That He would send down the Torah, containing guidance for you.

92. [Moses] said, "O Aaron, what prevented you, when you saw them going astray,

قَالَ يَهْرُونَ مَا مَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٣٢﴾

93. From following me? Then have you disobeyed my order?"

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ﴿٣٣﴾

94. [Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word.'"

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِبِجْتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٣٤﴾

95. [Moses] said, "And what is your case, O Sāmīrī?"

قَالَ فَمَا خَطْبُكَ يُسْمِرِي ﴿٣٥﴾

96. He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger⁷⁹⁰ and threw it,⁷⁹¹ and thus did my soul entice me."

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٣٦﴾

97. [Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.'⁷⁹² And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it [i.e., its ashes] into the sea with a blast.

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ يُخْلَفَهُ وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّه فِي الْيَمِّ نَسْفًا ﴿٣٧﴾

98. Your god is only Allāh, except for whom there is no deity. He has encompassed all things in knowledge."

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٣٨﴾

99. Thus, [O Muḥammad], We relate to you from the news of what has

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ

⁷⁹⁰i.e., a hoof-print in the sand left by the angel Gabriel's horse.

⁷⁹¹Into the fire upon the melted ornaments in order to form the calf.

⁷⁹²i.e., Do not touch me. As chastisement, he was to be completely shunned by all people.

preceded. And We have certainly given you from Us a message [i.e., the Qur'ān].

100. Whoever turns away from it – then indeed, he will bear on the Day of Resurrection a burden [i.e., great sin],
101. [Abiding] eternally therein,⁷⁹³ and evil it is for them on the Day of Resurrection as a load –
102. The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.⁷⁹⁴
103. They will murmur among themselves, "You remained not but ten [days in the world]."
104. We are most knowing of what they say when the best of them in manner [i.e., wisdom or speech] will say, "You remained not but one day."
105. And they ask you about the mountains, so say, "My Lord will blow them away with a blast."⁷⁹⁵
106. And He will leave it [i.e., the earth] a level plain;
107. You will not see therein a depression or an elevation."
108. That Day, they [i.e., everyone] will follow [the call of] the Caller⁷⁹⁶ [with] no deviation therefrom, and

عَايِنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٩٩﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿٢٠٠﴾

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿٢٠١﴾

يَوْمَ نُنْفِخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٢٠٢﴾

يَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٢٠٣﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٢٠٤﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٢٠٥﴾

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٢٠٦﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٢٠٧﴾

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿٢٠٨﴾

⁷⁹³i.e., in the state of sin.

⁷⁹⁴From terror, or blinded completely.

⁷⁹⁵Once they have been reduced to dust.

⁷⁹⁶To the gathering for judgement.

[all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].

109. That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.
110. He [i.e., Allāh] knows what is [presently] before them and what will be after them,⁷⁹⁷ but they do not encompass it [i.e., what He knows] in knowledge.
111. And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.⁷⁹⁸
112. But he who does of righteous deeds while he is a believer – he will neither fear injustice nor deprivation.
113. And thus We have sent it down as an Arabic Qur'ān⁷⁹⁹ and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.
114. So high [above all] is Allāh, the Sovereign, the Truth. And, [O Muḥammad], do not hasten with [recitation of] the Qur'ān before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ
الرَّحْمَنُ وَرَضِيَ لَمْ قَوْلًا ﴿١٠٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِهِ عِلْمًا ﴿١١٠﴾

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

وَمَنْ يَمْسَلْ مِنَ الصَّالِحِينَ وَهُوَ مُؤْمِنٌ فَلَا
يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ
الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَمْ ذِكْرًا ﴿١١٣﴾

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ
بِالْقُرْآنِ أَنْ يَفْضَلَ عَلَيْكَ وَحْيُهُ
وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

⁷⁹⁷See footnote to 2:255.

⁷⁹⁸i.e., sin or wrongdoing towards Allāh or any of His creation.

⁷⁹⁹i.e., revealed in the Arabic language.

115. And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.⁸⁰⁰

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

116. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees;⁸⁰¹ he refused.

وَإِذ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

117. So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشقىٰ ﴿١١٧﴾

118. Indeed, it is [promised] for you not to be hungry therein or be unclothed.

إِنَّ لَكَ أَلَّا يَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

119. And indeed, you will not be thirsty therein or be hot from the sun."

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١١٩﴾

120. Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخَالِدِ وَمَلَائِكُ لَا يَبْصُرُونَ ﴿١٢٠﴾

121. And they [i.e., Adam and his wife] ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

فَأَكَلَا مِنهَا فَهَدَّتْ لهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن رِّبْوِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

122. Then his Lord chose him and turned to him in forgiveness and guided [him].

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

123. [Allāh] said, "Descend from it [i.e., Paradise] – all, [your descendants] being enemies to one another. And if there should come to you guidance from Me – then whoever

قَالَ آمَيطًا مِنهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشقىٰ ﴿١٢٣﴾

⁸⁰⁰To resist temptation.

⁸⁰¹See footnote to 2:34.

follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

124. And whoever turns away from My remembrance – indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

125. He will say, "My Lord, why have you raised me blind while I was [once] seeing?"

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ
بَصِيرًا ﴿١٢٥﴾

126. [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten."

قَالَ كَذَلِكَ أَنْتَ إِبْرَأِيلُ فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ
نُنَسِي لُنُسِي ﴿١٢٦﴾

127. And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.⁸⁰²

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ
وَلَعَذَابُ الْآخِرَةِ أَشدُّ وَأَبْقَى ﴿١٢٧﴾

128. Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ﴿١٢٨﴾

129. And if not for a word⁸⁰³ that preceded from your Lord, it [i.e., punishment] would have been an obligation [due immediately],⁸⁰⁴ and [if not for] a specified term [decreed].

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزِمَامِ وَاجِلٌ
مُّسَمًّى ﴿١٢٩﴾

⁸⁰²Than that of this world.

⁸⁰³See footnote to 10:19.

⁸⁰⁴Allāh would have punished the disbelievers in this world as He did with previous peoples.

130. So be patient over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ
أَنْوَاعِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

131. And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِيَفْتَنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ
وَأَبْقَىٰ ﴿١٣١﴾

132. And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا
تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

133. And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?⁸⁰⁵

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَاتٍ مِنْ رَبِّهِ ؎ أَوْلَمْ تَأْتِهِمْ
بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

134. And if We had destroyed them with a punishment before him,⁸⁰⁶ they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses [i.e., teachings] before we were humiliated and disgraced?"

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ
مِنْ قَبْلِ أَنْ نَذَلَّ وَنُخْزَىٰ ﴿١٣٤﴾

⁸⁰⁵Is not the Qur'an an adequate proof of Muḥammad's prophethood and sufficient as a lasting miracle?

⁸⁰⁶Prophet Muḥammad (ﷺ). Also interpreted as "before it," i.e., the Qur'an.

135. Say, "Each [of us] is waiting,⁸⁰⁷ so wait. For you will know who are the companions of the sound path and who is guided."

قُلْ كُلٌّ مُرْتَبِعٌ فَذُكْرًا فَسَتَعْلَمُونَ مَنِ
أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

قُلْ كُلٌّ مُرْتَبِعٌ فَذُكْرًا فَسَتَعْلَمُونَ مَنِ
أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

قُلْ كُلٌّ مُرْتَبِعٌ فَذُكْرًا فَسَتَعْلَمُونَ مَنِ
أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

قُلْ كُلٌّ مُرْتَبِعٌ فَذُكْرًا فَسَتَعْلَمُونَ مَنِ
أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

قُلْ كُلٌّ مُرْتَبِعٌ فَذُكْرًا فَسَتَعْلَمُونَ مَنِ
أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

And you are waiting upon your
kinds (and people) and so
waiting then by which We have
given judgment to (you)
[and] judgment of them (as being bad)
[and] the speaker of words till by
which We see them. And the
partnership of your kind is better
and more certain.

And you are waiting upon your
kinds (and people) and so
waiting then by which We have
given judgment to (you)
[and] judgment of them (as being bad)
[and] the speaker of words till by
which We see them. And the
partnership of your kind is better
[and] more certain.

And they say, "Why should we not
bring as a sign from the Lord?"
Has there not come to them
evidence of what was in the
Scriptures?

And if We had destroyed them
with a punishment before now,⁸⁰⁸
they would have said, "The Lord,
why did You not send to us a
sign? If we could have
received Your verses (i.e. revelations),
before we were punished and
killed."

⁸⁰⁷For the outcome of this matter.

Sūrah al-Anbiyā'⁸⁰⁸*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ
مُعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُجَدِّدٍ إِلَّا
اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

لَا هِيَ قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا
هَلْ هَذَا إِلَّا بَشْرٌ مِثْلَكُمُ أَفْتَأُتُونَ
السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ ﴿٣﴾

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿٤﴾

بَلْ قَالُوا أَضْغَثٌ أَحْلَمَ بِكُلِّ آفَاتِنَا بَلْ
هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ
الْأُولُونَ ﴿٥﴾

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرِيْبَةٍ أَهْلَكْنَاهَا أَفَهُمْ
يُؤْمِنُونَ ﴿٦﴾

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ

1. [The time of] their account has approached for the people, while they are in heedlessness turning away.



2. No mention [i.e., revelation] comes to them anew from their Lord except that they listen to it while they are at play

3. With their hearts distracted. And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?"

4. He [the Prophet (ﷺ)] said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing."

5. But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."

6. Not a [single] city which We destroyed believed before them,⁸⁰⁹ so will they believe?

7. And We sent not before you, [O Muḥammad], except men to whom

⁸⁰⁸ *Al-Anbiyā'*: The Prophets.

⁸⁰⁹ Even though they had witnessed signs and miracles.

- We revealed [the message], so ask the people of the message [i.e., former scriptures] if you do not know.
8. And We did not make them [i.e., the prophets] forms not eating food,⁸¹⁰ nor were they immortal [on earth].
9. Then⁸¹¹ We fulfilled for them the promise, and We saved them and whom We willed and destroyed the transgressors.
10. We have certainly sent down to you a Book [i.e., the Qur'ān] in which is your mention.⁸¹² Then will you not reason?
11. And how many a city which was unjust⁸¹³ have We shattered and produced after it another people.
12. And when they [i.e., its inhabitants] perceived Our punishment, at once they fled from it.
13. [Some angels said], "Do not flee but return to where you were given luxury and to your homes – perhaps you will be questioned."⁸¹⁴
14. They said, "O woe to us! Indeed, we were wrongdoers."
15. And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire].

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 مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا
بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

فَلَمَّا أَحْسَسُوا بِأَسَاسِنَا إِذَا هُمْ مِنْهَا يَرْضُونَ ﴿١٢﴾

لَا تَرْكَبُوا وَأَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ
وَمَسْكِنِكُمْ لَكُمْ تَسْتَلُونَ ﴿١٣﴾

قَالُوا يَبُولْنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ
حَصِيدًا خَبِيدِينَ ﴿١٥﴾

⁸¹⁰Like the angels. Rather, they were human beings with human attributes.

⁸¹¹Once they had conveyed the message.

⁸¹²This implies the honor of having been mentioned or addressed. Another meaning is "your reminder."

⁸¹³i.e., its inhabitants persisting in wrongdoing.

⁸¹⁴About what happened to you. This is said to them in sarcasm and ridicule.

16. And We did not create the heaven and earth and that between them in play.
17. Had We intended to take a diversion,⁸¹⁵ We could have taken it from [what is] with Us – if [indeed] We were to do so.
18. Rather, We dash the truth upon falsehood, and it destroys it,⁸¹⁶ and thereupon it departs. And for you is destruction from that which you describe.⁸¹⁷
19. To Him belongs whoever is in the heavens and the earth. And those near Him [i.e., the angels] are not prevented by arrogance from His worship, nor do they tire.
20. They exalt [Him] night and day [and] do not slacken.
21. Or have they [i.e., men] taken for themselves gods from the earth who resurrect [the dead]?
22. Had there been within them [i.e., the heavens and earth] gods besides Allāh, they both would have been ruined. So exalted is Allāh, Lord of the Throne, above what they describe.
23. He is not questioned about what He does, but they will be questioned.
24. Or have they taken gods besides Him? Say, [O Muḥammad], "Produce your proof. This [Qur'ān]

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لِغَيْرِهَا ۗ

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَآتَخَذْنَاهُ مِنْ لَدُنَّا إِنْ
كُنَّا فَاعِلِينَ ۗ

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ
زَاهِقٌ وَكُلُّ الْوَيْلِ مِمَّا نَصِفُونَ ۗ

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا
يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا
يَسْتَحْسِرُونَ ۗ

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ۗ

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ
يُنشِرُونَ ۗ

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ
اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ۗ

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ۗ

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا
بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِي وَذِكْرٌ مِنْ قَبْلِي بَلْ

⁸¹⁵Such as a wife or a child.

⁸¹⁶Literally, "strikes its brain," disabling or killing it.

⁸¹⁷Of untruth concerning Allāh, particularly here the claim that He has a son or other "partner" in divinity.

is the message for those with me and the message of those before me."⁸¹⁸ But most of them do not know the truth, so they are turning away.

25. And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."
26. And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they⁸¹⁹ are [but] honored servants.
27. They cannot precede Him in word, and they act by His command.
28. He knows what is [presently] before them and what will be after them,⁸²⁰ and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.
29. And whoever of them should say, "Indeed, I am a god besides Him" – that one We would recompense with Hell. Thus do We recompense the wrongdoers.
30. Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?
31. And We placed within the earth firmly set mountains, lest it should

أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿١١﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي
إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿١٢﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ بَلْ
عِبَادٌ مُكْرَمُونَ ﴿١٣﴾

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ ﴿١٤﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنْ أَرْضَىٰ وَهُوَ مِنْ خَشْيَتِهِ
مُشْفِقُونَ ﴿١٥﴾

۞ وَمَنْ يُقُلْ مِنْهُمْ إِيَّاكَ مِنْ دُونِ
فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿١٦﴾

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ
كَانَا رَتْقًا فَفَلَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ
كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿١٧﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهُمْ

⁸¹⁸All previous prophets called for the worship of Allāh alone.

⁸¹⁹Those they claim to be "children" of Allāh, such as the angels, Ezra, Jesus, etc.

⁸²⁰See footnote to 2:255.

shift with them, and We made therein [mountain] passes [as] roads that they might be guided.

32. And We made the sky a protected ceiling, but they, from its signs,⁸²¹ are turning away.

33. And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.

34. And We did not grant to any man before you eternity [on earth]; so if you die – would they be eternal?

35. Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

36. And when those who disbelieve see you, [O Muḥammad], they take you not except in ridicule, [saying], "Is this the one who mentions [i.e., insults] your gods?" And they are, at the mention of the Most Merciful, disbelievers.

37. Man was created of haste [i.e., impatience]. I will show you My signs [i.e., vengeance], so do not impatiently urge Me.

38. And they say, "When is this promise, if you should be truthful?"

39. If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided...⁸²²

وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ
يَهْتَدُونَ ﴿٣١﴾

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ
آيَاتِنَا مَعْرِضُونَ ﴿٣٢﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ يَمِتُّ
فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ
وَالْغَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

وَإِذَا رَأَى الَّذِينَ كَفَرُوا مِنْ
يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهْذًا الَّذِي
يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ
هُمْ كَافِرُونَ ﴿٣٦﴾

خَلَقَ الْإِنْسَانَ مِنْ عَجَلٍ سَأُوذِيكُمْ آيَاتِي فَلَا
تَسْتَعْجِلُونِ ﴿٣٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُوتُ
عَنْ وُجُوهِهِمُ النَّارُ وَلَا عَنْ ظُهُورِهِمْ وَلَا
هُمْ يُبْصَرُونَ ﴿٣٩﴾

⁸²¹The signs present in the heavens.

⁸²²The completion of the sentence is understood to be "...they would not be asking in disbelief and ridicule to be shown the punishment."

40. Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.
41. And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.
42. Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.
43. Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.
44. But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders?⁸²³ So it is they who will overcome?
45. Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.
46. And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."
47. And We place the scales of justice for the Day of Resurrection, so no

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدًّا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

وَلَقَدْ اسْتَهْزِئُوا بِرُسُلِنَا مِنْ قَبْلِكَ فَحَاقَ
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٤١﴾

قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنْ
الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ
مُعْرِضُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا
يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ يَتَنَاءَى
يُصْحَبُونَ ﴿٤٣﴾

بَلْ مَنَعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ
عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي
الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمْ
الْمُغْلِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ
الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يُنَوَّلُنَا إِنَّا كُنَّا عَلَيْهِمْ
﴿٤٦﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا

⁸²³See footnote to 13:41.

soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed,⁸²⁴ We will bring it forth. And sufficient are We as accountant.

نُظِّلِمُ نَفْسًا شَيْئًا وَإِنْ كَانَتْ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿١٧﴾

48. And We had already given Moses and Aaron the criterion and a light and a reminder⁸²⁵ for the righteous

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيئَةً وَذِكْرًا لِّلْمُنِيرِينَ ﴿١٨﴾

49. Who fear their Lord unseen,⁸²⁶ while they are of the Hour apprehensive.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ﴿١٩﴾

50. And this [Qur'ān] is a blessed message which We have sent down. Then are you with it unacquainted?⁸²⁷

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٢٠﴾

51. And We had certainly given Abraham his sound judgement before,⁸²⁸ and We were of him well-Knowing

﴿٢١﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٢١﴾

52. When he said to his father and his people, "What are these statues to which you are devoted?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٢٢﴾

53. They said, "We found our fathers worshippers of them."

﴿٢٣﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٢٣﴾

54. He said, "You were certainly, you and your fathers, in manifest error."

﴿٢٤﴾ قَالَ لَقَدْ كُنتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

55. They said, "Have you come to us with truth, or are you of those who jest?"

﴿٢٥﴾ قَالُوا آجِئْنَا بِالْحَقِّ أَمْ آتَىٰ مِنَ اللَّعِينِينَ ﴿٢٥﴾

56. He said, "[No], rather, your Lord is the Lord of the heavens and the

﴿٢٦﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ

824 i.e., anything as small or insignificant as a mustard seed.

825 These are three qualities of the Torah.

826 Which can mean "Him being unseen" by them or "though they are unseen" by others.

827 i.e., pretending ignorance, disapproving or refusing to acknowledge it?

828 i.e., before Moses. Allāh had guided him from early youth.

- earth who created them, and I, to that, am of those who testify.
57. And [I swear] by Allāh, I will surely plan against your idols after you have turned and gone away."
58. So he made them into fragments, except a large one among them, that they might return to it [and question].
59. They said, "Who has done this to our gods? Indeed, he is of the wrongdoers."
60. They said, "We heard a young man mention them who is called Abraham."
61. They said, "Then bring him before the eyes of the people that they may testify."⁸²⁹
62. They said, "Have you done this to our gods, O Abraham?"
63. He said, "Rather, this – the largest of them – did it, so ask them, if they should [be able to] speak."
64. So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers."
65. Then they reversed themselves,⁸³⁰ [saying], "You have already known that these do not speak!"
66. He said, "Then do you worship instead of Allāh that which does not benefit you at all or harm you?"

الشَّاهِدِينَ ﴿٥٧﴾

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَانَكُمْ بَعْدَ أَنْ تُوَلُّوا
مُدْبِرِينَ ﴿٥٨﴾فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ
إِلَيْهِ يَرْجِعُونَ ﴿٥٩﴾قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهِنَا إِنَّمَا لَيْنَ
الظَّالِمِينَ ﴿٦٠﴾

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُعَالِلُهُمْ يُنْبِئُهُمْ ﴿٦١﴾

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ
يَشْهَدُونَ ﴿٦٢﴾قَالُوا مَا أَنْتَ فَعَلْتَ هَذَا بِإِلَهِنَا
يَا بَرَاهِيمَ ﴿٦٣﴾قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ
إِنْ كَانُوا يَنْطِقُونَ ﴿٦٤﴾فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ
الظَّالِمُونَ ﴿٦٥﴾ثُمَّ تَوَلَّوْا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا
هَؤُلَاءِ يَنْطِقُونَ ﴿٦٦﴾قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٧﴾

⁸²⁹To what they had heard him say. It may also mean "...that they may witness [what will be done to him as punishment]."

⁸³⁰After first admitting their error, they were seized by pride and obstinacy.

67. Uff⁸³¹ to you and to what you worship instead of Allāh. Then will you not use reason?"

أَبْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

68. They said, "Burn him and support your gods – if you are to act."

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٨﴾

69. We [i.e., Allāh] said, "O fire, be coolness and safety upon Abraham."

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿١٩﴾

70. And they intended for him a plan [i.e., harm], but We made them the greatest losers.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٢٠﴾

71. And We delivered him and Lot to the land which We had blessed for the worlds [i.e., peoples].

وَجَعَلْنَاهُ وِلْدَانًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٢١﴾

72. And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٢٢﴾

73. And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakāh; and they were worshippers of Us.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ يَا مَرْيَمُ اقْنُتِي لِمَا وَرَّعَيْنَا ۗ وَأِصْنِي ذِكْرًا لِلَّذِينَ احْسَنُوا ۗ وَإِلَيْهِمْ فَتْلُ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٢٣﴾

74. And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.

وَلُوطًا ءَايَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْغَمَّةِ الَّتِي كَانَتْ تَعْمَلُ الْفَاسِقِينَ ۗ إِنَّهُمْ كَانُوا قَوْمًا سَوْسًا فَاسِقِينَ ﴿٢٤﴾

75. And We admitted him into Our mercy. Indeed, he was of the righteous.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۗ إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٢٥﴾

76. And [mention] Noah, when he called [to Allāh]⁸³² before [that time], so We responded to him and

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ ۖ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ

⁸³¹ An exclamation of anger and displeasure.

⁸³² i.e., supplicated against his people who had persisted in denial and animosity. See 71:26-28.

saved him and his family from the great affliction [i.e., the flood].

77. And We aided [i.e., saved] him from the people who denied Our signs. Indeed, they were a people of evil, so We drowned them, all together.
78. And [mention] David and Solomon, when they judged concerning the field – when the sheep of a people overran it [at night],⁸³³ and We were witness to their judgement.
79. And We gave understanding of it [i.e., the case] to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].⁸³⁴
80. And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?
81. And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.
82. And of the devils [i.e., jinn] were those who dived for him and did work other than that. And We were of them a guardian.⁸³⁵

الْعَظِيمِ ﴿٧٦﴾

وَوَصَّرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
إِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فَآغْرَقْنَاهُمْ
أَجْمَعِينَ ﴿٧٧﴾

وِدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَثَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
شَاهِدِينَ ﴿٧٨﴾

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا مَّا نَبَّأْنَا حُكْمًا
وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ
وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحِصِّنَكُمْ
مِّنْ أَسْئِمِكُمْ فَهَلْ أَنتُمْ شَاكِرُونَ ﴿٨٠﴾

وَأَسْلَمْنَا مَنْ فِي الرِّيحِ عَاصِفَةً تَجْرِي بِأَمْرِ رَبِّهِ إِلَى
الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ
عَالِمِينَ ﴿٨١﴾

وَمِنَ الشَّيَاطِينِ مَن يَغْوُونَكَ لِيُؤْمِنُوا
وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ
حَافِظِينَ ﴿٨٢﴾

⁸³³Eating and destroying the crops.

⁸³⁴Meaning that Allah has always been capable of accomplishing whatever He wills.

⁸³⁵Preventing any disobedience or deviation by them from Solomon's instructions and protecting him from being harmed by them.

83. And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful."
84. So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allāh].
85. And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient.
86. And We admitted them into Our mercy. Indeed, they were of the righteous.
87. And [mention] the man of the fish [i.e., Jonah], when he went off in anger⁸³⁶ and thought that We would not decree [anything] upon him.⁸³⁷ And he called out within the darknesses,⁸³⁸ "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."
88. So We responded to him and saved him from the distress. And thus do We save the believers.
89. And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while You are the best of inheritors."

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾^(٨٣)

فَأَسْتَجِبْنَا لَهُمُ فَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ
وَأَرْسَلْنَا إِلَيْهِم بِأَهْلِهِمْ مِّمَّا كَانُوا
يَدْعُونَ مِن دُونِنَا لِيُبَيِّنَ لَهُمُ الَّذِي
كَانُوا يُشْرِكُونَ ﴿٨٤﴾

﴿وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ
مِّن الصَّابِرِينَ﴾^(٨٥)

﴿وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِنَ الصَّالِحِينَ﴾^(٨٦)

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَن لَّن
نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَهَ
إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ﴾^(٨٧)

﴿فَأَسْتَجِبْنَا لَهُمُ وَجِئْنَاهُم بِالسَّلَامِ
وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾^(٨٨)

﴿وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾^(٨٩)

⁸³⁶At the disbelief of his people.

⁸³⁷Or "would not restrict him" in the belly of the fish.

⁸³⁸That of the night, of the sea, and of the fish's interior.

90. So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.
91. And [mention] the one who guarded her chastity [i.e., Mary], so We blew into her [garment] through Our angel [i.e., Gabriel], and We made her and her son a sign for the worlds.
92. Indeed this, your religion, is one religion,⁸³⁹ and I am your Lord, so worship Me.
93. And [yet] they divided their affair [i.e., that of their religion] among themselves,⁸⁴⁰ [but] all to Us will return.
94. So whoever does righteous deeds while he is a believer – no denial will there be for his effort,⁸⁴¹ and indeed We [i.e., Our angels], of it, are recorders.
95. And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return⁸⁴²
96. Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend
97. And [when] the true promise [i.e., the resurrection] has approached;

فَاسْتَجَبْنَا لَهُمُ وَوَهَبْنَا لَهُمُ يَحْيَىٰ
وَأَصْلَحْنَا لَهُمُ زَوْجَهُ إِنَّهُمْ كَانُوا
يُسَدِّعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعْبًا
وَرَهْبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

وَالَّتِي أَحْصَيْنَا فَزَجَّحْنَا فَنَفَخْنَا فِيهَا
مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
لِّلْعَالَمِينَ ﴿٩١﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

وَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا
يُرْجَعُونَ ﴿٩٣﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
فَلَا يُكَفِّرَانَّ سَعِيَهُ وَإِنَّا لَهُمُ
كَاتِبُونَ ﴿٩٤﴾

وَكُرِّمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا
يَرْجَعُونَ ﴿٩٥﴾

حَتَّىٰ إِذَا فُجِّجَتْ يَأْجُوجُ وَمَاجُوجُ وَهُمْ
مِن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

وَأَقْرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ

⁸³⁹i.e., a collective way of life or course of conduct followed by a community.

⁸⁴⁰Becoming sects and denominations.

⁸⁴¹Such a person will not be deprived of his due reward.

⁸⁴²They cannot return to this world, nor can they repent to Allah.

then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

أَبْصَرُ الَّذِينَ كَفَرُواِ يَتَوَلَّانَا قَدْ كُنَّا
فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا
ظَالِمِينَ ﴿٧٧﴾

98. Indeed, you [disbelievers] and what you worship other than Allāh are the firewood of Hell. You will be coming to [enter] it.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ
حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٧٨﴾

99. Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein.

لَوْ كَانَتْ هَتُولَاءِ آلِهَةً مَا وَرَدُوهَا
وَكُلٌّ فِيهَا خَالِدُونَ ﴿٧٩﴾

100. For them therein is heavy sighing, and they therein will not hear.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا
يَسْمَعُونَ ﴿٨٠﴾

101. Indeed, those for whom the best [reward] has preceded from Us – they are from it far removed.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ
أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٨١﴾

102. They will not hear its sound, while they are, in that which their souls desire, abiding eternally.

لَا يَسْمَعُونَ حَيِّسَهَا وَهُمْ فِي مَا
أَشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿٨٢﴾

103. They will not be grieved by the greatest terror,⁸⁴³ and the angels will meet them, [saying], "This is your Day which you have been promised" –

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهُمُ
الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي
كُنْتُمْ تُوعَدُونَ ﴿٨٣﴾

104. The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.⁸⁴⁴

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ
لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ
وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿٨٤﴾

105. And We have already written in the book [of Psalms]⁸⁴⁵ after the

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

⁸⁴³The events of the Last Hour or of the Resurrection.

⁸⁴⁴More literally, "Indeed, We are ever doers" of what We will.

⁸⁴⁵*Az-Zabūr* can also mean "scriptures" in general.

- [previous] mention⁸⁴⁶ that the land [of Paradise] is inherited by My righteous servants.
106. Indeed, in this [Qur'ān] is notification for a worshipping people.
107. And We have not sent you, [O Muḥammad], except as a mercy to the worlds.
108. Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"
109. But if they turn away, then say, "I have announced to [all of] you equally.⁸⁴⁷ And I know not whether near or far is that which you are promised.
110. Indeed, He knows what is declared of speech, and He knows what you conceal.
111. And I know not; perhaps it⁸⁴⁸ is a trial for you and enjoyment for a time."
112. [The Prophet (ﷺ)] has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe."⁸⁴⁹

أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصَّالِحُونَ ﴿١٠٦﴾

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٧﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٨﴾

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ
إِلَهُهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٩﴾

فَإِنْ تَوَلَّوْا فَقُلْ ءَأَذَنْتُمْ عَلَىٰ سَوَاءٍ وَإِن
أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿١١٠﴾

إِنَّهُ يَعْلَمُ الْجَهْرَ وَمِنَ الْقَوْلِ وَيَعْلَمُ مَا
تَكْتُمُونَ ﴿١١١﴾

وَإِن أَدْرِي لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ
حِينٍ ﴿١١٢﴾

قَالَ رَبِّ اجْعَلْ لِي قَوْلًا يَرْضَاهُ رَبِّي وَأَعْلَىٰ
عَلَىٰ مَا تُصِفُونَ ﴿١١٣﴾

⁸⁴⁶i.e., the Torah. The "mention" may also refer to the original inscription with Allāh, i.e., the Preserved Slate (*al-Lawḥ al-Maḥfūḥ*).

⁸⁴⁷The Prophet (ﷺ) made this message known to all people, not concealing any of it from anyone or preferring any group over another.

⁸⁴⁸The postponement of punishment.

⁸⁴⁹i.e., their lies and disbelief.

Sūrah al-Ḥajj⁸⁵⁰*Bismillāh-Raḥmān-Raḥeem*

1. O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.
2. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allāh is severe.
3. And of the people is he who disputes about Allāh without knowledge and follows every rebellious devil.
4. It has been decreed for him [i.e., every devil] that whoever turns to him – he will misguide him and will lead him to the punishment of the Blaze.
5. O people, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed⁸⁵¹ – that We may show you.⁸⁵² And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ آتِفُوا رَبِّكُمْ إِنَّ زَلْزَلَةَ
السَّاعَةِ شَوْءٌ عَظِيمٌ ﴿١﴾

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ
حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَوَمَا هُمْ
بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ
وَيتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

كَيْبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ
وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

يُنَادِيهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ
فَإِنَّا خَلَقْنَاكُمْ مِّن نَّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ
مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّفَةٍ وَغَيْرِ مُخَلَّفَةٍ
لِّنُسَبِّنَ لَكُمْ وَنُفِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِنَّكَ
أَجَلٌ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن
يُوَفِّقُ وَمِنْكُمْ مَّن يُرُدُّ إِنَّكَ أَرْدَلٌ

⁸⁵⁰ *Al-Ḥajj*: The Pilgrimage.

⁸⁵¹ That which is incomplete. This may include what is aborted at that stage.

⁸⁵² Our power and creative ability.

you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

6. That is because Allāh is the Truth and because He gives life to the dead and because He is over all things competent
7. And [that they may know] that the Hour is coming – no doubt about it – and that Allāh will resurrect those in the graves.
8. And of the people is he who disputes about Allāh without knowledge or guidance or an enlightening book [from Him],
9. Twisting his neck [in arrogance] to mislead [people] from the way of Allāh. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire [while it is said],
10. "That is for what your hands have put forth and because Allāh is not ever unjust to [His] servants."
11. And of the people is he who worships Allāh on an edge.⁸⁵³ If he is touched by good, he is

الْعُمُرَ لِكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا
الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ
رَوْحٍ بَهيجٍ ﴿٥﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنََّّهُ يُمِيتُ الْمَوْتَىٰ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ
يُحْيِي الْمَيِّتِينَ فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا
هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

ثَائِي عَطْفِهِ، لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَمَّا فِي
الدُّنْيَا خِزْيٌ وَيُنذِرُهُ يَوْمَ الْقَيْمَةِ عَذَابَ
الْحَرِيقِ ﴿٩﴾

ذَٰلِكَ بِمَا قَدَّمْت يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ
لِلْعَبِيدِ ﴿١٠﴾

وَمِنَ النَّاسِ مَنْ يُعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ
خَيْرٌ أَطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ

⁸⁵³At the edge of his religion, so to speak, i.e., with uncertainty, hypocrisy or heedlessness.

reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.

وَجْهَهُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ
الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

12. He invokes instead of Allāh that which neither harms him nor benefits him. That is what is the extreme error.

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا
يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

13. He invokes one whose harm is closer than his benefit – how wretched the protector and how wretched the associate.

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ
الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

14. Indeed, Allāh will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allāh does what He intends.

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

15. Whoever should think that Allāh will not support him [i.e., Prophet Muḥammad (ﷺ)] in this world and the Hereafter – let him extend a rope to the ceiling, then cut off [his breath],⁸⁵⁴ and let him see: will his effort remove that which enrages [him]?

مَنْ كَانَ يظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ
فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدَهُ مَا يْفِطِنُ ﴿١٥﴾

16. And thus have We sent it [i.e., the Qur'ān] down as verses of clear evidence and because Allāh guides whom He intends.

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتَذَكَّرُ وَأَنَّ اللَّهَ
يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾

17. Indeed, those who have believed and those who were Jews and the Sabians and the Christians and the Magians and those who associated with Allāh – Allāh will judge between them on the Day of Resurrection. Indeed Allāh is, over all things, Witness.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

⁸⁵⁴i.e., strangle himself.

18. Do you not see [i.e., know] that to Allāh prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified.⁸⁵⁵ And he whom Allāh humiliates – for him there is no bestower of honor. Indeed, Allāh does what He wills.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ
الْأَنْبِيَاءِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُؤْمِنِ
اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا
يَشَاءُ ﴿١٨﴾

19. These⁸⁵⁶ are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water

﴿ هَذَانِ حَصِمَانِ ائْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ
مِنْ فَوْقِهِمْ وَسِيَاهُمْ الْحَمِيمُ ﴿١٩﴾

20. By which is melted that within their bellies and [their] skins.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

21. And for [striking] them are maces of iron.

وَهُمْ مَقْلَعُونَ مِنْ حَدِيدٍ ﴿٢١﴾

22. Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا وَذُقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

23. Indeed, Allāh will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.

إِنَّكَ اللَّهُ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ يُكَلِّفُونَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
حَرِيرٌ ﴿٢٣﴾

24. And they had been guided [in worldly life] to good speech, and

وَهَدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُوا إِلَىٰ

⁸⁵⁵And therefore decreed.

⁸⁵⁶i.e., the believers and the disbelievers.

they were guided to the path of the Praiseworthy.

صِرَاطَ الْمَعِيدِ ﴿١٠﴾

25. Indeed, those who have disbelieved and avert [people] from the way of Allāh and [from] al-Masjid al-Ḥarām, which We made for the people – equal are the resident therein and one from outside – and [also] whoever intends [a deed] therein⁸⁵⁷ of deviation [in religion] or wrongdoing – We will make him taste of a painful punishment.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ
سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ
بِالْحَكْمِ يُظَلِّمْ نَفْسَهُ مِن عَذَابِ اللَّهِ ﴿١٠﴾

26. And [mention, O Muḥammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform ṭawāf⁸⁵⁸ and those who stand [in prayer] and those who bow and prostrate.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا
تُشْرِك بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
السُّجُودِ ﴿١١﴾

27. And proclaim to the people the ḥajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass –

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَكَ مِن كُلِّ فَجٍّ
عَمِيقٍ ﴿١٢﴾

28. That they may witness [i.e., attend] benefits for themselves and mention the name of Allāh on known [i.e., specific] days over what He has provided for them of [sacrificial] animals.⁸⁵⁹ So eat of them and feed the miserable and poor.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا
اللَّهُ فِي آيَاتِهِ مَعْلُومٌ عَلَىٰ مَا رَزَقَهُم مِّن
بِهِمَّةٍ أَلْتَئَمُوا فَكُلُوا مِنهَا وَأَطْعَمُوا
الْبَائِسَ الْفَقِيرَ ﴿١٣﴾

29. Then let them end their untidiness

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُتُوفُوا نُدُورَهُمْ

⁸⁵⁷Whether inside its boundaries or intending from afar to do evil therein. The Ḥaram is unique in that the mere intention of sin therein (whether or not it is actually carried out) is sufficient to bring punishment from Allāh.

⁸⁵⁸See footnote to 2:125.

⁸⁵⁹*Al-an'am*: camels, cattle, sheep and goats.

and fulfill their vows and perform ṭawāf around the ancient House."

30. That [has been commanded], and whoever honors the sacred ordinances of Allāh – it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you.⁸⁶⁰ So avoid the uncleanness of idols and avoid false statement,
31. Inclining [only] to Allāh, not associating [anything] with Him. And he who associates with Allāh – it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.
32. That [is so]. And whoever honors the symbols [i.e., rites] of Allāh – indeed, it is from the piety of hearts.
33. For you therein [i.e., the animals marked for sacrifice] are benefits for a specified term;⁸⁶¹ then their place of sacrifice is at the ancient House.⁸⁶²
34. And for all religion We have appointed a rite [of sacrifice]⁸⁶³ that they may mention the name of Allāh over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And, [O Muḥammad], give good tidings to the humble [before their Lord]

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٦﴾

ذَلِكَ وَمَنْ يُعِظِمِ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ
لَّهُ عِنْدَ رَبِّهِ وَأَجَلْتُمْ لَكُمْ
الْأَنْعَامَ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ
فَأَجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٢٧﴾

حُمْقَاءَ لِلَّهِ عِزِّ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ
فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ
تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٢٨﴾

ذَلِكَ وَمَنْ يُعِظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ
تَقْوَى الْقُلُوبِ ﴿٢٩﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا
إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٠﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ
اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَيْمَاتِهِ الْأَنْعَامِ
فَالذِّكْرُ لِلَّهِ وَحْدَهُ فَلَهُ اسْلَمُوا وَبَشِّرِ
الْمُحْسِنِينَ ﴿٣١﴾

⁸⁶⁰See 5:3.

⁸⁶¹i.e., they may be milked or ridden (in the case of camels) before the time of slaughter.

⁸⁶²i.e., within the boundaries of the Ḥaram, which includes Mina.

⁸⁶³i.e., the right of sacrifice has always been a part of Allāh's revealed religion.

35. Who, when Allāh is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.
36. And the camels and cattle We have appointed for you as among the symbols [i.e., rites] of Allāh; for you therein is good. So mention the name of Allāh upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy [who does not seek aid] and the beggar. Thus have We subjected them to you that you may be grateful.
37. Their meat will not reach Allāh, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allāh for that [to] which He has guided you; and give good tidings to the doers of good.
38. Indeed, Allāh defends those who have believed. Indeed, Allāh does not like everyone treacherous and ungrateful.
39. Permission [to fight] has been given to those who are being fought,⁸⁶⁴ because they were wronged. And indeed, Allāh is competent to give them victory.
40. [They are] those who have been evicted from their homes without

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ
عَلَىٰ مَا أَصَابَهُمُ وَالْمُتَمِمِّيْنَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّنْ شَعَائِرِ اللَّهِ لَكُمُ
فِيهَا خَيْرٌ فَأذْكُرُوا أَسْمَ اللَّهِ عَلَيْهَا صَوًّآتَ فَإِذَا
وَجِلَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ
وَالْمَعْرُوفَ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٣٦﴾

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ
التَّقْوَىٰ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ
لِتَشْكُرُوا اللَّهُ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ
الْمُحْسِنِينَ ﴿٣٧﴾

إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا
يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِن
اللَّهُ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَىٰ

⁸⁶⁴Referring here to the Prophet's companions.

right – only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned [i.e., praised]. And Allāh will surely support those who support Him [i.e., His cause]. Indeed, Allāh is Powerful and Exalted in Might.

أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَفَدَمَّتْ صَوَامِعُ وَيَسَعٌ وَصَلَوَاتٌ
وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَلَيْسُ صَرْحُ اللَّهِ مِنْ بِنَصْرِهِ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿١٠﴾

41. [And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ
الْأُمُورِ ﴿١١﴾

42. And if they deny you, [O Muḥammad] – so, before them, did the people of Noah and 'Aad and Thamūd deny [their prophets],

وَإِنْ يَكْفُرْ بِكَ فَكَدْ كَذَبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَثَمُودٌ ﴿١٢﴾

43. And the people of Abraham and the people of Lot

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿١٣﴾

44. And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمَلَيْتُ
لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ
نَكِيرِي ﴿١٤﴾

45. And how many a city did We destroy while it was committing wrong – so it is [now] fallen into ruin⁸⁶⁵ – and [how many] an abandoned well and [how many] a lofty palace.⁸⁶⁶

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيْتَرُ
مُعْطَلَةٌ وَقَصْرٍ مَشِيدٍ ﴿١٥﴾

⁸⁶⁵Literally, "fallen in upon its roofs," i.e., after the roofs of its buildings had caved in, the walls collapsed over them.

⁸⁶⁶i.e., How many wells have been left inoperative, and how many palaces have been emptied of their occupants in the past.

46. So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.
47. And they urge you to hasten the punishment. But Allāh will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.
48. And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination.
49. Say, "O people, I am only to you a clear warner."
50. And those who have believed and done righteous deeds – for them is forgiveness and noble provision.
51. But the ones who strove against Our verses, [seeking] to cause failure⁸⁶⁷ – those are the companions of Hellfire.
52. And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allāh abolishes that which Satan throws in; then Allāh makes precise His verses.⁸⁶⁸ And Allāh is Knowing and Wise.

• أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿١٦﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿١٧﴾

وَكَمَا بَدَأْنَا مِنْ قَبْلِهِ أَهْلًا بِهَا لَمْ نَكُنْ مِنْ قَبْلِهِ لَهَا وَهِيَ ظَالِمَةٌ لَمَّا أَخَذتُمَهَا وَإِلَى الْمَصِيرِ ﴿١٨﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ نَذِيرٌ مُبِينٌ ﴿١٩﴾

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ ﴿٢٠﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٢١﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَخَّطَ الْقَبْلُ الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسُخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٢﴾

⁸⁶⁷i.e., trying to undermine their credibility and thereby defeat the Prophet (ﷺ).

⁸⁶⁸Clarifying those issues which were misunderstood to remove any doubt.

53. [That is] so He may make what Satan throws in [i.e., asserts] a trial for those within whose hearts is disease⁸⁶⁹ and those hard of heart. And indeed, the wrongdoers are in extreme dissension.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبَهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allāh the Guide of those who have believed to a straight path.

وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُمْ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَآلَهُمُ الْهَادِيَ الَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.⁸⁷⁰

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56. [All] sovereignty that Day is for Allāh;⁸⁷¹ He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.

أَلَمْ نَكُنْ يَوْمَئِذٍ بِكُمْ مَحْسُومِينَ ۗ فَاذْكُرُوا الْفَوَاحِشَ الَّتِي كُنتُمْ تَعْمَلُونَ ﴿٥٦﴾

57. And they who disbelieved and denied Our signs – for those there will be a humiliating punishment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

58. And those who emigrated for the cause of Allāh and then were killed or died – Allāh will surely provide for them a good provision. And indeed, it is Allāh who is the best of providers.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَبِزْنُهُمْ أَجْرٌ كَثِيرٌ ۚ وَمَنْ يَخُنْ اللَّهَ فَهُوَ خَائِبٌ ﴿٥٨﴾

⁸⁶⁹See footnote to 2:10.

⁸⁷⁰One which will not be followed by night and therefore will not give birth to a new day, referring to the Day of Resurrection.

⁸⁷¹None will compete with Him for authority at that time.

59. He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allāh is Knowing and Forbearing.

لِيَدْخِلْنَهُمْ مُدْخَلَ رِضْوَانِهِمْ وَإِنَّ اللَّهَ
لَعَلِيمٌ عَلِيمٌ ﴿٤٩﴾

60. That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized – Allāh will surely aid him. Indeed, Allāh is Pardoning and Forgiving.⁸⁷²

ذَلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوقِبَ
بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ إِنَّ اللَّهَ
لَعَفُوفٌ غَفُورٌ ﴿٥٠﴾

61. That⁸⁷³ is because Allāh causes the night to enter the day and causes the day to enter the night and because Allāh is Hearing and Seeing.

ذَلِكَ يَأْتِ اللَّهُ يُؤَلِّجُ اللَّيْلَ فِي
النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَإِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٥١﴾

62. That is because Allāh is the Truth, and that which they call upon other than Him is falsehood, and because Allāh is the Most High, the Grand.

ذَلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ وَأَبَى مَا
يَكْفُرُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبَى
اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٥٢﴾

63. Do you not see that Allāh has sent down rain from the sky and the earth becomes green? Indeed, Allāh is Subtle and Acquainted.⁸⁷⁴

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ
خَبِيرٌ ﴿٥٣﴾

64. To Him belongs what is in the heavens and what is on the earth. And indeed, Allāh is the Free of need, the Praiseworthy.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ
اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ ﴿٥٤﴾

65. Do you not see that Allāh has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ
وَأَلْفَلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ
السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ
اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ ﴿٥٥﴾

⁸⁷²In spite of His ability to take vengeance. The statement contains a suggestion that the believers pardon as well.

⁸⁷³i.e., Allāh's capability to give assistance or victory to the oppressed.

⁸⁷⁴With His creation and with the needs of His creatures.

His permission. Indeed Allāh, to the people, is Kind and Merciful.

66. And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.
67. For every religion We have appointed rites which they perform. So, [O Muḥammad], let them [i.e., the disbelievers] not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.
68. And if they dispute with you, then say, "Allāh is most knowing of what you do.
69. Allāh will judge between you on the Day of Resurrection concerning that over which you used to differ."
70. Do you not know that Allāh knows what is in the heaven and earth? Indeed, that is in a Record.⁸⁷⁵ Indeed that, for Allāh, is easy.
71. And they worship besides Allāh that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.
72. And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to

وَهُوَ الَّذِي أَنْعَمَ عَلَيْكُمْ ثُمَّ يُعَذِّبُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿١٦﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَكُلِّ هُدًى مُسْتَقِيمٌ ﴿١٧﴾

وَلَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٢١﴾

وَإِذَا نُتِلَّ عَلَيْهِمْ آيَاتُنَا بِبَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرُ يَكَاذِبُونَ يُسْطَوْنَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بِشِرِّينَ

⁸⁷⁵The Preserved Slate (*al-Lawḥ al-Mahfūth*), which is with Allāh.

them Our verses. Say, "Then shall I inform you of [what is] worse than that?⁸⁷⁶ [It is] the Fire which Allāh has promised those who disbelieve, and wretched. is the destination."

ذَلِكَهُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا
وَيُسَّ الْمَصِيرُ ﴿٧٦﴾

73. O people, an example is presented, so listen to it. Indeed, those you invoke besides Allāh will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.⁸⁷⁷
74. They have not appraised Allāh with true appraisal.⁸⁷⁸ Indeed, Allāh is Powerful and Exalted in Might.
75. Allāh chooses from the angels messengers and from the people. Indeed, Allāh is Hearing and Seeing.
76. He knows what is [presently] before them and what will be after them.⁸⁷⁹ And to Allāh will be returned [all] matters.
77. O you who have believed, bow and prostrate and worship your Lord and do good – that you may succeed.

يَتَأْتِيهَا النَّاسُ حُرْبٍ مَثَلٌ فَأَسْتَمِعُوا لَهُ
إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ
يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْتَأْذِنُوا
الذَّبَابُ شَيْئًا لَا يَسْتَفِيدُونَ مِنْهُ ضِعْفَ
الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٧﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ
عَزِيزٌ ﴿٧٨﴾

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا
وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ﴿٧٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ ﴿٨٠﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا آرْكَعُوا
وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَقْعَلُوا
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٨١﴾

⁸⁷⁶i.e., worse than the rage you feel against those who recite Allāh's verses or worse than your threats against them.

⁸⁷⁷A comparison is made here to the worshipper of a false deity and that which he worships.

⁸⁷⁸They have not assessed Him with the assessment due to Him, meaning that they did not take into account His perfect attributes.

⁸⁷⁹See footnote to 2:255.

78. And strive for Allāh with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. He [i.e., Allāh] named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over the people. So establish prayer and give zakāh and hold fast to Allāh. He is your protector; and excellent is the protector, and excellent is the helper.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ
 اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ
 حَرَجٍ بَلَىٰ أَيْتُكُمْ إِزْرَاهِيمَ هُوَ سَمَّاكُمُ
 الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ
 شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
 فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا
 بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ
 النَّصِيرُ ﴿٧٨﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ بَلَىٰ أَيْتُكُمْ إِزْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

78 They have not appointed Allah with you against Him indeed Allah is powerful and Exalted in might
 79 Allah chooses from the angels messengers and from the people indeed Allah is hearing and seeing
 80 He knows what is [presently] before them and what will be after their [death] and to Allah will be returned [all matters]
 81 You who have believed, bow and prostrate and worship your Lord and the good - that you may succeed

Sūrah al-Mu'minūn⁸⁸⁰*Bismillāhir-Raḥmānir-Raḥeem*

1. Certainly will the believers have succeeded:
2. They who are during their prayer humbly submissive
3. And they who turn away from ill speech
4. And they who are observant of zakāh
5. And they who guard their private parts
6. Except from their wives or those their right hands possess,⁸⁸¹ for indeed, they will not be blamed –
7. But whoever seeks beyond that, then those are the transgressors –
8. And they who are to their trusts and their promises attentive
9. And they who carefully maintain their prayers –
10. Those are the inheritors
11. Who will inherit al-Firdaus.⁸⁸² They will abide therein eternally.
12. And certainly did We create man from an extract of clay.
13. Then We placed him as a sperm-drop⁸⁸³ in a firm lodging [i.e., the womb].

⁸⁸⁰ *Al-Mu'minūn*: The Believers.

⁸⁸¹ Female slaves or captives under their ownership.

⁸⁸² The highest part of Paradise.

⁸⁸³ Or "as a zygote."

سورة المؤمنون

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 لِأَعْتَابِهِمْ حَافِظُونَ ﴿٥﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
فَأُولَٰئِكَ هُمْ صَرِيحُونَ ﴿٦﴾

فَمَن تَبِعَ مِن بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْعَادُونَ ﴿٧﴾

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا
خَالِدُونَ ﴿١١﴾

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن
طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

14. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allāh, the best of creators.⁸⁸⁴

ثُمَّ خَلَقْنَا الطُّفْلَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مَضْغَةً فَخَلَقْنَا الْمَضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أُنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

15. Then indeed, after that you are to die.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

16. Then indeed you, on the Day of Resurrection, will be resurrected.

ثُمَّ إِنَّكُمْ بِرَبِّمَ الْيَوْمِ الْوَاقِعِ تَبْعُوثُونَ ﴿١٦﴾

17. And We have created above you seven layered heavens, and never have We been of [Our] creation unaware.

وَلَقَدْ خَلَقْنَا قَوَائِمَهُ سَبْعَ سَمَاوَاتٍ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

18. And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ نَ وَالنَّاعِلِ ذَهَابٍ بِهِ لَقَدِرُونَ ﴿١٨﴾

19. And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ لَّكُم فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

20. And [We brought forth] a tree issuing from Mount Sinai which produces oil and food [i.e., olives] for those who eat.

وَمِنْ جَبْرِ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبِتُ بِالذَّهْنِ وَصَبِغٍ لِلْأَكْلِينَ ﴿٢٠﴾

21. And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

وَلِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرُوا شَقِيحِكُمْ وَمَا فِي بُطُونِهِمْ وَلَكُمْ فِيهَا مَنَافِعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

22. And upon them and on ships you are carried.

وَعَلَيْهَا وَعَلَى الْفُلَائِ يُحْمَلُونَ ﴿٢٢﴾

⁸⁸⁴i.e., the most skillful and only true Creator.

23. And We had certainly sent Noah to his people, and he said, "O my people, worship Allāh; you have no deity other than Him; then will you not fear Him?"

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

24. But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to take precedence over you; and if Allāh had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.

فَقَالَ الْمَلَأُو الْأَذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ سَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

25. He is not but a man possessed with madness, so wait concerning him for a time."

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَرَرَصُوا بِهٖ حَتَّىٰ جَاءَ ﴿٢٥﴾

26. [Noah] said, "My Lord, support me because they have denied me."

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُوا ﴿٢٦﴾

27. So We inspired to him, "Construct the ship under Our observation and Our inspiration, and when Our command comes and the oven overflows,⁸⁸⁵ put into it [i.e., the ship] from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْبَعْ فَالْكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخْطِطِ فِي الَّذِينَ ظَلَمُوا مِنْهُمْ مُّعْرِضًا ﴿٢٧﴾

28. And when you have boarded the ship, you and those with you, then say, 'Praise to Allāh who has saved us from the wrongdoing people.'

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِ فَقُلِ الثَّنَاءُ لِلَّهِ الَّذِي أَنْقَذَنَا مِنَ الظَّالِمِينَ ﴿٢٨﴾

⁸⁸⁵See footnote to 11:40.

29. And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].'
30. Indeed in that are signs, and indeed, We are ever testing [Our servants].
31. Then We produced after them a generation of others.
32. And We sent among them a messenger⁸⁸⁶ from themselves, [saying], "Worship Allāh; you have no deity other than Him; then will you not fear Him?"
33. And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, "This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink.
34. And if you should obey a man like yourselves, indeed, you would then be losers.
35. Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]?
36. How far, how far, is that which you are promised.⁸⁸⁷
37. It [i.e., life] is not but our worldly life – we die and live, but we will not be resurrected.

وَقُلْ رَبِّ اَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَاَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ وَّ اِنْ كُنَّا لَلْمُبْتَلٰىيْنَ ﴿٣٠﴾

فَرَاغْنَا نَا مِنْ بَعْدِهِمْ قَرٰنًا مَّحْسِيْنَ ﴿٣١﴾

فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِنْهُمْ اَنْ اَعْبُدُوْا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهٍ سِوٰهُ اَفَلَا تَتَّقُوْنَ ﴿٣٢﴾

وَقَالَ الْمَلَآئِكَةُ مِنَ قَوْمِهِ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِآيٰتِنَا الْاٰخِرَةِ وَاَتْرَفْنٰهُمْ فِي الْحَيٰوةِ الدُّنْيَا مَا هٰذَا اِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُوْنَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿٣٣﴾

وَلِيْنَ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ لِنٰٓءٍ لَّخٰسِرُوْنَ ﴿٣٤﴾

اَيُعِدُّكُمْ اِنَّكُمْ لِنٰٓءٍ مِّمَّ وَ كُنْتُمْ قَرٰبًا وَّ عِظْمًا اَنْتُمْ تُخْرَجُوْنَ ﴿٣٥﴾

﴿٣٦﴾ هٰٓهٖنَا هٰٓهٖنَا لِمَا تُوعَدُوْنَ ﴿٣٦﴾

اِنَّ هِيَ اِلَّا حَيٰٓةُنَا الدُّنْيَا نَمُوْتُ وَ نَحْيٰٓةٌ وَّمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٧﴾

⁸⁸⁶Prophet Hūd, who was sent to the tribe of 'Aad.

⁸⁸⁷i.e., how distant and improbable it is.

38. He is not but a man who has invented a lie about Allāh, and we will not believe him."
39. He said, "My Lord, support me because they have denied me."
40. [Allāh] said, "After a little, they will surely become regretful."
41. So the shriek⁸⁸⁸ seized them in truth,⁸⁸⁹ and We made them as [plant] stubble. Then away with the wrongdoing people.
42. Then We produced after them other generations.
43. No nation will precede its time [of termination], nor will they remain [thereafter].
44. Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction], and We made them narrations.⁸⁹⁰ So away with a people who do not believe.
45. Then We sent Moses and his brother Aaron with Our signs and a clear authority
46. To Pharaoh and his establishment, but they were arrogant and were a haughty people.
47. They said, "Should we believe two men like ourselves while their people are for us in servitude?"

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا
نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾

قَالَ عَمَّا قَلِيلٍ لَيُصِصِحُنَّ نَادِيَهُمْ ﴿٤٠﴾

فَأَخَذْتَهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً
فَبَعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلِّ مَا جَاءَ أُمَّةً رَّسُولًا
كَذَّبُوهُ فَأَتَيْنَاهُمُ بِبَعْضِهِمْ بَعْضًا وَجَعَلْنَاهُمْ
أَحَادِيثَ فَبَعْدًا لِّلْقَوْمِ لَّا يُؤْمِنُونَ ﴿٤٤﴾

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا
وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
عَالِينَ ﴿٤٦﴾

فَقَالُوا أَأَتَيْنَا لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا
عِبَادُونَ ﴿٤٧﴾

⁸⁸⁸See footnote to 11:67.

⁸⁸⁹i.e., by right or in justice.

⁸⁹⁰i.e., history or lessons for mankind.

48. So they denied them and were of those destroyed.

كَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿١٨﴾

49. And We certainly gave Moses the Scripture that perhaps they⁸⁹¹ would be guided.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿١٩﴾

50. And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٢٠﴾

51. [Allāh said], "O messengers, eat from the good foods and work righteousness. Indeed I, of what you do, am Knowing.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢١﴾

52. And indeed this, your religion, is one religion,⁸⁹² and I am your Lord, so fear Me."

وَلِئِنْ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٢٢﴾

53. But they [i.e., the people] divided their religion among them into portions [i.e., sects] – each faction, in what it has,⁸⁹³ rejoicing.

فَقَطَّعُوا أُمَّةَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٣﴾

54. So leave them in their confusion for a time.

فَذَرُهُمْ فِي ضَلٰٔتِهِمْ حَتَّىٰ يَسْتَجِيبُوا بِنُورِنَا ﴿٢٤﴾

55. Do they think that what We extend to them of wealth and children

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٢٥﴾

56. Is [because] We hasten for them good things? Rather, they do not perceive.⁸⁹⁴

نَسَاجِدُهُمْ فِي الْغَيْبِ بَلْ لَا يَشْعُرُونَ ﴿٢٦﴾

57. Indeed, they who are apprehensive from fear of their Lord

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾

58. And they who believe in the signs of their Lord

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٢٨﴾

⁸⁹¹The Children of Israel.

⁸⁹²See footnote to 21:92.

⁸⁹³Of beliefs, opinions, customs, etc.

⁸⁹⁴That the good things given to them in this world are but a trial for them.

59. And they who do not associate anything with their Lord
60. And they who give what they give while their hearts are fearful⁸⁹⁵ because they will be returning to their Lord –
61. It is those who hasten to good deeds, and they outstrip [others] therein.
62. And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.
63. But their hearts are covered with confusion over this, and they have [evil] deeds besides that [i.e., disbelief] which they are doing,
64. Until when We seize their affluent ones with punishment,⁸⁹⁶ at once they are crying [to Allāh] for help.
65. Do not cry out today. Indeed, by Us you will not be helped.
66. My verses had already been recited to you, but you were turning back on your heels
67. In arrogance regarding it,⁸⁹⁷ conversing by night, speaking evil.
68. Then have they not reflected over the word [i.e., the Qur'ān], or has there come to them that which had not come to their forefathers?

وَالَّذِينَ هُمْ رَبِّهِمْ لَا يَشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَاوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

أُولَٰئِكَ يُسْرِعُونَ فِي الْحَسَنَاتِ وَهُمْ لَهَا سَٰئِفُونَ ﴿٦١﴾

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَبْطِئُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

بَلْ قُلُوبُهُمْ فِي غَشْرٍ مِّنْ هٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَاثِلُونَ ﴿٦٣﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْعَلُونَ ﴿٦٤﴾

لَا يَجْعَلُونَ الْيَوْمَ بِأَكْرَمًا لَّا يُنصَرُونَ ﴿٦٥﴾

فَدَكَانَتْ عَايَاتِي تُنثَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنكِرُونَ ﴿٦٦﴾

مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْتَجُونَ ﴿٦٧﴾

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٨﴾

⁸⁹⁵Lest their deeds not be acceptable.

⁸⁹⁶In worldly life, before the punishment of the Hereafter. Although general, the description includes specifically the punishment of the Quraysh by famine.

⁸⁹⁷The revelation. Or "him," i.e., the Prophet (ﷺ).

69. Or did they not know their Messenger, so they are toward him disacknowledging?
70. Or do they say, "In him is madness"? Rather, he brought them the truth, but most of them, to the truth, are averse.
71. But if the Truth [i.e., Allāh] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message,⁸⁹⁸ but they, from their message, are turning away.
72. Or do you, [O Muḥammad], ask them for payment? But the reward of your Lord is best, and He is the best of providers.
73. And indeed, you invite them to a straight path.
74. But indeed, those who do not believe in the Hereafter are deviating from the path.
75. And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.
76. And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]
77. Until when We have opened before them a door of severe punishment,

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ مُنْكَرُونَ ﴿٦٩﴾

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ
وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ
السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَنزَلْنَاهُمْ
بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ
مُعْرِضُونَ ﴿٧١﴾

أَمْ تَسْأَلُهُمْ خِزْفًا فَأَجْرُكَ يُرِيكَ فَهَيْرٌ وَهُوَ خَيْرٌ
الزَّرِيقِ ﴿٧٢﴾

وَأِنَّكَ لَتَعْرِهُمُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ
لَنَكِيدُونَ ﴿٧٤﴾

﴿٧٥﴾ وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ شَرِّ
الْجَوَارِ فِي ظُلْمَتِهِمْ يَعْمَهُونَ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَبْتَغِعُونَ ﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا

⁸⁹⁸Or "reminder."

immediately they will be therein in despair.

هُمْ فِيهِ مُبْسُونَ ﴿٧٧﴾

78. And it is He who produced for you hearing and vision and hearts [i.e., intellect]; little are you grateful.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

79. And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٧٩﴾

80. And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason?

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ
وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

81. Rather,⁸⁹⁹ they say like what the former peoples said.

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

82. They said, "When we have died and become dust and bones, are we indeed to be resurrected?"

قَالُوا أَإِذَا مَاتْنَا وَعِظْمًا أَوْنَا
لَمَبْعُوثُونَ ﴿٨٢﴾

83. We have been promised this, we and our forefathers, before; this is not but legends of the former peoples."

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا
إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

84. Say, [O Muḥammad], "To whom belongs the earth and whoever is in it, if you should know?"

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨٤﴾

85. They will say, "To Allāh." Say, "Then will you not remember?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

86. Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ
الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

87. They will say, "[They belong] to Allāh." Say, "Then will you not fear Him?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا لِنُقُوتِ ﴿٨٧﴾

⁸⁹⁹Instead of understanding or reasoning.

88. Say, "In whose hand is the realm of all things – and He protects while none can protect against Him – if you should know?"
89. They will say, "[All belongs] to Allāh." Say, "Then how are you deluded?"
90. Rather, We have brought them the truth, and indeed they are liars.
91. Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allāh above what they describe [concerning Him].
92. [He is] Knower of the unseen and the witnessed, so high is He above what they associate [with Him].
93. Say, [O Muḥammad], "My Lord, if You should show me that which they are promised,
94. My Lord, then do not place me among the wrongdoing people."
95. And indeed, We are Able to show you what We have promised them.
96. Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.
97. And say, "My Lord, I seek refuge in You from the incitements of the devils,
98. And I seek refuge in You, my Lord, lest they be present with me."

قُلْ مَنْ يَدْبِرُهُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ
بُصِيرٌ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ
تَقَامُونَ ﴿٨٨﴾

سَيَقُولُ لَئِنْ قُلْتُ لِلَّهِ قُلْتُ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

بَلْ آتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ
إِلَهِ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَمَّا
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا
يَصِفُونَ ﴿٩١﴾

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا
يُشْرِكُونَ ﴿٩٢﴾

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾

رَبِّ فَكَلِمَتَايَ فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٥﴾

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا
يَصِفُونَ ﴿٩٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنَ هَمَزَاتِ
الشَّيَاطِينِ ﴿٩٧﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

99. [For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back
100. That I might do righteousness in that which I left behind."⁹⁰⁰ No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.
101. So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.
102. And those whose scales are heavy [with good deeds] – it is they who are the successful.
103. But those whose scales are light – those are the ones who have lost their souls, [being] in Hell, abiding eternally.
104. The Fire will sear their faces, and they therein will have taut smiles.⁹⁰¹
105. [It will be said], "Were not My verses recited to you and you used to deny them?"
106. They will say, "Our Lord, our wretchedness overcame us, and we were a people astray.
107. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."
108. He will say, "Remain despised therein and do not speak to Me.

حَتَّىٰ إِذَا جَاءَهُ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّي
ارْجِعُونِي ﴿٩٩﴾

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا
كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ
يُبْعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَلَا يَسْتَأْذِنُ ﴿١٠١﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ
خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

أَلَمْ تَكُنْ تُكَلِّمُنَا عَنِّي حَتَّىٰ تَقْتُلُنَا بِمَا
كُذَّبْنَا ﴿١٠٥﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا
ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا
ظَالِمُونَ ﴿١٠٧﴾

قَالَ اخْسِرُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

⁹⁰⁰Or "in that which I neglected."

⁹⁰¹Their lips having been contracted by scorching until the teeth are exposed.

109. Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

إِنَّهُمْ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
ءَامَنَّا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ
الرَّحِيمِينَ ﴿١٠٩﴾

110. But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

فَأَعْتَدْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي وَكُنْتُمْ
مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

111. Indeed, I have rewarded them this Day for their patient endurance – that they are the attainers [of success]."

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ
الْفَائِزُونَ ﴿١١١﴾

112. [Allāh] will say, "How long did you remain on earth in number of years?"

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

113. They will say, "We remained a day or part of a day; ask those who enumerate."

قَالُوا لَيْسَ بِنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَاдِينَ ﴿١١٣﴾

114. He will say, "You stayed not but a little – if only you had known.

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْ كُمْ كُنْتُمْ
تَعْلَمُونَ ﴿١١٤﴾

115. Then did you think that We created you uselessly and that to Us you would not be returned?"

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا
لَا تُرْجَعُونَ ﴿١١٥﴾

116. So exalted is Allāh, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ
رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١١٦﴾

117. And whoever invokes besides Allāh another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ
فَلَنَمَّا حِسَابُهُمْ عِنْدَ رَبِّهِمْ إِنَّهُمْ لَا يَفْلِحُونَ
الْكَافِرُونَ ﴿١١٧﴾

118. And, [O Muḥammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."

وَقُلْ رَبِّ اعْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

Sūrah an-Nūr⁹⁰²*Bismillāhīr-Raḥmānīr-Raḥīm*

سورة النور

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. [This is] a sūrah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember.

سورة أنزلناها وفرنسناها وأنزلنا فيها آياتٍ بينت
لعلكم تذكرون ﴿١﴾

2. The [unmarried] woman or [unmarried] man found guilty of sexual intercourse⁹⁰³ – lash each one of them with a hundred lashes,⁹⁰⁴ and do not be taken by pity for them in the religion [i.e., law] of Allāh,⁹⁰⁵ if you should believe in Allāh and the Last Day. And let a group of the believers witness their punishment.

الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة
ولا تأخذكم بهما رأفة في دين الله إن كنتم تؤمنون
بالله واليوم الآخر وليشهد عذابهما طائفة
من المؤمنين ﴿٢﴾

3. The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator⁹⁰⁶ or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers.

الزاني لا ينكح إلا زانية أو مشركة والزانية لا
ينكحها إلا زان أو مشرك وحريم ذلك على
المؤمنين ﴿٣﴾

4. And those who accuse chaste women and then do not produce four witnesses – lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,

والذين يرمون المحصنات ثم لم يأتوا بأربعة شهداء
فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة أبداً
وأولئك هم الفاسقون ﴿٤﴾

⁹⁰² *An-Nūr*: Light.

⁹⁰³ Either by voluntary confession of the offender or the testimony of four male witnesses who have actually seen the act take place. Otherwise, there can be no conviction.

⁹⁰⁴ The ruling in this verse is applicable to unmarried fornicators. Execution by stoning is confirmed in the *sunnah* for convicted adulterers.

⁹⁰⁵ i.e., Do not let sympathy for a guilty person move you to alter anything ordained by Allāh, for in His law is protection of society as a whole.

⁹⁰⁶ Included in this ruling is the adulterer as well. Such persons cannot be married to believers unless they have repented and reformed.

5. Except for those who repent thereafter and reform, for indeed, Allāh is Forgiving and Merciful.
6. And those who accuse their wives [of adultery] and have no witnesses except themselves – then the witness of one of them⁹⁰⁷ [shall be] four testimonies [swearing] by Allāh that indeed, he is of the truthful.
7. And the fifth [oath will be] that the curse of Allāh be upon him if he should be among the liars.
8. But it will prevent punishment from her if she gives four testimonies [swearing] by Allāh that indeed, he is of the liars.
9. And the fifth [oath will be] that the wrath of Allāh be upon her if he was of the truthful.
10. And if not for the favor of Allāh upon you and His mercy...⁹⁰⁸ and because Allāh is Accepting of repentance and Wise.
11. Indeed, those who came with falsehood⁹⁰⁹ are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof⁹¹⁰ – for him is a great punishment [i.e., Hellfire].

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٥﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شَهَادَةٌ إِلَّا
أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ
لَمِنَ الصَّادِقِينَ ﴿٦﴾

وَالْفَوَاحِشَةُ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ
الْكَاذِبِينَ ﴿٧﴾

وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ
إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

وَالْفَوَاحِشَةُ أَنْ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ
الصَّادِقِينَ ﴿٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ
حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِثْمِ عُصْبَةٌ يَنْكُرُوا لِمَا تَصَبَّوهُ
شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا
أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ
عَذَابٌ عَظِيمٌ ﴿١١﴾

⁹⁰⁷The husbands who have been betrayed.

⁹⁰⁸The phrase omitted is estimated to be "...you would have surely been punished, destroyed or scandalized," or "...you would have suffered many difficult situations."

⁹⁰⁹Referring to the incident when the Prophet's wife 'Ā'ishah was falsely accused by the hypocrites.

⁹¹⁰i.e., 'Abdullāh bin 'Ubayy, leader of the hypocrites.

12. Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?
13. Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars.
14. And if it had not been for the favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment
15. When you received it with your tongues⁹¹¹ and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous.
16. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander"?
17. Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.
18. And Allāh makes clear to you the verses [i.e., His rulings], and Allāh is Knowing and Wise.
19. Indeed, those who like that immorality⁹¹² should be spread

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٧﴾

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا
بِالشُّهَدَاءِ فَأُولَئِكَ عِندَ اللَّهِ هُمُ
الْكَاذِبُونَ ﴿١٨﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا
وَالْآخِرَةِ لَسْتُمْ فِي مَا أَفْسَضْتُمْ فِيهِ عَذَابٌ
عَظِيمٌ ﴿١٩﴾

إِذْ تَلَقَوْنَهُمْ بِالسُّبُحَاتِ وَقَقُولُونَ بِأَفْوَاهِكُمْ مَا
لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هِينًا وَهُوَ عِندَ
اللَّهِ عَظِيمٌ ﴿٢٠﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿٢١﴾

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٢٢﴾

وَيبينُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٢٣﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي

⁹¹¹Rather than your ears, i.e., not thinking about what you had heard but hastening to repeat it carelessly.

⁹¹²Specifically, unlawful sexual relations.

[or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows⁹¹³ and you do not know.

الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٣﴾

20. And if it had not been for the favor of Allāh upon you and His mercy...⁹¹⁴ and because Allāh is Kind and Merciful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
رَهُوفٌ رَحِيمٌ ﴿٢٠﴾

21. O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allāh upon you and His mercy, not one of you would have been pure, ever, but Allāh purifies whom He wills, and Allāh is Hearing and Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ
بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ
يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

22. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.

وَلَا يَأْتِي أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا
أُولِي الْقُرْبَىٰ وَالسُّكَّانِ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يُحِبُّونَ أَنْ
يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُوفٌ رَحِيمٌ ﴿٢٢﴾

23. Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ
عَذَابٌ عَظِيمٌ ﴿٢٣﴾

24. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

يَوْمَ نَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا
كَانُوا يَعْمَلُونَ ﴿٢٤﴾

⁹¹³The hidden aspects of all things: what is beneficial and what is harmful.

⁹¹⁴See footnote to verse 10.

25. That Day, Allāh will pay them in full their true [i.e., deserved] recompense, and they will know that it is Allāh who is the manifest Truth [i.e., perfect in justice].
26. Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words.⁹¹⁵ Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.
27. O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet⁹¹⁶ their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised].
28. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back,"⁹¹⁷ then go back; it is purer for you. And Allāh is Knowing of what you do.
29. There is no blame upon you for entering houses not inhabited in which there is convenience⁹¹⁸ for you. And Allāh knows what you reveal and what you conceal.

يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

الَّذِينَ يَتَّبِعُونَ الْحَيَاةَ السَّيِّئَةَ وَيَحْسَبُونَ أَنَّ الْجَنَّةَ مَغْرَبًا أَبَدًا وَالَّذِينَ يَتَّبِعُونَ الْحَيَاةَ السَّالِحَةَ وَيَحْسَبُونَ أَنَّ الْجَنَّةَ مَغْرَبًا أَبَدًا وَالَّذِينَ يَتَّبِعُونَ الْحَيَاةَ السَّالِحَةَ وَيَحْسَبُونَ أَنَّ الْجَنَّةَ مَغْرَبًا أَبَدًا وَالَّذِينَ يَتَّبِعُونَ الْحَيَاةَ السَّالِحَةَ وَيَحْسَبُونَ أَنَّ الْجَنَّةَ مَغْرَبًا أَبَدًا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ تَرْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

⁹¹⁵Another accepted interpretation is "Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women."

⁹¹⁶By the words "*As-salāmu 'alaykum*" ("Peace be upon you").

⁹¹⁷Or a similar expression showing that the occupants are not prepared to receive visitors (which should be respected).

⁹¹⁸Some benefit such as rest, shelter, commodities, one's personal belongings, etc.

30. Tell the believing men to reduce [some] of their vision⁹¹⁹ and guard their private parts.⁹²⁰ That is purer for them. Indeed, Allāh is Acquainted with what they do.

قُلْ لِلْمُؤْمِنِينَ بَغَضُوا مِنْ أَنْصُرِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ
خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٢٠﴾

31. And tell the believing women to reduce [some] of their vision⁹²¹ and guard their private parts and not expose their adornment⁹²² except that which [necessarily] appears thereof⁹²³ and to wrap [a portion of] their headcovers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess [i.e., slaves], or those male attendants having no physical desire,⁹²⁴ or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allāh in repentance, all of you, O believers, that you might succeed.

وَقُلْ لِلْمُؤْمِنَاتِ بَغِضْنَ مِنْ أَنْصُرِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُجُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
لِعَوْلِيهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ
بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤَ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ
أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوْ التَّبَاعِيَةَ خَيْرٌ أُولَى الْأَرْبَابِ
مِنَ الرِّجَالِ أَوْ الطِّفْلَ الَّذِينَ لَمْ يَظْهَرُوا
عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيَعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ
جَمِيعًا إِنَّهُ السَّمُوعُ السَّمِيعُ ﴿٢١﴾

32. And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allāh will

وَأَنْكِحُوا الْأَيْمَانَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَأِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ

⁹¹⁹Looking only at what is lawful and averting their eyes from what is unlawful.

⁹²⁰From being seen and from unlawful acts.

⁹²¹Looking only at what is lawful and averting their eyes from what is unlawful.

⁹²²Both natural beauty, such as hair or body shape, and that with which a woman beautifies herself of clothing, jewelry, etc.

⁹²³i.e., the outer garments or whatever might appear out of necessity, such as a part of the face or the hands.

⁹²⁴Referring to an abnormal condition in which a man is devoid of sexual feeling.

enrich them from His bounty, and Allāh is all-Encompassing and Knowing.

فَضِيلَهُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٢٦﴾

33. But let them who find not [the means for] marriage abstain [from sexual relations] until Allāh enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess⁹²⁵ – then make a contract with them if you know there is within them goodness and give them from the wealth of Allāh which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allāh is [to them], after their compulsion, Forgiving and Merciful.

وَلَيْسَتَغْفِيبُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضِيلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْدِيكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيْنَكُمْ عَلَى الْإِغْلَاءِ إِنْ أَرَدْتُمْ تَحْصِيصًا لِيَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عُفُورٌ رَحِيمٌ ﴿٢٢٧﴾

34. And We have certainly sent down to you distinct verses⁹²⁶ and examples from those who passed on before you and an admonition for those who fear Allāh.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَقْنَا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِلْمُتَّقِينَ ﴿٢٢٨﴾

35. Allāh is the Light⁹²⁷ of the heavens and the earth. The example of His light⁹²⁸ is like a niche within which is a lamp;⁹²⁹ the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the

﴿٢٢٩﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ كَيْشَكُورٍ فِيهَا مِصْبَاحٌ أَلْيَضُحٌ فِي نِيْحَانِهِ زُجْجَانَةٌ كَانَتْ كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى

⁹²⁵i.e., those slaves who desire to purchase their freedom from their owners for a price agreed upon by both.

⁹²⁶i.e., rulings and ordinances, in particular those in this *sūrah*.

⁹²⁷i.e., the source and bestower of light and enlightenment.

⁹²⁸His guidance in the heart of a believing servant.

⁹²⁹Literally, "a burning wick," which is the essence of a lamp.

east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allāh guides to His light whom He wills. And Allāh presents examples for the people, and Allāh is Knowing of all things.

36. [Such niches are] in houses [i.e., mosques] which Allāh has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings⁹³⁰

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا
أَسْمُهُ يُسَبِّحُ لَمْ يَبْدَأْ بِالْقُدْوَةِ وَالْأَصْلِ

37. [Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of zakāh. They fear a Day in which the hearts and eyes will [fearfully] turn about –

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ
وَأَقَامِ الصَّلَاةَ وَآتَاةَ الزَّكَاةَ يُخَافُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

38. That Allāh may reward them [according to] the best of what they did and increase them from His bounty. And Allāh gives provision to whom He wills without account [i.e., limit].

يَجْزِيهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدُهُمْ مِنْ
فَضْلِهِ وَاللَّهُ يُزِقُّ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

39. But those who disbelieved – their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allāh before him, and He will pay him in full his due; and Allāh is swift in account.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ يَفْعَلُوهَا
يَحْسَبُوهَا الظَّمْطَانِ مَاءً حَتَّى إِذَا جَاءَهُمْ لَمْ يَجِدْهُ
شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُمْ فَوَقَفَهُمْ حِسَابَهُ وَاللَّهُ
سَرِيعُ الْحِسَابِ

40. Or [they are] like darkneses within an unfathomable sea which

أَوْ كظلماتٍ في بحرٍ لَمِيجٍ يَغْشَاهُ مَوْجٌ مِنْ

⁹³⁰The term used here can refer to either afternoon or evening.

is covered by waves, upon which are waves, over which are clouds – darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allāh has not granted light – for him there is no light.

فَوَقَّيْهِ مَوْجٌ مِّنْ فَوْقِهِ. سَحَابٌ ظَلَمَتْ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَهَا وَمَنْ لَمْ
يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿١١﴾

41. Do you not see that Allāh is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allāh is Knowing of what they do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ
وَالْأَرْضِ وَالطَّيْرِ وَصَفَّتْ كُلُّ قَدِّعِلْمٍ صَلَاتَهُ
وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٢﴾

42. And to Allāh belongs the dominion of the heavens and the earth, and to Allāh is the destination.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿١٣﴾

43. Do you not see that Allāh drives clouds? Then He brings them together; then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight.

أَلَمْ تَرَ أَنَّ اللَّهَ يُنزِلُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ سُمْ
يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ.
وَيُنزِلُ مِنَ السَّمَاءِ مِجَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ
بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن مَّن يَشَاءُ يَكَادُ سَنَا
بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿١٤﴾

44. Allāh alternates the night and the day. Indeed in that is a lesson for those who have vision.

يُعَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي
الْأَبْصَارِ ﴿١٥﴾

45. Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى
بَطْنَيْهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن
يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى

those that walk on four. Allāh creates what He wills. Indeed, Allāh is over all things competent.

كُلِّمَ سَيِّدٌ قَدِيرٌ ﴿١٣﴾

46. We have certainly sent down distinct verses. And Allāh guides whom He wills to a straight path.

لَقَدْ أَنْزَلْنَا آيَاتِنَا مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤﴾

47. But they [i.e., the hypocrites] say, "We have believed in Allāh and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَكَّفُونَ فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٥﴾

48. And when they are called to [the words of] Allāh and His Messenger to judge between them, at once a party of them turns aside [in refusal].

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿١٦﴾

49. But if the right is theirs, they come to him in prompt obedience.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعَبِينَ ﴿١٧﴾

50. Is there disease in their hearts? Or have they doubted? Or do they fear that Allāh will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers [i.e., the unjust].

أَفَلَمْ يَلْمِزْهُمْ عَزَافًا أَمْ يُرِيدُونَ أَنْ يَخْلُقُوا كَمَا خَلَقُوا قُلُوبَهُمْ قُلْ إِنَّ اللَّهَ عَلِيمٌ بِمَا تُعْمَلُونَ ﴿١٨﴾

51. The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٩﴾

52. And whoever obeys Allāh and His Messenger and fears Allāh and is conscious of Him – it is those who are the attainers.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ الَّذِي يَتَقَدَّرُ فَاُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

53. And they swear by Allāh their strongest oaths that if you ordered them, they would go forth [in Allāh's

﴿٢١﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أُمِرُوا لَيُخْرِجُنَّ قُلُوبَهُمْ قُلْ لَا تُفْسِدُوا طَاعَةَ مَعْرُوفَةٍ إِنَّ اللَّهَ

cause]. Say, "Do not swear. [Such] obedience is known.⁹³¹ Indeed, Allāh is Acquainted with that which you do."

خَيْرٌ بِمَا تَعْمَلُونَ ﴿٤٧﴾

54. Say, "Obey Allāh and obey the Messenger; but if you turn away – then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَّغُ الْمُبِينِ ﴿٤٨﴾

55. Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves⁹³² after that – then those are the defiantly disobedient.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَستَخْلَفَ 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 ﴿٤٩﴾

56. And establish prayer and give zakāh and obey the Messenger – that you may receive mercy.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٠﴾

57. Never think that the disbelievers are causing failure [to Allāh] upon the earth. Their refuge will be the Fire – and how wretched the destination.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَاهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ ﴿٥١﴾

⁹³¹i.e., the hypocrites' pretense of obedience is known to be a lie.

⁹³²i.e., denies the favor of Allāh or does not live by His ordinance.

58. O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy⁹³³ for you. There is no blame upon you nor upon them beyond these [periods], for they [habitually] circulate among you – some of you, among others. Thus does Allāh make clear to you the verses [i.e., His ordinances]; and Allāh is Knowing and Wise.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ ٱلَّذِينَ
مَلَكَتْ أَيْمَانُكُمْ ٱلَّذِينَ لَمْ يَبْلُغُوا ٱلْحُلُمَ مِنكُمْ
ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَٰتِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُمْ مِّنَ ٱلظُّهْرِ وَمِن بَعْدِ صَلَٰتِ ٱلْعِشَاءِ
ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ
جُنَاحٌ بَعْدَهُنَّ طَوَّفُوتٌ عَلَيْكُمْ بَعْضُكُمْ
عَلَىٰ بَعْضٍ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ٱلآيَاتِ ۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allāh make clear to you His verses; and Allāh is Knowing and Wise.

وَإِذَا بَلَغَ ٱلأَطْفَالُ مِنَ ٱلْحَمَىٰ فَلْيَسْتَأْذِنُوا
كَمَا سَأَلْتُمُ ٱلَّذِينَ مِن قَبْلِهِمْ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَاتِهِ ۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

60. And women of post-menstrual age who have no desire for marriage – there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allāh is Hearing and Knowing.

وَٱلْقَوَاعِدُ مِنَ ٱلنِّسَاءِ ٱلَّتِي لَا يَرْجُونَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَّبِعَاتٍ بِزِينَةٍ وَأَن
يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٦٠﴾

61. There is not upon the blind [any] guilt nor upon the lame [any] guilt nor upon the ill [any] guilt nor upon yourselves if you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your

لَيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ
حَرَجٌ وَلَا عَلَى ٱلْمُرِيضِ حَرَجٌ وَلَا عَلَىٰ
أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ
بُيُوتِ ءَابَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ

⁹³³Literally, "exposure" or "being uncovered."

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 houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace⁹³⁴ upon each other – a greeting from Allāh, blessed and good. Thus does Allāh make clear to you the verses [of ordinance] that you may understand.

62. The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muḥammad] – those are the ones who believe in Allāh and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.

63. Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allāh knows those of you who slip away, concealed by others.

بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ
أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ
عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ
خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُ
مَفَاحِيحُهُمْ أَوْ صَدِيقِكُمْ لَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ
أَسْتَأْذِنًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى
أَنْفُسِكُمْ هِيَ حَيْثُ مَنَ عِنْدَ اللَّهِ مُبْرَكَةٌ
طَيِّبَةٌ كَذَلِكَ بَيِّنَاتٌ لَكُمْ
الَّذِينَ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ
وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى
يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَن شِئْتَ مِنْهُمْ
وَأَسْتَغْفِرْ لَهُمْ اللَّهُ إِنْكَ اللَّهُ عَفُورٌ
رَحِيمٌ ﴿٦٢﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَسْتَلْثَمُونَ مِنْكُمْ لَوْ آذَانًا فَلْيَحْذَرِ الَّذِينَ

⁹³⁴Saying, "As-salāmu 'alaykum" ("Peace be upon you").

So let those beware who dissent from his [i.e., the Prophet's] order,⁹³⁵ lest fitnah⁹³⁶ strike them or a painful punishment.

64. Unquestionably, to Allāh belongs whatever is in the heavens and earth. Already He knows that upon which you [stand]⁹³⁷ and [knows] the Day⁹³⁸ when they will be returned to Him and He will inform them of what they have done. And Allāh is Knowing of all things.

يَخَافُونَ عَنْ أَمْرِهِ أَنْ يُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١١﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ
يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

⁹³⁵Meaning also his way or his *sunnah*.

⁹³⁶Trials, affliction, dissension, strife, etc.

⁹³⁷i.e., your position – the basis for your actions (whether sincere faith or hypocrisy) and the condition of your souls.

⁹³⁸The meaning can also be rendered "...and [let them beware of] the Day..."

Sūrah al-Furqān⁹³⁹*Bismillāhir-Raḥmānir-Raḥcem*

1. Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner –
2. He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.
3. But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.
4. And those who disbelieve say, "This [Qur'an] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.
5. And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."
6. Say, [O Muḥammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارِكْ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

الَّذِي لَمْ يَلِكْ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَخْذَ
وَكْدًا وَلَمْ يَكُنْ لَمْ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ
كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ﴿٢﴾

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً 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 افْتَرَاهُ
وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا
وَزُورًا ﴿٤﴾

وَقَالُوا أَسْطِيزُ الْأُولِيِّ كَتَبَتْهَا
فِيهِ تَمَلُّنَ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ
وَالْأَرْضِ إِنَّهُ كَانَ عَفُورًا رَحِيمًا ﴿٦﴾

⁹³⁹ *Al-Furqān*: The Criterion, which is another name for the Qur'an and means "that which distinguishes truth from falsehood and right from wrong."

7. And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"
8. Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."
9. Look how they strike for you comparisons;⁹⁴⁰ but they have strayed, so they cannot [find] a way.
10. Blessed is He who, if He willed, could have made for you [something] better than that – gardens beneath which rivers flow – and could make for you palaces.
11. But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.
12. When it [i.e., the Hellfire] sees them from a distant place, they will hear its fury and roaring.
13. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.
14. [They will be told], "Do not cry this Day for one destruction but cry for much destruction."
15. Say, "Is that better or the Garden of Eternity which is promised to

وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ
فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾

أَوْ يُنَزَّلُ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ
تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

بَرَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ
ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ يَبِينُ سَمِعُوا لَهَا تَغِيظًا
وَذَفِيرًا ﴿١٢﴾

وَلِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا
هُنَا لِكَ تَجُورًا ﴿١٣﴾

لَا تَدْعُوا الْيَوْمَ تُجُورًا وَجِدًا وَادْعُوا تُجُورًا
كَثِيرًا ﴿١٤﴾

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعد

⁹⁴⁰From their own imaginations in order to deny and discredit you.

the righteous? It will be for them a reward and destination.

16. For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.⁹⁴¹

17. And [mention] the Day He will gather them and that which they worship besides Allāh and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"

18. They will say, "Exalted are You! It was not for us to take besides You any allies [i.e., protectors]. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."

19. So they will deny you, [disbelievers], in what you say,⁹⁴² and you cannot avert [punishment] or [find] help. And whoever commits injustice⁹⁴³ among you – We will make him taste a great punishment.

20. And We did not send before you, [O Muḥammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others – will you have patience? And ever is your Lord, Seeing.

الْمَنْقُورَ ۚ كَانَتْ لَهُمْ جَزَاءً وَصِيْرًا ﴿١٦﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْتَوْكًا ﴿١٧﴾

وَيَوْمَ يَحْشُرُهُمْ رَبُّهُمَ ۙ وَمَا يَعبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ ۙ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَٰؤُلَاءِ ۙ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٨﴾

قَالُوا سُبْحٰنَكَ مَا كَانَ لِجِبْرِئِلَآءِ لَنَا ۙ أَن نَّتَّخِذَ مِن دُونِكَ مِن أَوْلِيَآءَ ۚ وَلٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا ٱلذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٩﴾

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يظلم مِنكُمْ بُرْءًا فَذٰلِكَ ۙ عَذَابٌ كَبِيرٌ ﴿٢٠﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ ۙ إِلَآ أَنَّهُمْ لِيَأْكُلُوا ٱلطَّعَامَ وَيَشْرَبُوا فِي ٱلْأَسْوَاقِ ۚ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۙ أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾

⁹⁴¹Or "...a promise requested [for them by the angels]."

⁹⁴²At the time of Judgement the false objects of worship will betray their worshippers and deny them.

⁹⁴³Specifically, association of others with Allāh.



21. And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves⁹⁴⁴ and [become] insolent with great insolence.
22. The day they see the angels⁹⁴⁵ – no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible."⁹⁴⁶
23. And We will approach [i.e., regard]⁹⁴⁷ what they have done of deeds and make them as dust dispersed.
24. The companions of Paradise, that Day, are [in] a better settlement and better resting place.
25. And [mention] the Day when the heaven will split open with [emerging] clouds,⁹⁴⁸ and the angels will be sent down in successive descent.
26. True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.
27. And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way."⁹⁴⁹

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نُرِي رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا ﴿١٩﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُرَىٰ لَهُمْ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا ﴿٢٠﴾

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ نَبْهًا مَّنْثُورًا ﴿٢١﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٢﴾

وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالسَّمِيمِ تُزِيلُ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٣﴾

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٤﴾

وَيَوْمَ يَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٥﴾

⁹⁴⁴Additional meanings are "among themselves" and "over [the matter of] themselves."

⁹⁴⁵i.e., at the time of death.

⁹⁴⁶Referring to any good tidings.

⁹⁴⁷On the Day of Judgement.

⁹⁴⁸Within which are the angels.

⁹⁴⁹i.e., followed the Prophet (ﷺ) on a path of guidance.

28. Oh, woe to me! I wish I had not taken that one⁹⁵⁰ as a friend.
29. He led me away from the remembrance⁹⁵¹ after it had come to me. And ever is Satan, to man, a deserter."⁹⁵²
30. And the Messenger has said, "O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned."⁹⁵³
31. And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.
32. And those who disbelieve say, "Why was the Qur'ān not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.⁹⁵⁴
33. And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation.
34. The ones who are gathered on their faces to Hell – those are the worst in position and farthest astray in [their] way.
35. And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant.

يَتَوَلَّى لَيْتَى لِرَأْسِنَا خَلِيلًا ﴿٢٨﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا
الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ
وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ
جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَنْصِيرًا ﴿٣٣﴾

الَّذِينَ يُجْشِرُونَ عَلَىٰ مُجْزِهِمْ إِلَىٰ جَهَنَّمَ
أُولَئِكَ سُوءُ مَكَانًا وَأَحْسَلُ سَبِيلًا ﴿٣٤﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ
أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

950 The person who misguided him.

951 i.e., the Qur'ān or the remembrance of Allāh.

952 Forsaking him once he has led him into evil.

953 i.e., avoiding it, not listening to or understanding it, not living by it, or preferring something else to it.

954 Also, "recited it with distinct recitation."

36. And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with [complete] destruction.

فَقُلْنَا أَذْهَبًا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا
بِعَايِنِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

37. And the people of Noah – when they denied the messengers,⁹⁵⁵ We drowned them, and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment.

وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعَدْنَا
لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

38. And [We destroyed] 'Aad and Thamūd and the companions of the well⁹⁵⁶ and many generations between them.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ
ذَلِكَ كَثِيرًا ﴿٣٨﴾

39. And for each We presented examples [as warnings], and each We destroyed with [total] destruction.

وَكُلًّا ضَرَفْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَرْنَا
تَنْبِيرًا ﴿٣٩﴾

40. And they have already come upon the town which was showered with a rain of evil [i.e., stones]. So have they not seen it? But they are not expecting resurrection.⁹⁵⁷

وَلَقَدْ أَنزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا
السَّوْءَ أَقْلَمَ يَكْفُرُونَ بِرَبِّهَا بَلْ
كَانُوا لَا يَرْجِعُونَ تَشْوِيرًا ﴿٤٠﴾

41. And when they see you, [O Muḥammad], they take you not except in ridicule, [saying], "Is this the one whom Allāh has sent as a messenger?"

وَإِذَا رَأَوْكَ إِذْ يَنْخُذُونَكَ إِلَّا هُزُؤًا أَهْذَاءَ
الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

42. He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way.

إِنْ كَادَ لَيُضِلَّنَا عَنْ إِلَهَاتِنَا لَوْلَا أَنَّ
صَدْرَنَا عَلَيْنَا وَسَوْفَ يَعْلَمُونَ حَيْثُ
يُرُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

⁹⁵⁵Their denial of Noah was as if they had denied all those who brought the same message from Allāh.

⁹⁵⁶Said to be a people who denied Prophet Shu'ayb or possibly those mentioned in *Sūrah Yā Seen*, 36:13-29.

⁹⁵⁷So they do not benefit from lessons of the past.

43. Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

أَرَأَيْتَ مَنِ اخْتَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ
عَلَيْهِ وَكِيلًا ﴿١٧﴾

44. Or do you think that most of them hear or reason? They are not except like livestock.⁹⁵⁸ Rather, they are [even] more astray in [their] way.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ
يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ
سَبِيلًا ﴿١٨﴾

45. Have you not considered your Lord – how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.⁹⁵⁹

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ
لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ
دَلِيلًا ﴿١٩﴾

46. Then We hold it in hand for a brief grasp.⁹⁶⁰

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٢٠﴾

47. And it is He who has made the night for you as clothing⁹⁶¹ and sleep [a means for] rest and has made the day a resurrection.⁹⁶²

وَهُوَ الَّذِي جَعَلَ لَكُمْ لَيَالٍ لِبَاسًا وَالنَّوْمَ
سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٢١﴾

48. And it is He who sends the winds as good tidings before His mercy [i.e., rainfall], and We send down from the sky pure water

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٢٢﴾

49. That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا
أَنْعَامًا وَأَنْسَاءً كَثِيرًا ﴿٢٣﴾

50. And We have certainly distributed it among them that they might be reminded,⁹⁶³ but most of the people refuse except disbelief.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرَ
النَّاسِ إِلَّا كُفُورًا ﴿٢٤﴾

⁹⁵⁸i.e., cattle or sheep, that follow without question wherever they are led.

⁹⁵⁹i.e., showing the existence of a shadow or making it apparent by contrast.

⁹⁶⁰i.e., when the sun is overhead at noon.

⁹⁶¹Covering and concealing you in its darkness.

⁹⁶²For renewal of life and activity.

⁹⁶³Of Allah's ability to bring the dead to life.

51. And if We had willed, We could have sent into every city a Warner.⁹⁶⁴
52. So do not obey the disbelievers, and strive against them with it [i.e., the Qur'ān] a great striving.
53. And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.
54. And it is He who has created from water [i.e., semen] a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].
55. But they worship rather than Allāh that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].
56. And We have not sent you, [O Muḥammad], except as a bringer of good tidings and a Warner.
57. Say, "I do not ask of you for it any payment – only that whoever wills might take to his Lord a way."
58. And rely upon the Ever-Living who does not die, and exalt [Allāh] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted –

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾

فَلَا تَطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ
جِهَادًا كَبِيرًا ﴿٥٢﴾

﴿٥٣﴾ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا
مَحْجُورًا ﴿٥٤﴾

﴿٥٥﴾ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا
وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٦﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٧﴾

﴿٥٨﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٩﴾

﴿٦٠﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ إِلَّا مِن شَاءِ
أَن يَتَّخِذَ لِي رِيبَةً سَبِيلًا ﴿٦١﴾

﴿٦٢﴾ وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ
بِحَمْدِهِ وَكَفَىٰ بِهِ إِذْنُوبِ عِبَادِهِ
حَسِيرًا ﴿٦٣﴾

⁹⁶⁴However, Allāh willed that Prophet Muḥammad (ﷺ) be sent as the final messenger for all peoples of the earth until the Day of Resurrection.

59. He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne⁹⁶⁵ – the Most Merciful, so ask about Him one well informed [i.e., the Prophet (ﷺ)].

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ
فَسْأَلْ بِهِ خَبِيرًا ﴿٥٩﴾

60. And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا
الرَّحْمَنُ أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

61. Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

نَبَارِكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ
فِيهَا سِرْجًا وَقَمَرًا مُبِينًا ﴿٦١﴾

62. And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ
أَرَادَ أَنْ يَنْكُرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

63. And the servants of the Most Merciful are those who walk upon the earth easily,⁹⁶⁶ and when the ignorant address them [harshly], they say [words of] peace,⁹⁶⁷

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا
سَلَامًا ﴿٦٣﴾

64. And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

وَالَّذِينَ يَسْتَوُونَ لِرَبِّهِمْ سُجَّدًا
وَقِيَامًا ﴿٦٤﴾

65. And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

⁹⁶⁵See footnote to 2:19.

⁹⁶⁶i.e., gently, with dignity but without arrogance.

⁹⁶⁷Or "safety," i.e., words free from fault or evil.

66. Indeed, it is evil as a settlement and residence."

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٦﴾

67. And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا
وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿١٧﴾

68. And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾

69. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated –

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدُ
فِيهِ مُهَيَّأًا ﴿١٩﴾

70. Except for those who repent, believe and do righteous work. For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَئِكَ يَجِدُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٠﴾

71. And he who repents and does righteousness does indeed turn to Allāh with [accepted] repentance.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى
اللَّهِ مَتَابًا ﴿٢١﴾

72. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا
بِاللُّغْوِ مَرُّوا كِرَامًا ﴿٢٢﴾

73. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ
يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٢٣﴾

74. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا

eyes⁹⁶⁸ and make us a leader [i.e., example] for the righteous."

لِنُفِقِينَ إِمَامًا ﴿٧١﴾

75. Those will be awarded the Chamber⁹⁶⁹ for what they patiently endured, and they will be received therein with greetings and [words of] peace,

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا
وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٢﴾

76. Abiding eternally therein. Good is the settlement and residence.

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا
وَمَقَامًا ﴿٧٣﴾

77. Say, "What would my Lord care for you if not for your supplication?"⁹⁷⁰ For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.⁹⁷¹

قُلْ مَا يَسْبُغُوا بِكَ رِيفًا لَوْلَا دَعَاؤُكُمْ فَقَدْ
كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٤﴾

968 i.e., a source of happiness due to their righteousness.

969 The most elevated portion of Paradise.

970 i.e., faith and worship. An alternative meaning is "What would my Lord do with you..."

971 It will remain with them, causing punishment to be required and imperative upon them.

Sūrah ash-Shu‘arā’⁹⁷²*Bismillāhir-Raḥmānir-Raḥeem*

1. Ṭā, Seen, Meem.⁹⁷³
2. These are the verses of the clear Book.
3. Perhaps, [O Muḥammad], you would kill yourself with grief that they will not be believers.
4. If We willed, We could send down to them from the sky a sign for which their necks would remain humbled.⁹⁷⁴
5. And no mention [i.e., revelation] comes to them anew from the Most Merciful except that they turn away from it.
6. For they have already denied, but there will come to them the news of that which they used to ridicule.
7. Did they not look at the earth – how much We have produced therein from every noble kind?
8. Indeed in that is a sign, but most of them were not to be believers.
9. And indeed, your Lord – He is the Exalted in Might, the Merciful.
10. And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people –

سُورَةُ الشُّعْرَاءِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

طسمر ﴿١﴾

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾

لَعَلَّكَ بَدِيعٌ فَنَسَكَ آلَا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾

إِن لَّشَاءَ نُنزِلُ عَلَيْكَ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُجَدِّدٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَدَّيْسْتَهُمْ وَنُورٌ ﴿٦﴾

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَرَّمْنَا فِيهَا مِنْ كُلِّ ذَرِيعٍ كَرِيمٍ ﴿٧﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾

وَإِنَّ رَبَّكَ لَهَمُّ الْعَزِيزِ الرَّحِيمِ ﴿٩﴾

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

972 *Ash-Shu‘arā’*: The Poets.

973 See footnote to 2:1.

974 i.e., they would be compelled to believe.

11. The people of Pharaoh. Will they not fear Allāh?"

قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ ﴿١١﴾

12. He said, "My Lord, indeed I fear that they will deny me

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

13. And that my breast will tighten and my tongue will not be fluent, so send for Aaron.

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ لِي آيَاتٍ هُتُونَ ﴿١٣﴾

14. And they have upon me a [claim due to] sin, so I fear that they will kill me."

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

15. [Allāh] said, "No. Go both of you with Our signs; indeed, We are with you, listening.

قَالَ كَلَّا فَادْخَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾

16. Go to Pharaoh and say, 'We are the messengers⁹⁷⁵ of the Lord of the worlds,

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

17. [Commanded to say], "Send with us the Children of Israel." "

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾

18. [Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?

قَالَ أَلَمْ نَرْبُّكَ مِمَّا وَلَدْنَا وَلَدًا أَلَيْسَتْ فِيمَا مِنْ عَمْرِكَ سِنِينَ ﴿١٨﴾

19. And [then] you did your deed which you did,⁹⁷⁶ and you were of the ungrateful."

وَفَعَلْتَ فَعَلْتَك الْبِئْسَ الَّذِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾

20. [Moses] said, "I did it, then, while I was of those astray [i.e., ignorant].

قَالَ فَعَلْتُهَا إِذْ أَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

21. So I fled from you when I feared you. Then my Lord granted me judgement [i.e., wisdom and prophethood] and appointed me [as one] of the messengers.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾

⁹⁷⁵The singular form in Arabic indicates that both were sent with a single message.

⁹⁷⁶i.e., striking the Copt, who died as a result.

22. And is this a favor of which you remind me – that you have enslaved the Children of Israel?"
23. Said Pharaoh, "And what is the Lord of the worlds?"
24. [Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced."
25. [Pharaoh] said to those around him, "Do you not hear?"
26. [Moses] said, "Your Lord and the Lord of your first forefathers."
27. [Pharaoh] said,⁹⁷⁷ "Indeed, your 'messenger' who has been sent to you is mad."
28. [Moses] said, "Lord of the east and the west and that between them, if you were to reason."
29. [Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned."
30. [Moses] said, "Even if I brought you something [i.e., proof] manifest?"
31. [Pharaoh] said, "Then bring it, if you should be of the truthful."
32. So [Moses] threw his staff, and suddenly it was a serpent manifest.⁹⁷⁸
33. And he drew out his hand; thereupon it was white for the observers.

وَأَنَّكَ بِعَمَلِكُمْ مَمْدُوحَةٌ إِنَّ عِبَادَتِي لَبِئْسَ مَا كَانَتْ
 ﴿٢٢﴾

قَالَ يُرْعَوُونَ وَمَا رَبُّ الْعَالَمِينَ
 ﴿٢٣﴾

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ
 كُنْتُمْ مُوقِنِينَ
 ﴿٢٤﴾

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ
 ﴿٢٥﴾

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ
 ﴿٢٦﴾

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُنزِلَ إِلَيْكُمْ
 لَجَاحِلٌ
 ﴿٢٧﴾

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ
 تَعْقِلُونَ
 ﴿٢٨﴾

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَجَعَلَنكَ مِنَ
 الْمَسْجُورِينَ
 ﴿٢٩﴾

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ
 ﴿٣٠﴾

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ
 ﴿٣١﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ
 ﴿٣٢﴾

وَرَفَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ
 ﴿٣٣﴾

⁹⁷⁷Angrily addressing those present.

⁹⁷⁸i.e., clearly genuine.

34. [Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.

قَالَ لِلْمَلَاحِقَةِ إِنَّ هَذَا السَّحِرُ عَلِيمٌ ﴿٢٤﴾

35. He wants to drive you out of your land by his magic, so what do you advise?"

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ
فَمَاذَا تَأْمُرُونَ ﴿٢٥﴾

36. They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

قَالُوا أَزِجْهُ وَأَخَاهُ وَأَبْعَثْ فِي الدِّينِ
حَاشِرِينَ ﴿٢٦﴾

37. Who will bring you every learned, skilled magician."

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٢٧﴾

38. So the magicians were assembled for the appointment of a well-known day.⁹⁷⁹

فَجُمِعَ السَّحَرَةُ لِيَمْقَدَتِ يَوْمٍ مَعْلُومٍ ﴿٢٨﴾

39. And it was said to the people, "Will you congregate

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٢٩﴾

40. That we might follow the magicians if they are the predominant?"

لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٣٠﴾

41. And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?"

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لِنَأْتِيَنَّكَ
كُتَّابِينَ الْغَالِبِينَ ﴿٣١﴾

42. He said, "Yes, and indeed, you will then be of those near [to me]."

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقْرَبِينَ ﴿٣٢﴾

43. Moses said to them, "Throw whatever you will throw."

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٣٣﴾

44. So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant."

قَالُوا جَاهِلْتُمْ وَعَصَيْتُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ
إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٤﴾

45. Then Moses threw his staff, and at once it devoured what they falsified.

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿٣٥﴾

⁹⁷⁹i.e., the morning of the day of festival. See 20:58-59.

46. So the magicians fell down in prostration [to Allāh]. ﴿١٦﴾
 47. They said, "We have believed in the Lord of the worlds,
 48. The Lord of Moses and Aaron." ﴿١٧﴾
 49. [Pharaoh] said, "You believed him [i.e., Moses] before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all." ﴿١٨﴾
 50. They said, "No harm. Indeed, to our Lord we will return." ﴿١٩﴾
 51. Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers." ﴿٢٠﴾
 52. And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued." ﴿٢١﴾
 53. Then Pharaoh sent among the cities gatherers⁹⁸⁰ ﴿٢٢﴾
 54. [And said], "Indeed, those are but a small band,
 55. And indeed, they are enraging us,
 56. And indeed, we are a cautious society..." ﴿٢٣﴾
 57. So We removed them from gardens and springs ﴿٢٤﴾
 58. And treasures and honorable station⁹⁸¹ – ﴿٢٥﴾

قَالَ عَامِنْتُ لَكُمْ قَبْلَ أَنْ مَآذَنَ لَكُمْ إِنَّكُمْ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْمَلُونَ لَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ وَلَا صَلْبَتِكُمْ أَجْمَعِينَ ﴿١٨﴾

قَالُوا لَا ضَرَرَ لَنَا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٩﴾

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا إِنَّ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٢٠﴾

﴿٢١﴾ وَوَحَّيْنَا إِلَى مُوسَى أَنْ أَسِرْ بِعِبَادِيَ إِنَّكَ مُتَّبَعُونَ ﴿٢١﴾

فَأَرْسَلَ فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٢٢﴾

﴿٢٣﴾ سَوَآءٌ لِيُرْزَمَ قَلِيلُونَ ﴿٢٣﴾

وَأَنتَهُمْ لَنَا لِنَأْطُونَ ﴿٢٤﴾

وَأِنَّا بِجَمِيعِ حِيلَارِنَ ﴿٢٥﴾

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٤﴾

وَكُتُبٍ وَمَقَاتِرَ كَرِيمٍ ﴿٢٥﴾

⁹⁸⁰Recruiters of an army to prevent the emigration of the Children of Israel.

⁹⁸¹Allāh (*subhānahu wa ta'ālā*) caused them to abandon their wealth and property in pursuit of the Israelites.

59. Thus. And We caused to inherit it the Children of Israel.

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾

60. So they pursued them at sunrise.

فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾

61. And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"

فَلَمَّا تَرَىٰ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾

62. [Moses] said, "No! Indeed, with me is my Lord; He will guide me."

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

63. Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

64. And We advanced thereto the others [i.e., the pursuers].

وَأَزَلْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾

65. And We saved Moses and those with him, all together.

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾

66. Then We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾

67. Indeed in that is a sign, but most of them were not to be believers.

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾

68. And indeed, your Lord – He is the Exalted in Might, the Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

69. And recite to them the news of Abraham,

وَأَنْتَلِّ عَلَيْهِمْ بَنَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

70. When he said to his father and his people, "What do you worship?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

71. They said, "We worship idols and remain to them devoted."

قَالُوا نَعْبُدُ آبَاءَنَا مَا قَدَّمُوا لَنَا عَلَيْكُم مِّن بَدَأٍ وَنَحْنُ لَهُمْ خَائِفُونَ ﴿٧١﴾

72. He said, "Do they hear you when you supplicate?"

قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُوهُمْ ۚ بَلْ لَا يَخْفَىٰ لَكَ الْغَيْبُ ۚ أَتَىٰ الْبَشَرِ نَاحِيَةَ ﴿٧٢﴾

73. Or do they benefit you, or do they harm?"

أَوْ يَنْفَعُوكُمْ أَوْ يَضُرُّوكُمْ ۚ أَتَىٰ الْبَشَرِ نَاحِيَةَ ﴿٧٣﴾

74. They said, "But we found our fathers doing thus." قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾
75. He said, "Then do you see what you have been worshipping, أَنْتُمْ وَآبَاؤُكُمْ مِمَّا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾
76. You and your ancient forefathers? أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَامُونَ ﴿٧٦﴾
77. Indeed, they are enemies to me, except the Lord of the worlds,⁹⁸² فَإِنَّهُمْ عَدُوٌّ لِيَ إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾
78. Who created me, and He [it is who] guides me. الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾
79. And it is He who feeds me and gives me drink. وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
80. And when I am ill, it is He who cures me وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾
81. And who will cause me to die and then bring me to life وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾
82. And who I aspire that He will forgive me my sin on the Day of Recompense." وَالَّذِي أَلْمَعَ أَنْ يَغْفِرَ لِي خِطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾
83. [And he said], "My Lord, grant me authority and join me with the righteous. رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾
84. And grant me a mention [i.e., reputation] of honor among later generations. وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
85. And place me among the inheritors of the Garden of Pleasure. وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾
86. And forgive my father. Indeed, he has been of those astray. وَأَعْفُفْ لَأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
87. And do not disgrace me on the Day they are [all] resurrected – وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

⁹⁸²The people worshipped idols in addition to Allah.

88. The Day when there will not benefit [anyone] wealth or children
 يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾
89. But only one who comes to Allāh with a sound heart."
 إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾
90. And Paradise will be brought near [that Day] to the righteous.
 وَأَزَلَّوْنَا لِلْحَيَّةِ لِلْمُتَّقِينَ ﴿٩٠﴾
91. And Hellfire will be brought forth for the deviators,
 وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
92. And it will be said to them, "Where are those you used to worship
 وَقِيلَ لَهُمْ أَنَّى مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. Other than Allāh? Can they help you or help themselves?"
 مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمُ أَوْ يَنْصِرُونَ ﴿٩٣﴾
94. So they will be overturned into it [i.e., Hellfire], they and the deviators
 فَكُنُكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾
95. And the soldiers of Iblees, all together.
 وَجُنُودِ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
96. They will say while they dispute therein,
 قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
97. "By Allāh, we were indeed in manifest error
 تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾
98. When we equated you with the Lord of the worlds.
 إِذْ تَسَوَّيْنَاكُمْ لِرَبِّ الْعَالَمِينَ ﴿٩٨﴾
99. And no one misguided us except the criminals.
 وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾
100. So now we have no intercessors
 فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾
101. And not a devoted friend.
 وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾
102. Then if we only had a return [to the world] and could be of the believers..."⁹⁸³
 فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

⁹⁸³The conclusion of this verse is estimated as "...we would do this or that."

103. Indeed in that is a sign, but most of them were not to be believers.
104. And indeed, your Lord – He is the Exalted in Might, the Merciful.
105. The people of Noah denied the messengers⁹⁸⁴
106. When their brother Noah said to them, "Will you not fear Allāh?
107. Indeed, I am to you a trustworthy messenger.
108. So fear Allāh and obey me.
109. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
110. So fear Allāh and obey me."
111. They said, "Should we believe you while you are followed by the lowest [class of people]?"
112. He said, "And what is my knowledge of what they used to do?
113. Their account is only upon my Lord, if you [could] perceive.
114. And I am not one to drive away the believers.
115. I am only a clear warner."
116. They said, "If you do not desist, O Noah, you will surely be of those who are stoned."
117. He said, "My Lord, indeed my people have denied me.

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

كَذَبَتْ قَوْمٌ نُّوحَ الْمُرْسَلِينَ ﴿١٠٥﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا نُنْفِقُونَ ﴿١٠٦﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾

قَالُوا أَنْزِلْ لَكَ وَأَتَّبِعَكَ الْأَرْذَلُونَ ﴿١١١﴾

قَالَ وَمَا جِئْتِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

إِنْ حَسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنْشُرْ لَكَ كَوْمًا مِّنَ الْمَرْجُومِينَ ﴿١١٦﴾

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾

⁹⁸⁴See footnote to 25:37.

118. Then judge between me and them with decisive judgement and save me and those with me of the believers."
119. So We saved him and those with him in the laden ship.
120. Then We drowned thereafter the remaining ones.
121. Indeed in that is a sign, but most of them were not to be believers.
122. And indeed, your Lord – He is the Exalted in Might, the Merciful.
123. ‘Aad denied the messengers
124. When their brother Hūd said to them, "Will you not fear Allāh?
125. Indeed, I am to you a trustworthy messenger.
126. So fear Allāh and obey me.
127. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
128. Do you construct on every elevation a sign,⁹⁸⁵ amusing yourselves,
129. And take for yourselves constructions [i.e., palaces and fortresses] that you might abide eternally?
130. And when you strike, you strike as tyrants.
131. So fear Allāh and obey me.

فَأَقْصِبْ بَيْنِي وَبَيْنَهُمْ فَتَمَّا يَبْتَغِي وَإِنَّ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِ الْمَشْحُونِ ﴿١١٩﴾

ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾

إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلَكُمْ ﴿١٢٦﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَبْتَؤُونَ ﴿١٢٨﴾

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ ﴿١٢٩﴾

وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلَكُمْ ﴿١٣١﴾

⁹⁸⁵i.e., a symbol or indication of their wealth and power. They used to build lofty structures along the road to be seen by all who passed by.

132. And fear He who provided you with that which you know,
وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾
133. Provided you with grazing livestock and children
أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
134. And gardens and springs.
وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾
135. Indeed, I fear for you the punishment of a terrible day."
إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾
136. They said, "It is all the same to us whether you advise or are not of the advisors.
قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾
137. This is not but the custom of the former peoples,
إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾
138. And we are not to be punished."
وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾
139. And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.
فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾
140. And indeed, your Lord – He is the Exalted in Might, the Merciful.
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾
141. Thamūd denied the messengers
كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾
142. When their brother Šāliḥ said to them, "Will you not fear Allāh?
إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَأَلْتَفْقُونَ ﴿١٤٢﴾
143. Indeed, I am to you a trustworthy messenger.
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
144. So fear Allāh and obey me.
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٤٤﴾
145. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾
146. Will you be left in what is here, secure [from death],
أَتُرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾
147. Within gardens and springs
فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

148. And fields of crops and palm trees with softened fruit?
 وَرُؤُوعٌ وَخَلٌّ طَلَعَهَا هَضِيمٌ ﴿١٤٨﴾
149. And you carve out of the mountains, homes, with skill.
 وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾
150. So fear Allāh and obey me.
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا لِي ﴿١٥٠﴾
151. And do not obey the order of the transgressors,
 وَلَا تَطِيعُوا أَمْرَ الْمُتَصِفِينَ ﴿١٥١﴾
152. Who cause corruption in the land and do not amend."
 الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾
153. They said, "You are only of those affected by magic.
 قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿١٥٣﴾
154. You are but a man like ourselves, so bring a sign, if you should be of the truthful."
 مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾
155. He said, "This is a she-camel.⁹⁸⁶ For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day.
 قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾
156. And do not touch her with harm, lest you be seized by the punishment of a terrible day."
 وَلَا تَمْسُوهَا يُسِوْا قِيَاحُكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾
157. But they hamstrung her and so became regretful.
 فَمَقَرُّوْهَا فَأَصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾
158. And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.
 فَالْخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾
159. And indeed, your Lord – He is the Exalted in Might, the Merciful.
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾
160. The people of Lot denied the messengers
 كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾
161. When their brother Lot said to them, "Will you not fear Allāh?
 إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

⁹⁸⁶Miraculously sent to them as a sign by Allāh.

162. Indeed, I am to you a trustworthy messenger. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
163. So fear Allāh and obey me. فَاتَّقُوا اللَّهَ وَأَطِيعُوا رَسُولِي ﴿١٦٣﴾
164. And I do not ask you for it any payment. My payment is only from the Lord of the worlds. وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾
165. Do you approach males among the worlds⁹⁸⁷ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾
166. And leave what your Lord has created for you as mates? But you are a people transgressing." وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا مِمَّا بَيْنَ يَدَيْكُمْ وَأَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾
167. They said, "If you do not desist, O Lot, you will surely be of those evicted." قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُتَجَرِّمِينَ ﴿١٦٧﴾
168. He said, "Indeed, I am, toward your deed, of those who detest [it]. قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾
169. My Lord, save me and my family from [the consequence of] what they do." رَبِّ يَجِّئِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
170. So We saved him and his family, all, فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾
171. Except an old woman⁹⁸⁸ among those who remained behind. إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾
172. Then We destroyed the others. ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾
173. And We rained upon them a rain [of stones], and evil was the rain of those who were warned. وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿١٧٣﴾
174. Indeed in that is a sign, but most of them were not to be believers. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾
175. And indeed, your Lord – He is the Exalted in Might, the Merciful. وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

⁹⁸⁷i.e., Are there, out of all Allāh's creatures, any besides you who commit this unnatural act?

⁹⁸⁸Lot's wife, who had collaborated with the evildoers.

176. The companions of the thicket [i.e., the people of Madyan] denied the messengers

كَذَّبَ أَصْحَابُ النَّجْدِ الْمُرْسَلِينَ ﴿١٧٦﴾

177. When Shu‘ayb said to them, "Will you not fear Allāh?"

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

178. Indeed, I am to you a trustworthy messenger.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

179. So fear Allāh and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧٩﴾

180. And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

181. Give full measure and do not be of those who cause loss.

﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

182. And weigh with an even [i.e., honest] balance.

وَزِنُوا بِالْقِسْطِ أَيْسَرَ الْمِيزَانِ ﴿١٨٢﴾

183. And do not deprive people of their due and do not commit abuse on earth, spreading corruption.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَقْنَطُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

184. And fear He who created you and the former creation."⁹⁸⁹

وَاتَّقُوا الَّذِي الَّذِي خَلَقَكُمْ وَالْحِجَةَ الْأُولَىٰ ﴿١٨٤﴾

185. They said, "You are only of those affected by magic.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿١٨٥﴾

186. You are but a man like ourselves, and indeed, we think you are among the liars.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطْنُكَ لَئِنْ الْكَذِبِينَ ﴿١٨٦﴾

187. So cause to fall upon us fragments of the sky, if you should be of the truthful."

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

188. He said, "My Lord is most knowing of what you do."

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَصْمَلُونَ ﴿١٨٨﴾

189. And they denied him, so the punishment of the day of the black

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُمْ كَانُوا

⁹⁸⁹i.e., previous generations.

cloud seized them. Indeed, it was the punishment of a terrible day.

190. Indeed in that is a sign, but most of them were not to be believers.
191. And indeed, your Lord – He is the Exalted in Might, the Merciful.
192. And indeed, it [i.e., the Qur'an] is the revelation of the Lord of the worlds.
193. The Trustworthy Spirit [i.e., Gabriel] has brought it down
194. Upon your heart, [O Muḥammad] – that you may be of the warners –
195. In a clear Arabic language.
196. And indeed, it is [mentioned] in the scriptures of former peoples.
197. And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?
198. And even if We had revealed it to one among the foreigners⁹⁹⁰
199. And he had recited it to them [perfectly],⁹⁹¹ they would [still] not have been believers in it.
200. Thus have We inserted it [i.e., disbelief] into the hearts of the criminals.
201. They will not believe in it until they see the painful punishment.
202. And it will come to them suddenly while they perceive [it] not.

عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٨﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٨٩﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩٠﴾

وَأِنَّهُمْ لَنُزِيلٌ رَّبِّ الْعَالَمِينَ ﴿١٩١﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٢﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٣﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٤﴾

وَإِنَّ لَهَا فِي ذُرِّي الْأَوَّلِينَ ﴿١٩٥﴾

أَوْ لَوْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٦﴾

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٧﴾

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٨﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٩٩﴾

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠٠﴾

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠١﴾

⁹⁹⁰i.e., the non-Arabs or those who are not fluent in the Arabic language.

⁹⁹¹As a miracle from Allah.

203. And they will say, "May we be reprieved?"
 فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾
204. So for Our punishment are they impatient?
 أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾
205. Then have you considered if We gave them enjoyment for years
 أَفَرَيْتَ إِن مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾
206. And then there came to them that which they were promised?
 ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾
207. They would not be availed by the enjoyment with which they were provided.
 مَا آغَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ﴿٢٠٧﴾
208. And We did not destroy any city except that it had warners
 وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾
209. As a reminder; and never have We been unjust.
 ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾
210. And the devils have not brought it [i.e., the revelation] down.⁹⁹²
 وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾
211. It is not allowable for them, nor would they be able.
 وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾
212. Indeed they, from [its] hearing, are removed.⁹⁹³
 إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُولُونَ ﴿٢١٢﴾
213. So do not invoke with Allāh another deity and [thus] be among the punished.
 فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾
214. And warn, [O Muḥammad], your closest kindred.
 وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾
215. And lower your wing [i.e., show kindness] to those who follow you of the believers.
 وَأَخْفِضْ جَنَاحَكَ لِِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾
216. And if they disobey you, then say,
 فَإِن عَصَىٰكَ فَعَلْ إِلَىٰ بَرِيءٍ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾

⁹⁹²As was asserted by the disbelievers. Rather, it was brought by Gabriel, the Trustworthy Spirit.

⁹⁹³As mentioned in 72:9.

"Indeed, I am disassociated from what you are doing."

217. And rely upon the Exalted in Might, the Merciful, وَتَوَكَّلْ عَلَى الْمَعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾
218. Who sees you when you arise⁹⁹⁴ الَّذِي يَرِنَاكَ حِينَ تَقُومُ ﴿٢١٨﴾
219. And your movement among those who prostrate.⁹⁹⁵ وَتَقَبَّلَكَ فِي السَّجْدَاتِ ﴿٢١٩﴾
220. Indeed, He is the Hearing, the Knowing. إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾
221. Shall I inform you upon whom the devils descend? هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن نَّزَلُ السَّيِّطِينَ ﴿٢٢١﴾
222. They descend upon every sinful liar. نَزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ ﴿٢٢٢﴾
223. They pass on what is heard,⁹⁹⁶ and most of them are liars. يَلْقَوْنَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾
224. And the poets – [only] the deviators follow them; وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْفَاوِنُ ﴿٢٢٤﴾
225. Do you not see that in every valley they roam⁹⁹⁷ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
226. And that they say what they do not do? – وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
227. Except those [poets] who believe and do righteous deeds and remember Allāh often and defend [the Muslims]⁹⁹⁸ after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

⁹⁹⁴From your bed at night for prayer while you are alone.

⁹⁹⁵i.e., among those who pray with you in congregation.

⁹⁹⁶This was before they were prevented, as described in 72:8-9.

⁹⁹⁷Speaking lies indiscriminately and praising and disparaging others according to whim.

⁹⁹⁸By replying through poetry to the attacks of hostile poets.

Sūrah an-Naml⁹⁹⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. Tā, Seen.¹⁰⁰⁰ These are the verses of the Qur'an [i.e., recitation] and a clear Book
2. As guidance and good tidings for the believers
3. Who establish prayer and give zakāh, and of the Hereafter they are certain [in faith].
4. Indeed, for those who do not believe in the Hereafter, We have made pleasing to them their deeds, so they wander blindly.
5. Those are the ones for whom there will be the worst of punishment, and in the Hereafter they are the greatest losers.
6. And indeed, [O Muḥammad], you receive the Qur'an from one Wise and Knowing.
7. [Mention] when Moses said to his family, "Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves."
8. But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And exalted is Allāh, Lord of the worlds.

سُورَةُ النَّمْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس تلك آيات القرآن وكتاب مبين

هُدًى وبشرى للمؤمنين ﴿١﴾

الذين يقيمون الصلاة ويؤتون الزكاة وهم
بالآخرة هم يوقنون ﴿٢﴾إن الذين لا يؤمنون بالآخرة ربنا لهم عملهم
فهم يعمهون ﴿٣﴾أولئك الذين لهم سوء العذاب وهم في الآخرة
هم الأخسرون ﴿٤﴾

وإنك لتلقى القرآن من لدن حكيم عليم ﴿٥﴾

إذ قال موسى لأخيه هارون ما كنت نارا ستأكل مني
بضير أو أتيتكم بشهاب قبس لعلكم
تصطلون ﴿٦﴾فلما جاءها نوري أن أوريك من في النار ومن
حولها وسبحن الله رب العالمين ﴿٧﴾⁹⁹⁹ *An-Naml*: The Ants.¹⁰⁰⁰ See footnote to 2:1.

9. O Moses, indeed it is I – Allāh, the Exalted in Might, the Wise."

يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return.¹⁰⁰¹ [Allāh said], "O Moses, fear not. Indeed, in My presence the messengers do not fear.

وَأَنزِلْ عَصَاكَ فَلَمَّا رَآهَا تُهَيَّجُ كَأَنهَآ جَانٌّ وَكَيْ مَدِيدًا وَلَمَّا يَعْبَثُ بِمُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمَرْسُولِ ﴿١٠﴾

11. Otherwise, he who wrongs, then substitutes good after evil – indeed, I am Forgiving and Merciful.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حَسَنًا بَعْدَ سُوِّ فَإِنِّي عَفُورٌ رَّحِيمٌ ﴿١١﴾

12. And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient."

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتِنَا إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِذْهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

13. But when there came to them Our visible signs, they said, "This is obvious magic."

فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبِينَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

14. And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.

وَحَمَدُوا بِهَا وَاسْتَفْتَنَاهَا أَنفُسَهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

15. And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allāh, who has favored us over many of His believing servants."

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

16. And Solomon inherited David. He said, "O people, we have been taught the language of birds, and

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَتَىٰهَا النَّاسُ كَلَّمَنَا مِنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِن هَذَا لَهُو

¹⁰⁰¹Or "did not look back."

we have been given from all things.
Indeed, this is evident bounty."

الْفَضْلُ الْمُنِينُ ﴿١٣﴾

17. And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows

وَحِشْرَ لِسْلِيمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ
وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٤﴾

18. Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ بِآيَتِهَا
أَنْتُمْ أَدْخُلُوا مَسْكِنَكُمْ لَا يَحْطَمَنَّكُمْ
سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

19. So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me¹⁰⁰² to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."¹⁰⁰³

فَنَبَسَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ بِنِعْمَتِكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّْ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٦﴾

20. And he took attendance of the birds and said, "Why do I not see the hoopoe – or is he among the absent?"

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْيَ
أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿١٧﴾

21. I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ
لِيََأْتِنِي بِسُلْطَانٍ مُّبِينٍ ﴿١٨﴾

22. But he [i.e., the hoopoe] stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.

فَمَكَتْ عِندَ بَيْعِدٍ فَقَالَ أَحْطْتُ بِمَا لَمْ
يُحِطْ بِهِءُ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ ﴿١٩﴾

¹⁰⁰²More literally, "gather within me the utmost strength and ability."

¹⁰⁰³Or "with Your righteous servants [into Paradise]."

23. Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

24. I found her and her people prostrating to the sun instead of Allāh, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,

وَجَدْتَهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

25. [And] so they do not prostrate to Allāh, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare –

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

26. Allāh – there is no deity except Him, Lord of the Great Throne."

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

27. [Solomon] said, "We will see whether you were truthful or were of the liars.

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

28. Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

29. She said, "O eminent ones, indeed, to me has been delivered a noble letter.

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنِّي إِلَيَّ كُنْتُ كَرِيمٌ ﴿٢٩﴾

30. Indeed, it is from Solomon, and indeed, it is [i.e., reads]: 'In the name of Allāh, the Entirely Merciful, the Especially Merciful,

إِنَّهُمْ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

31. Be not haughty with me but come to me in submission [as Muslims]."

أَلَّا تَعْلَمُوا عَلَيَّ وَأُتُوْنِي مُسْلِمِينَ ﴿٣١﴾

32. She said, "O eminent ones, advise me in my affair. I would not

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ

decide a matter until you witness [for] me."¹⁰⁰⁴

قَاتِلَةً أَسْرَحَىٰ تَشْهَدُونَ ﴿٢١﴾

33. They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."

قَالُوا نَحْنُ أَوْلَا قُوَّةً وَأَوْلُوا بِأَسْوَءِ شِدْبَةٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٢٢﴾

34. She said, "Indeed kings – when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٢٣﴾

35. But indeed, I will send to them a gift and see with what [reply] the messengers will return."

وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٢٤﴾

36. So when they came to Solomon, he said, "Do you provide me with wealth? But what Allāh has given me is better than what He has given you. Rather, it is you who rejoice in your gift.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ يَهْتَبِكُمْ ﴿٢٥﴾ نَفِرُونَ ﴿٢٦﴾

37. Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُم بِهَا وَنَلْحَقُهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٢٧﴾

38. [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٢٨﴾

39. A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."

قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٢٩﴾

¹⁰⁰⁴i.e., are present with me or testify in my favor.

40. Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is Free of need and Generous."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ
قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا
عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ
أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن
كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿١٠﴾

41. He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided."

قَالَ نَكُونُوا لَهَا عَرْشَهَا نَنظُرُ أَتَهْتَدِي أَمْ تَكُونُ
مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿١١﴾

42. So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allāh]."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ
وَأَنزَيْنَا آلِهَةً مِّن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿١٢﴾

43. And that which she was worshipping other than Allāh had averted her [from submission to Him]. Indeed, she was from a disbelieving people."

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ إِنَّهَا كَانَتْ مِن
قَوْمٍ كَافِرِينَ ﴿١٣﴾

44. She was told, "Enter the palace." But when she saw it, she thought it was a body of water¹⁰⁰⁵ and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allāh, Lord of the worlds."

قِيلَ لِمَا أَدْخُلِي الْمَدِينَةَ فُلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَحٌّ مُّسَرَّدٌ مِّن
قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٤﴾

¹⁰⁰⁵The floor was transparent, and beneath it was flowing water.

45. And We had certainly sent to Thamūd their brother Šāliḥ, [saying], "Worship Allāh," and at once they were two parties conflicting.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَن
اعْبُدُوا اللَّهَ فإِذَا هُمْ فِرْقَانٍ
يَخْتَصِمُونَ ﴿١٤﴾

46. He said, "O my people, why are you impatient for evil before [i.e., instead of] good?¹⁰⁰⁶ Why do you not seek forgiveness of Allāh that you may receive mercy?"

قَالَ يَبْقَرُونَ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ
تَرْحَمُونَ ﴿١٥﴾

47. They said, "We consider you a bad omen, you and those with you." He said, "Your omen [i.e., fate] is with Allāh. Rather, you are a people being tested."¹⁰⁰⁷

قَالُوا أَطَّارِنَا لَمَّا بَيْنَ يَدَيْكَ فَكَيْفَ طَّارَ كُمْ
عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿١٦﴾

48. And there were in the city nine family heads causing corruption in the land and not amending [its affairs].

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٧﴾

49. They said, "Take a mutual oath by Allāh that we will kill him by night, he and his family. Then we will say to his executor,¹⁰⁰⁸ 'We did not witness the destruction of his family, and indeed, we are truthful.'"

قَالُوا تَمَاسُوا بِاللَّهِ لَنَنبِتَنَّهُ وَأَهْلَهُ ثُمَّ
لَنُقُولَنَّ لِرَؤُوسِهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا
لَصَادِقُونَ ﴿١٨﴾

50. And they planned a plan, and We planned a plan, while they perceived not.

وَمَكْرُوا مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا
يَشْعُرُونَ ﴿١٩﴾

51. Then look how was the outcome of their plan – that We destroyed them and their people, all.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ
إِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٢٠﴾

¹⁰⁰⁶By challenging Šāliḥ to bring on the promised punishment rather than asking for mercy from Allāh.

¹⁰⁰⁷Or "being tempted [by Satan]."

¹⁰⁰⁸i.e., the one responsible for executing his will and avenging his blood.

52. So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know.
53. And We saved those who believed and used to fear Allāh.
54. And [mention] Lot, when he said to his people, "Do you commit immorality¹⁰⁰⁹ while you are seeing?¹⁰¹⁰
55. Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."
56. But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."
57. So We saved him and his family, except for his wife; We destined her to be of those who remained behind.
58. And We rained upon them a rain [of stones], and evil was the rain of those who were warned.
59. Say, [O Muḥammad], "Praise be to Allāh, and peace upon His servants whom He has chosen. Is Allāh better or what they associate with Him?"
60. [More precisely], is He [not best] who created the heavens and the

فَتِلْكَ بُيُوتُهُمْ خَاوِبَةٌ بِمَا ظَلَمُوا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٣﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفُرْجَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

أَلَيْسَ لَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ ﴿٥٥﴾

﴿٥٦﴾ فَكَانَ جَوَابَ قَوْمِهِ إِلاَّ أَنْ
قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ
أَنَاسٌ يَبْطِئُونَ ﴿٥٦﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ قَدَرْنَاهَا مِّنَ
الْقَدِيرِينَ ﴿٥٧﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
الْمُنذِرِينَ ﴿٥٨﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ
أَصْطَفَىٰ ؕ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ

¹⁰⁰⁹Homosexual acts.

¹⁰¹⁰i.e., openly. Another meaning is "...while you are aware [that it is wrong]."

earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allāh?¹⁰¹¹ [No], but they are a people who ascribe equals [to Him].

مِنْ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَتْ لَكُمْ أَنْ تُنْبِتُوا
شَجَرَهَا أُولَئِكَ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ
يَعْدِلُونَ ﴿١١﴾

61. Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allāh? [No], but most of them do not know.

أَمْ نَجْعَلِ الْأَرْضَ قَرَارًا وَنَجْعَلُ خِلْفَهَا
أَنْهَادًا وَنَجْعَلُ لَهَا رِوَادًا وَنَجْعَلُ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا أُولَئِكَ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿١٢﴾

62. Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth?¹⁰¹² Is there a deity with Allāh? Little do you remember.

أَمْ نَجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَنَكْشِفُ
السُّوءَ وَنَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ
أُولَئِكَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿١٣﴾

63. Is He [not best] who guides you through the darkneses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allāh? High is Allāh above whatever they associate with Him.

أَمْ نَهْدِيكُمْ فِي ظُلُمَاتٍ لَيْلٍ وَالْبَحْرِ
وَمَنْ يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ
أُولَئِكَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا
يُشْرِكُونَ ﴿١٤﴾

64. Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allāh? Say, "Produce your proof, if you should be truthful."

أَمْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنْ
السَّمَاءِ وَالْأَرْضِ أُولَئِكَ مَعَ اللَّهِ قُلْ هَاتُوا
بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥﴾

¹⁰¹¹Three meanings are implied: "Is there another god who did all of this with Allāh?" or "Is there any deity worthy to be worshipped along with Allāh?" or "Is there a deity to be compared with Allāh?"

¹⁰¹²Generation after generation.

65. Say, "None in the heavens and earth knows the unseen except Allāh, and they do not perceive when they will be resurrected."

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا
اللَّهُ وَمَا يُشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

66. Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind.

بَلِ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكِّ
مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾

67. And those who disbelieve say, "When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]?"

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا
أَيْنَا الْمُخْرَجُونَ ﴿٦٧﴾

68. We have been promised this, we and our forefathers, before. This is not but legends of the former peoples."

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِن
هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

69. Say, [O Muḥammad], "Proceed [i.e., travel] through the land and observe how was the end of the criminals."

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

70. And grieve not over them or be in distress from what they conspire.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا
يَمْكُرُونَ ﴿٧٠﴾

71. And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ
صَادِقِينَ ﴿٧١﴾

72. Say, "Perhaps it is close behind you [i.e., very near] – some of that for which you are impatient.

قُلْ عَسَى أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي
تَسْتَعْجِلُونَ ﴿٧٢﴾

73. And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude."

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

74. And indeed, your Lord knows what their breasts conceal and what they declare.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُعْلِنُونَ ﴿٧٤﴾

75. And there is nothing concealed¹⁰¹³ within the heaven and the earth except that it is in a clear Register.¹⁰¹⁴

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

76. Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree.

إِنَّ هَذَا الْقُرْآنَ يَفُصِّصُ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

77. And indeed, it is guidance and mercy for the believers.

وَلِئَلَّهُمْ هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. Indeed, your Lord will judge between them by His [wise] judgement. And He is the Exalted in Might, the Knowing.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

79. So rely upon Allāh; indeed, you are upon the clear truth.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

80. Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الْقُمْمَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

81. And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [i.e., submitting to Allāh].

وَمَا أَنْتَ بِهَادِي الْعُمْيَ عَنْ ضَلَالَتِهِمْ إِن تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

82. And when the word [i.e., decree] befalls them,¹⁰¹⁵ We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

﴿٨٢﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

83. And [warn of] the Day when We will gather from every nation a company of those who deny Our

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

¹⁰¹³Literally, "absent [from the senses]."

¹⁰¹⁴The Preserved Slate (*al-Lawḥ al-Maḥfūṭ*), which is with Allāh (*subḥānahu wa ta'ālā*).

¹⁰¹⁵At the approach of the Hour.

signs, and they will be [driven] in rows

84. Until, when they arrive [at the place of Judgement], He will say, "Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?"

حَتَّىٰ إِذَا جَاءُو قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ
تَحِيطُوا بِهَا عِلْمًا أَمَآذًا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾

85. And the decree will befall them¹⁰¹⁶ for the wrong they did, and they will not [be able to] speak.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا
يَبْطِقُونَ ﴿٨٥﴾

86. Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٨٦﴾

87. And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allāh wills. And all will come to Him humbled.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرِعَ مَنْ فِي السَّمَاوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوُهُ
دَاخِرِينَ ﴿٨٧﴾

88. And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allāh, who perfected all things. Indeed, He is Acquainted with that which you do.

وَرَأَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ
السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَذِي أَنْفَعَنَ كُلَّ شَيْءٍ إِنَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾

89. Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَجِ
يَوْمِئِذٍ عَامِنُونَ ﴿٨٩﴾

90. And whoever comes with an evil deed¹⁰¹⁷ – their faces will be

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُتِبَتْ وَجْهُهُمْ فِي النَّارِ

¹⁰¹⁶Allāh's decree will come into effect upon them, and His promise will be fulfilled.

¹⁰¹⁷Without having repented. It may refer generally to any sin or more specifically to association of another with Allāh.

overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"

91. [Say, O Muḥammad], "I have only been commanded to worship the Lord of this city,¹⁰¹⁸ who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [i.e., those who submit to Allāh]
92. And to recite the Qur'ān." And whoever is guided is only guided for [the benefit of] himself; and whoever strays – say, "I am only [one] of the warners."
93. And say, "[All] praise is [due] to Allāh. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿١٠١﴾

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ
الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿١٠١﴾

وَأَنْ أتلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ بِهَا
لِنَفْسِهِ وَمَنْ ضَلَّ فَقَدْ إِنَّمَا أَنَا مِنَ
الضَّالِّينَ ﴿١٠٢﴾

وَقُلِ الْحَمْدُ لِلَّهِ سَيُكْرَمُ أَيْدِيهِ فَنَعْرِفُونَهَا وَمَا
رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٠٣﴾

¹⁰¹⁸Or region, meaning Makkah and its surroundings.

Sūrah al-Qaṣaṣ¹⁰¹⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. Ṭā, Seen, Meem.¹⁰²⁰
2. These are verses of the clear Book.
3. We recite to you from the news of Moses and Pharaoh in truth for a people who believe.
4. Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.
5. And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors
6. And establish them in the land and show Pharaoh and [his minister] Hāmān and their soldiers through them¹⁰²¹ that which they had feared.
7. And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."
8. And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسے

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَتَّبِعُ أَبْنَاءَ هُمْ وَيَسْتَضِعُّ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

وَرِيدٌ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً وَنَجْعَلَهُمُ الْوَارِثِينَ

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْبِسِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

فَالنَّفَقَةُ أُمَّالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ

¹⁰¹⁹ *Al-Qaṣaṣ*: The Narrative (or Story).¹⁰²⁰ See footnote to 2:1.¹⁰²¹ By means of those whom they had oppressed and enslaved.

and a [cause of] grief. Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners.

وَجُودُهُمَا كَانُوا خَاطِبِينَ ﴿٥﴾

9. And the wife of Pharaoh said, "[He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.¹⁰²²

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِيدًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

11. And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

وَقَالَتْ لِأُخْتِهِ قُصِّبِي فَبَصَّرَتْ بِهِ عَنْ حُبِّ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

12. And We had prevented from him [all] wet nurses before,¹⁰²³ so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"

﴿١٢﴾ وَرَحِمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

13. So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allāh is true. But most of them [i.e., the people] do not know.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِنَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَايَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

¹⁰²²What would be the result of that.

¹⁰²³Prior to that, Moses had refused to nurse from any other woman.

15. And he entered the city at a time of inattention by its people¹⁰²⁴ and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

وَدَخَلَ الْمَدِينَةَ عَلَىٰ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَةِ
وَهَذَا مِنْ عَدُوِّهِ فَاسْتَنَّاخَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى
الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ
هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌ
مُّبِينٌ ﴿١٥﴾

16. He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا
لِّلْمُجْرِمِينَ ﴿١٧﴾

18. And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator."

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي
اسْتَصْرَعَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ قَالَ لَكَ لَمْ مُوسَىٰ
إِنَّكَ لَفُوقٌ مِّنَ الْعَالَمِينَ ﴿١٨﴾

19. And when he wanted to strike the one who was an enemy to both of them, he¹⁰²⁵ said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders."

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا
قَالَ يَمْوَسَىٰ أَتَرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا
يَٰلَأْسِمُ إِن تَرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ
وَمَا تَرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

¹⁰²⁴i.e., during the noon period of rest.

¹⁰²⁵i.e., the Israelite, thinking that Moses meant to strike him. Some commentators have attributed the words to the Copt; however, the Israelite was the only one who knew of the previous occurrence.

20. And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّكَ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

21. So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

22. And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَدْيَنُ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجِدَ عَلَيْهِ أُمَّةً مِّنَ النَّكَاثِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِّرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

24. So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

25. Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him¹⁰²⁶ and related to

جَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّكَ أَنَّىٰ يَدْعُوكَ لِجَزْيِكَ أَجْرًا مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

¹⁰²⁶Prophet Shu'ayb, the father of the two women.

him the story, he said, "Fear not. You have escaped from the wrongdoing people."

26. One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."
27. He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allāh wills, from among the righteous."
28. [Moses] said, "That is [established] between me and you. Whichever of the two terms I complete – there is no injustice to me, and Allāh, over what we say, is Witness."
29. And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."
30. But when he came to it, he was called from the right side of the valley in a blessed spot – from the tree,¹⁰²⁷ "O Moses, indeed I am Allāh, Lord of the worlds."

قَالَ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ
مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ
هَاتَيْنِ عَلَيَّ أَنْ تَأْجُرَنِي تَمَنِّيَ حَتَّىٰ تَمُوتَ
أَتَمَّتْ عَشْرًا فَمَنْ عِنْدَكَ وَمَا أُرِيدُ أَنْ
أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنْ
الضَّالِّينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَيَّ مَا نَقُولُ
وَكَذَلِكَ ﴿٢٨﴾

﴿٢٩﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِيهِ
ءَانَكَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِيهِ
أَمْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا
بِخَبْرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ
تَصْطَلُونَ ﴿٣٠﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ
يَمْشُحْ بِإِذْنِ اللَّهِ رَبِّ
الْعَالَمِينَ ﴿٣١﴾

¹⁰²⁷Which was within the fire.

31. And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return.¹⁰²⁸ [Allāh said], "O Moses, approach and fear not. Indeed, you are of the secure."

وَأَن آتَىٰ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

32. Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient."

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَلَيْنِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِمْ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٣٢﴾

33. He said, "My Lord, indeed I killed from among them someone, and I fear they will kill me."

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

34. And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me."

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾

35. [Allāh] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا إِنَّنَا وَوَمِن آتِئَاتِكُمَا الْفُلْيُكُونَ ﴿٣٥﴾

36. But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this [religion] among our forefathers."

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هٰذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا كُنَّا بِهِدَايَةٍ فِى ءَابَائِنَا الْأُولَىٰ ﴿٣٦﴾

¹⁰²⁸Or "did not look back."

37. And Moses said, "My Lord is more knowing [than we or you] of who has come with guidance from Him and to whom will be succession in the home.¹⁰²⁹ Indeed, wrongdoers do not succeed."

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنِ جَاءَ بِالْهُدَىٰ
مِنْ عِنْدِهِ. وَمَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا
يُقْلِحُ الظَّالِمُونَ ﴿٢٧﴾

38. And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Hāmān, [a fire] upon the clay¹⁰³⁰ and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

وَقَالَ فِرْعَوْنُ إِنِّي آتِيهَا أَلْمَأُومَاتُ مَا عَلِمْتُ
لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْنَسُنَّ
عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أُطِيعُ
إِلَٰهَ إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ
الْكَاذِبِينَ ﴿٢٨﴾

39. And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.

وَأَسْتَكْبَرُوا وَكَانُوا فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٢٩﴾

40. So We took him and his soldiers and threw them into the sea.¹⁰³¹ So see how was the end of the wrongdoers.

فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ
فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِينَ ﴿٣٠﴾

41. And We made them leaders¹⁰³² inviting to the Fire, and on the Day of Resurrection they will not be helped.

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْكُفْرِ
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٣١﴾

42. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.¹⁰³³

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٢﴾

43. And We gave Moses the Scripture, after We had destroyed the former

وَأَقْدَمْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا

¹⁰²⁹i.e., in this world or in the Hereafter.

¹⁰³⁰From which bricks are made.

¹⁰³¹Allāh (*subhānahu wa ta'ālā*) caused them to leave all their worldly wealth behind and enter the sea in pursuit of the Children of Israel. See 26:52-66.

¹⁰³²i.e., examples or precedents, followed by subsequent tyrants.

¹⁰³³Literally, "those made hideous," who will be far removed from all good and mercy.

generations, as enlightenment for the people and guidance and mercy that they might be reminded.

44. And you, [O Muḥammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that].

أَهْلَكْنَا الْقُرُونِ الْأُولَىٰ بِمَا كَانُوا يَكْفُرُونَ
وَهَدَىٰ رَحْمَةً لِّعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٣٤﴾

45. But We produced [many] generations [after Moses], and prolonged was their duration.¹⁰³⁴ And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].¹⁰³⁵

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَتْ عَلَيْهِمُ الْحُمُرُ
وَمَا كُنْتَ تَارِيًا فِي أَهْلِ مَدْيَنَ لَتَلَوَّا
عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا
مُرْسِلِينَ ﴿١٣٥﴾

46. And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن
رَّحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ
مِّن نَّذِيرٍ مِّن قِبَلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿١٣٦﴾

47. And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"...¹⁰³⁶

وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ مِّمَّا قَدَّمَتْ
أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَتُنزِّلَ عَلَيْنَا الْكِتَابَ مِنَ
السَّمَوَاتِ لَكُنَّا مِنَ الْمُحْسِنِينَ ﴿١٣٧﴾

48. But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not

فَلَمَّا جَاءَهُمُ الْحَقُّ مِن عِنْدِنَا قَالُوا لَوْلَا
أُوتِيَ نَسِئًا مِّمَّا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكُن مِّمَّنْ
يُنزَّلُ الْكِتَابَ قَالُوا سِحْرَانِ تَظَاهَرَا ﴿١٣٨﴾

¹⁰³⁴So they forgot and neglected the ordinances of Allāh.

¹⁰³⁵The Prophet (ﷺ) had no way of obtaining this information except through Allāh's revelation.

¹⁰³⁶The conclusion of the sentence is understood to be "...We would not have sent messengers," meaning that Allāh (*subḥānahu wa ta'ālā*) sent messengers and sent Muḥammad (ﷺ) with the final scripture to mankind so that no one could claim that punishment was imposed unjustly without warning.

disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other,¹⁰³⁷ and indeed we are, in both, disbelievers."

49. Say, "Then bring a scripture from Allāh which is more guiding than either of them that I may follow it, if you should be truthful."

50. But if they do not respond to you – then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allāh? Indeed, Allāh does not guide the wrongdoing people.

51. And We have [repeatedly] conveyed to them the word [i.e., the Qur'an] that they might be reminded.

52. Those to whom We gave the Scripture before it – they¹⁰³⁸ are believers in it.

53. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allāh]."

54. Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.

وَقَالُوا إِنَّا بَيْنَكُمَا لَكَاظِمُونَ ﴿٢٨﴾

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَن تَتَّبِعَهُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمَا يَقْتَعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٣٠﴾

﴿٣١﴾ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣١﴾

الَّذِينَ آمَنَّا بِهِم بِالْكِتَابِ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٣٢﴾

وَلِذَا يَتْلَىٰ عَلَيْهِمْ قَالُوا ءَأَمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٣٣﴾

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْاسِيَّةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٤﴾

¹⁰³⁷The reference is by the disbelievers of Quraysh to the Qur'an and the Torah.

¹⁰³⁸i.e., the sincere believers among them.

55. And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you;¹⁰³⁹ we seek not the ignorant."

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا
أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْغِي
الْجَاهِلِينَ ﴿٥٥﴾

56. Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَئِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

57. And they [i.e., the Quraysh] say, "If we were to follow the guidance with you, we would be swept¹⁰⁴⁰ from our land." Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

وَقَالُوا إِن نَّبْتَغِ الْهُدَىٰ مَعَكَ نُنْخَطَفُ مِنْ
أَرْضِنَا أَوْلَمْ نُثَمِّكُنْ لَهُمْ حَرَمًا ءَامِنًا يُجِيئُ
إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ وَرِزْقًا مِنْ لَدُنَّا وَلَئِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly.¹⁰⁴¹ And it is We who were the inheritors.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ
مَعِيشَتَهَا فَبَلَكَ مَسْكَنُهُمْ لَوْ تَسْكُنُ مِنْ
بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ
الْوَارِثِينَ ﴿٥٨﴾

59. And never would your Lord have destroyed the cities until He had sent to their mother [i.e., principal city] a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي
أُيُنُهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا
مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا
ظَالِمُونَ ﴿٥٩﴾

¹⁰³⁹This is not the Islamic greeting of "Peace be upon you." Rather, it means "You are secure from being treated in a like manner by us."

¹⁰⁴⁰By the other Arab tribes.

¹⁰⁴¹By travelers seeking temporary shelter. The reference is to the ruins which were visible to the Quraysh during their journeys.

60. And whatever thing you [people] have been given – it is [only for] the enjoyment of worldly life and its adornment. And what is with Allāh is better and more lasting; so will you not use reason?

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَوةِ الدُّنْيَا
وَزِينُوهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا
تَعْقِلُونَ ﴿٦٠﴾

61. Then is he whom We have promised a good promise which he will meet [i.e., obtain] like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ
مَتَّعْنَاهُ مَتَاعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ
مِنَ الْمُحْضَرِينَ ﴿٦١﴾

62. And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

يَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنتُمْ
تَزْعُمُونَ ﴿٦٢﴾

63. Those upon whom the word¹⁰⁴² will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship [i.e., obey] us."¹⁰⁴³

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ
أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا
كَانُوا إِلَّا نَا بَعْدُوكَ ﴿٦٣﴾

64. And it will be said, "Invoke your 'partners,'" and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ
وَرَأَوْا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

65. And [mention] the Day He will call them and say, "What did you answer the messengers?"

يَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ
الْمُرْسَلِينَ ﴿٦٥﴾

¹⁰⁴²The decree for their punishment.

¹⁰⁴³i.e., We did not compel them, and they did not obey us; instead, they obeyed their own desires and inclinations.

66. But the information¹⁰⁴⁴ will be unapparent to them that Day, so they will not [be able to] ask one another.
67. But as for one who had repented, believed, and done righteousness, it is expected [i.e., promised by Allāh] that he will be among the successful.
68. And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allāh and high above what they associate with Him.
69. And your Lord knows what their breasts conceal and what they declare.
70. And He is Allāh; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.
71. Say, "Have you considered:¹⁰⁴⁵ if Allāh should make for you the night continuous until the Day of Resurrection, what deity other than Allāh could bring you light? Then will you not hear?"
72. Say, "Have you considered: if Allāh should make for you the day continuous until the Day of Resurrection, what deity other than Allāh could bring you a night in which you may rest? Then will you not see?"

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَسَعَىٰ 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﴾

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

قُلْ أَنزَلْنَاهُ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا لِّكَ يَوْمَ الْقِيَامَةِ مِنَ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَوْ لَيْلًا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَنزَلْنَاهُ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مِنَ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهَا أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

¹⁰⁴⁴By which they might invent lies or excuses.

¹⁰⁴⁵Meaning "Inform me if you really know."

73. And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

74. And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾

75. And We will extract from every nation a witness and say, "Produce your proof," and they will know that the truth belongs to Allāh, and lost from them is that which they used to invent.

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

76. Indeed, Qārūn was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allāh does not like the exultant.

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْمُصْبَةِ أُولَى الْقُوَى إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

77. But seek, through that which Allāh has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allāh has done good to you. And desire not corruption in the land. Indeed, Allāh does not like corrupters."

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِينَ ﴿٧٧﴾

78. He said, "I was only given it because of knowledge I have." Did he not know that Allāh had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.¹⁰⁴⁶

قَالَ إِنَّمَا أُوتِيتهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِن الْقُرُونِ مَن هُوَ أَشَدُّ مِنهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْتَلَّ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

¹⁰⁴⁶There will be no need to enumerate their sins separately, as their quantity is obvious and more than sufficient to warrant punishment in Hell.

79. So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune."

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

80. But those who been given knowledge said, "Woe to you! The reward of Allāh is better for he who believes and does righteousness. And none are granted it except the patient."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَيْتُكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

81. And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allāh, nor was he of those who [could] defend themselves.

فَنَسَفْنَا بِهِ يَدْيَاهُ وَالْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَتْ مِنَ الْمُتَصَرِّينَ ﴿٨١﴾

82. And those who had wished for his position the previous day began to say, "Oh, how Allāh extends provision to whom He wills of His servants and restricts it! If not that Allāh had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!"

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَافُ اللَّهُ بِسُطِّ الرَّزْقِ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَافُ لَهُ لَا يَفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

83. That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَافِينَ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed – then those who did evil deeds will not be recompensed except [as much as] what they used to do.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Indeed, [O Muḥammad], He who imposed upon you the Qur'aṅ will take you back to a place of return.¹⁰⁴⁷ Say, "My Lord is most knowing of who brings guidance and who is in clear error."
86. And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers.¹⁰⁴⁸
87. And never let them avert you from the verses of Allāh after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allāh.
88. And do not invoke with Allāh another deity. There is no deity except Him. Everything will be destroyed except His Face.¹⁰⁴⁹ His is the judgement, and to Him you will be returned.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ
إِلَيْكَ مَعَادٌ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ
هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ
الْكِتَابُ إِلَّا رَحْمَةً مِن رَّبِّكَ فَلَا
تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

وَلَا يَصُدُّكَ عَن مَّآئِنِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ
إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ ﴿٨٧﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ
كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْكُفْرُ وَالْإِيۡتِ
رُجْعُونَ ﴿٨٨﴾

¹⁰⁴⁷Meaning to Makkah (in this life) or to Paradise (in the Hereafter).

¹⁰⁴⁸In their religion by making any concessions to their beliefs.

¹⁰⁴⁹i.e., except Himself.

Sūrah al-'Ankabūt¹⁰⁵⁰*Bismillāhīr-Raḥmānīr-Raḥīm*

1. Alif, Lām, Meem.¹⁰⁵¹
2. Do the people think that they will be left to say, "We believe" and they will not be tried?
3. But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.
4. Or do those who do evil deeds think they can outrun [i.e., escape] Us? Evil is what they judge.
5. Whoever should hope for the meeting with Allāh – indeed, the term [decreed by] Allāh is coming. And He is the Hearing, the Knowing.
6. And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is Free from need of the worlds.
7. And those who believe and do righteous deeds – We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.
8. And We have enjoined upon man goodness to parents. But if they endeavor to make you associate

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٢﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفِطُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَسَنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

¹⁰⁵⁰ *Al-'Ankabūt*: The Spider.

¹⁰⁵¹ See footnote to 2:1.

with Me that of which you have no knowledge,¹⁰⁵² do not obey them. To Me is your return, and I will inform you about what you used to do.

إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

9. And those who believe and do righteous deeds – We will surely admit them among the righteous [into Paradise].

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

10. And of the people are some who say, "We believe in Allāh," but when one [of them] is harmed for [the cause of] Allāh, they consider the trial [i.e., harm] of the people as [if it were] the punishment of Allāh. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allāh most knowing of what is within the breasts of the worlds [i.e., all creatures]?

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ وَلَئِن جَاءَهُ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللّٰهُ بِءَاخِذٍ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

11. And Allāh will surely make evident those who believe, and He will surely make evident the hypocrites.

وَلَيَعْلَمَنَّ اللّٰهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

12. And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins."¹⁰⁵³ But they will not carry anything of their sins. Indeed, they are liars.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلنَحْمِلَ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ ﴿١٢﴾ وَنَحْمِلُهُمْ مِّنْ خَطَايَاهُمْ مِن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٣﴾

13. But they will surely carry their [own] burdens and [other] burdens along with their burdens,¹⁰⁵⁴ and

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ﴿١٤﴾ وَكَيْسَلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوا

¹⁰⁵²i.e., no knowledge of its divinity. There can be no knowledge about something which is non-existent or untrue.

¹⁰⁵³The phrase may also read: "and let us carry your sins," i.e., the responsibility for your sins.

¹⁰⁵⁴Besides their own sins, they will carry those of the people they misled, although it will not lessen the burden of the latter.

they will surely be questioned on the Day of Resurrection about what they used to invent.

14. And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.
15. But We saved him and the companions of the ship, and We made it¹⁰⁵⁵ a sign for the worlds.
16. And [We sent] Abraham, when he said to his people, "Worship Allāh and fear Him. That is best for you, if you should know.
17. You only worship, besides Allāh, idols, and you produce a falsehood. Indeed, those you worship besides Allāh do not possess for you [the power of] provision. So seek from Allāh provision and worship Him and be grateful to Him. To Him you will be returned."
18. And if you [people] deny [the message] – already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification.¹⁰⁵⁶
19. Have they not considered how Allāh begins creation and then repeats it? Indeed that, for Allāh, is easy.

يَسْأَلُونَ

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ
أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ
الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَمَلْنَا بَهَا
آيَةً لِلْعَالَمِينَ ﴿١٥﴾

وَإِذْ نَادَىٰ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ ﴿١٦﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا
وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن
دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا
عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهِ إِلَيْهِ
تُرْجَعُونَ ﴿١٧﴾

وَإِن تَكْفُرُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ
يُعِيدُهُ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

¹⁰⁵⁵i.e., the ship, the event or the story.

¹⁰⁵⁶Commentators have differed over this verse – whether it is a continuation of the words of Prophet Abraham or words of comfort given by Allāh to Prophet Muḥammad (ﷺ), which according to context seems more likely.

20. Say, [O Muḥammad], "Travel through the land and observe how He began creation. Then Allāh will produce the final creation [i.e., development]. Indeed Allāh, over all things, is competent."
21. He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.
22. And you will not cause failure [to Allāh] upon the earth or in the heaven. And you have not other than Allāh any protector or any helper.
23. And the ones who disbelieve in the signs of Allāh and the meeting with Him – those have despaired of My mercy, and they will have a painful punishment.
24. And the answer of his [i.e., Abraham's] people was not but that they said, "Kill him or burn him," but Allāh saved him from the fire. Indeed in that are signs for a people who believe.
25. And [Abraham] said, "You have only taken, other than Allāh, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."
26. And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."

فَلْيَسِيرُوا فِي الْأَرْضِ فَاَنْظُرُوا كَيْفَ بَدَأَ
الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ
تُقَلَّبُونَ ﴿٢١﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن
وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ
أُولَٰئِكَ يَسُوءُ مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢٣﴾

فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثَمَرًا
الْقَيْئَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ
النَّارُ وَمَا لَكُمْ مِّن نَّصِيرٍ ﴿٢٥﴾

﴿٢٦﴾ فَمَنْ لَّهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ
رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

27. And We gave to him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي
ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أَجْرَهُ فِي
الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

28. And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ
الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ
أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾

29. Indeed, you approach men and obstruct the road¹⁰⁵⁷ and commit in your meetings [every] evil." And the answer of his people was not but that they said, "Bring us the punishment of Allah, if you should be of the truthful."

أَيُّكُمْ لَأْتُونَ الرِّجَالَ وَتَقَاطِعُ السَّبِيلِ
وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ فَمَا
كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا
بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ
الصَّادِقِينَ ﴿٢٩﴾

30. He said, "My Lord, support me against the corrupting people."

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ﴿٣٠﴾

31. And when Our messengers [i.e., angels] came to Abraham with the good tidings,¹⁰⁵⁸ they said, "Indeed, we will destroy the people of that [i.e., Lot's] city. Indeed, its people have been wrongdoers."

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشِيرِ
قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ
أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾

32. [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا تَحْتَ أَغْلَبِيْنَ
فِيهَا لَنَنجِيَنَّكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ كَانَتْ
مِنَ الْغَابِرِينَ ﴿٣٢﴾

33. And when Our messengers [i.e., angels] came to Lot, he was

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ يَوْمٍ

¹⁰⁵⁷i.e., commit highway robbery and acts of aggression against travelers.

¹⁰⁵⁸Of the birth of Isaac and his descendant, Jacob.

distressed for them and felt for them great discomfort.¹⁰⁵⁹ They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.

34. Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."

35. And We have certainly left of it a sign as clear evidence for a people who use reason.

36. And to Madyan [We sent] their brother Shu‘ayb, and he said, "O my people, worship Allāh and expect the Last Day and do not commit abuse on the earth, spreading corruption."

37. But they denied him, so the earthquake seized them, and they became within their home [corpses] fallen prone.

38. And [We destroyed] ‘Aad and Thamūd, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.

39. And [We destroyed] Qārūn and Pharaoh and Hāmān. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment].

وَصَافِكُمْ بِهِمْ دَرَجَاتًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُواكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٤﴾

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٥﴾

وَلَقَدْ رَكَنَّا فِيهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَّقُوا اللَّهَ وَاعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْأَخِيرَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٧﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جثثين ﴿٣٨﴾

وَعَادًا وَثَمُودًا وَقَدْ بَيَّنَّا لَكُم مِّن مَّسْكِنِهِمْ وَزَيَّنَّا لَهُمُ الشَّيْطَانَ أَعْمَلَهُمْ فَبَدَّلَهُم مِّنَ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٩﴾

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٤٠﴾

¹⁰⁵⁹See footnote to 11:77.

40. So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allāh would not have wronged them, but it was they who were wronging themselves.

فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَن حَفَسْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَعْرَفْنَا وَمَا كَانُ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

41. The example of those who take allies other than Allāh is like that of the spider who takes [i.e., constructs] a home. And indeed, the weakest of homes is the home of the spider, if they only knew.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بِيْتًا وَإِنَّ أَوْهَرَهُ الْبُيُوتُ لَبَيْتٌ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

42. Indeed, Allāh knows whatever thing they call upon other than Him. And He is the Exalted in Might, the Wise.

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

43. And these examples We present to the people, but none will understand them except those of knowledge.

وَذَلِكَ الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾

44. Allāh created the heavens and the earth in truth. Indeed in that is a sign for the believers.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

45. Recite, [O Muḥammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allāh is greater. And Allāh knows that which you do.

أَنْتُمْ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾



46. And do not argue with the People of the Scripture except in a way

﴿ وَلَا تَجِدُوا أُمَّةً مُّسَلِّمَةً إِلَّا بِالْحَقِّ ﴾

that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

47. And thus We have sent down to you the Book [i.e., the Qur'ān]. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers.
48. And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.
49. Rather, it [i.e., the Qur'ān] is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.
50. But 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 clear warner."
51. And is it not sufficient for them that We revealed to you the Book [i.e., the Qur'ān] which is recited to them? Indeed in that is a mercy and reminder for a people who believe.
52. Say, "Sufficient is Allāh between me and you as Witness. He knows

هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
 آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ
 وَإِلَهُنَا وَإِلَهُكُمْ وَنَجِدُ وَنَحْنُ لَهُمْ
 مُسْلِمُونَ ﴿٢٩﴾

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
 آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ
 مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
 الْكَافِرُونَ ﴿٤٧﴾

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا
 تَخْطُو بِسَمِّكَ إِذَا لَأْرَابَ
 الْمُبْطِلُونَ ﴿٤٨﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ
 أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
 الظَّالِمُونَ ﴿٤٩﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ
 قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
 مُبِينٌ ﴿٥٠﴾

أَوَلَمْ يَكْفِهُمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
 يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً
 وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا

what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allāh – it is those who are the losers."

بَسْمَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ
وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللّٰهِ
اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٢٣﴾

53. And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not.

وَسْتَخْلِفُوْنٰكَ بِالْعَذَابِ وَّلَوْلَا اَجَلٌ مُّسَمًّى
لَّجَآءُهُمُ الْعَذَابُ وَلِيَايُنْتَهُمْ بَعْتَهُ وَهُمْ لَا
يَشْعُرُوْنَ ﴿٢٤﴾

54. They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers

يَسْتَخْلِفُوْنٰكَ بِالْعَذَابِ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ
بِالْكٰفِرِيْنَ ﴿٢٥﴾

55. On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do."

يَوْمَ يَغْشٰهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
اَرْجُلِهِمْ وَيَقُوْلُ ذُوْۤاۤءِمَا كُنْتُمْ تَمَلُوْنَ ﴿٢٦﴾

56. O My servants who have believed, indeed My earth is spacious, so worship only Me.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّ اَرْضِيْ وَوٰسِعَةٌ فَاِيْنٰى
تَعْبُدُوْنَ ﴿٢٧﴾

57. Every soul will taste death. Then to Us will you be returned.

كُلُّ نَفْسٍ ذٰۤاۤئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا
رُجْعُوْنَ ﴿٢٨﴾

58. And those who have believed and done righteous deeds – We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers

وَالَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ
مِّنَ الْجَنَّةِ غُرَفًا يَّجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا بِمَا نَعَمَ اَجْرُ الْعَمِلٰۤاۤيِۦنَ ﴿٢٩﴾

59. Who have been patient and upon their Lord rely.

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٣٠﴾

60. And how many a creature carries not its [own] provision. Allāh provides for it and for you. And He is the Hearing, the Knowing.

وَكٰۤاۤنَ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللّٰهُ
يَرْزُقُهَا وَاِيَّاكُمْ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٣١﴾

61. If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allāh." Then how are they deluded?

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَاَنَّى
يُؤْفَكُونَ ﴿١١﴾

62. Allāh extends provision for whom He wills of His servants and restricts for him. Indeed Allāh is, of all things, Knowing.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ
لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

63. And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say, "Allāh." Say, "Praise to Allāh"; but most of them do not reason.

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً
فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ
قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْقِلُونَ ﴿١٣﴾

64. And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter – that is the [eternal] life, if only they knew.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ
الْآخِرَةَ لَهِمْ الْحَيَاةُ لَوْ كَانُوا
يَعْلَمُونَ ﴿١٤﴾

65. And when they board a ship, they supplicate Allāh, sincere to Him in religion [i.e., faith and hope]. But when He delivers them to the land, at once they associate others with Him

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَاؤُا اللَّهِ تَخْلِصِينَ لَهُ
الَّذِينَ فَلَمَا بَجَّعْتَهُمْ إِلَى الْبَرِّ إِذَا هُمْ
يُشْرِكُونَ ﴿١٥﴾

66. So that they will deny what We have granted them, and they will enjoy themselves. But they are going to know.¹⁰⁶⁰

لَيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَيَسْتَمْتِعُوا فَسَوْفَ
يَعْلَمُونَ ﴿١٦﴾

67. Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away¹⁰⁶¹ all around them? Then in falsehood

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَبِخَطْفِ
النَّاسِ مِنْ حَوْلِهِمْ ءَأَفْبَاطِلٍ يُؤْمِنُونَ

¹⁰⁶⁰Grammatically, the verse may also be read as a threat, i.e., "So let them deny what We have granted them and let them enjoy themselves, for they are going to know."

¹⁰⁶¹i.e., killed and taken captive.

do they believe, and in the favor of Allāh they disbelieve?

وَيَنْعَمَ اللَّهُ يَكْفُرُونَ ﴿١٧٦﴾

68. And who is more unjust than one who invents a lie about Allāh or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿١٧٧﴾

69. And those who strive for Us – We will surely guide them to Our ways.¹⁰⁶² And indeed, Allāh is with the doers of good.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٧٨﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿١٧٧﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٧٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٧٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٧٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٧٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٧٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٧٨﴾

¹⁰⁶²The various ways and means to attain the acceptance and pleasure of Allāh.

Sūrah ar-Rūm¹⁰⁶³*Bismillāhir-Raḥmānir-Raḥeem*

1. Alif, Lām, Meem.¹⁰⁶⁴
2. The Byzantines have been defeated¹⁰⁶⁵
3. In the nearest land. But they, after their defeat, will overcome
4. Within three to nine years. To Allāh belongs the command [i.e., decree] before and after. And that day the believers will rejoice
5. In the victory of Allāh.¹⁰⁶⁶ He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.
6. [It is] the promise of Allāh. Allāh does not fail in His promise, but most of the people do not know.
7. They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.
8. Do they not contemplate within themselves?¹⁰⁶⁷ Allāh has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.

سورة الروم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

عَلَّتِ الرُّومُ

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ

سَيَغْلِبُونَ

فِي بضع سنين لله الْأَمْرُ مِنْ قَبْلُ وَمِنْ

بَعْدُ وَيَوْمَئِذٍ يَفْحَشُ الْمُؤْمِنُونَ

يَنْصُرِ اللَّهُ مَن يَشَاءُ وَهُوَ

الْمَكِينُ الرَّحِيمُ

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يَعْلَمُونَ

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ

الْآخِرَةِ هُمْ غَافِلُونَ

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ

السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ

مُّسَعًى وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِإِقْبَائِهِمْ

لَكَافِرُونَ

¹⁰⁶³ *Ar-Rūm*: The Byzantines (of the Eastern Roman Empire) or Romaeans.¹⁰⁶⁴ See footnote to 2:1.¹⁰⁶⁵ By the Persians.¹⁰⁶⁶ i.e., the victory given by Allāh to a people of the Scripture (Christians) over the Magians of Persia.¹⁰⁶⁷ An additional meaning is "Do they not contemplate concerning themselves."

9. Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed [or excavated] the earth and built it up more than they [i.e., the Makkans] have built it up, and their messengers came to them with clear evidences. And Allāh would not ever have wronged them, but they were wronging themselves.
10. Then the end of those who did evil was the worst [consequence] because they denied the signs of Allāh and used to ridicule them.
11. Allāh begins creation; then He will repeat it; then to Him you will be returned.
12. And the Day the Hour appears the criminals will be in despair.
13. And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners.
14. And the Day the Hour appears – that Day they will become separated.
15. And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.
16. But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain].

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ
قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ
مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿٩﴾

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا أَسْوَأَ الَّذِي
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَكَانُوا بِهَا
يَسْتَهْزِئُونَ ﴿١٠﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿١١﴾

وَيَوْمَ يَقُومُ السَّاعَةُ يَلْسُ الْمُسْجِرُونَ ﴿١٢﴾

وَلَمْ يَكُن لَّهُمْ مِن شُرَكَائِهِمْ شُفَعَاءُ
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

وَيَوْمَ يَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَفَآءِ
الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

17. So exalted is Allāh when you reach the evening and when you reach the morning.

فَسَبِّحْ لِلَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

18. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

19. He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.¹⁰⁶⁸

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

20. And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].

وَمِنَ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

21. And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

وَمِنَ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

22. And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

وَمِنَ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ السِّنِّيَّاتِ وَالْوَلَوَاتِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٢﴾

23. And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

وَمِنَ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاءُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

24. And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends

وَمِنَ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ

¹⁰⁶⁸Of the graves or out of the earth at the time of resurrection.

down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.

بَعْدَ مَوْتِهَا إِنَّا فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾

25. And of His signs is that the heaven and earth stand [i.e., remain] by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

وَمِنَ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿١٨﴾

26. And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ ﴿١٩﴾

27. And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise.

وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٠﴾

28. He presents to you an example from yourselves. Do you have among those whom your right hands possess [i.e., slaves] any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]?¹⁰⁶⁹ Thus do We detail the verses for a people who use reason.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْتَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢١﴾

29. But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allāh has sent astray? And for them there are no helpers.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَسَبَّحُوا بُحْبُوحًا إِنَّ اللَّهَ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٢٢﴾

¹⁰⁶⁹See footnote to 16:71.

30. So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the *fiṭrah*¹⁰⁷⁰ of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh.¹⁰⁷¹ That is the correct religion, but most of the people do not know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي
فَطَّرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

31. [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allāh

﴿٣١﴾ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا
تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

32. [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.¹⁰⁷²

مِنَ الَّذِينَ قَفَرُوا دِينَهُمْ وَكَانُوا بَشِعًا
كُلَّ جَزَاءٍ لِّدِينِهِمْ فَرِحُونَ ﴿٣٢﴾

33. And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord,

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ
ثُمَّ إِذَا أَذَاهُمْ مَنَّ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ
يُرْسِلُهُمْ بَشْرِكُونَ ﴿٣٣﴾

34. So that they will deny what We have granted them.¹⁰⁷³ Then enjoy yourselves, for you are going to know.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ
تَعْلَمُونَ ﴿٣٤﴾

35. Or have We sent down to them an authority [i.e., a proof or scripture], and it speaks of what they were associating with Him?

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا
يُدْعُونَ بَشْرِكُونَ ﴿٣٥﴾

¹⁰⁷⁰The natural inborn inclination of man to worship his Creator prior to the corruption of his nature by external influences. Thus, Islāmic monotheism is described as the religion of *fiṭrah* – that of the inherent nature of mankind.

¹⁰⁷¹i.e., let people remain true to their *fiṭrah* within the religion of Islām.

¹⁰⁷²Of beliefs, opinions, customs, etc.

¹⁰⁷³Or "So let them deny what We have granted them."

36. And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.
37. Do they not see that Allāh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.
38. So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allāh, and it is they who will be the successful.
39. And whatever you give for interest [i.e., advantage] to increase within the wealth of people¹⁰⁷⁴ will not increase with Allāh. But what you give in zakāh,¹⁰⁷⁵ desiring the countenance of Allāh – those are the multipliers.¹⁰⁷⁶
40. Allāh is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.
41. Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He [i.e., Allāh] may let

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ يَمَّا قَدَّمْتُ أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

أَلَمْ تَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

فَاتَىٰ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِّذِيكُم يُرِيدُونَ وَجْهَ اللَّهِ وَأَوْلَاتِكُمْ هُمْ الْمُفْلِحُونَ ﴿٣٨﴾

وَمَا آتَيْتُم مِّن رِّبَا لِيَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا

¹⁰⁷⁴The phrase includes several connotations, among them: a) that which is given as usury or interest, b) that which is given on the condition that it be repaid with interest, and c) a gift given with the intention of obtaining from the recipient greater benefit or a larger gift.

¹⁰⁷⁵The meaning of *sadaqah* (voluntary charity) is included here.

¹⁰⁷⁶Of their blessings on earth and their rewards in the Hereafter.

them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

42. Say, [O Muḥammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allāh].

لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧﴾
 قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
 الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿١٨﴾

43. So direct your face [i.e., self] toward the correct religion before a Day comes from Allāh of which there is no repelling. That Day, they will be divided.¹⁰⁷⁷

فَأَقْصِرْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ
 يَوْمَ لَا مَرَدَ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿١٩﴾

44. Whoever disbelieves – upon him is [the consequence of] his disbelief. And whoever does righteousness – they are for themselves preparing,

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا
 فَلِنَفْسِهِ يَصَدَّقُونَ ﴿٢٠﴾

45. That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ
 فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٢١﴾

46. And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy [i.e., rain] and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ
 مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ
 فَضْلِهِ. وَالْمَلَكُ شَاكِرُونَ ﴿٢٢﴾

47. And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support¹⁰⁷⁸ of the believers.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ
 بِالْبَيِّنَاتِ فَأَنقَمْنَا مِنَ الَّذِينَ أَجْرَهُمْ وَكَانَ
 حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴿٢٣﴾

¹⁰⁷⁷Into those destined for Paradise and those destined for Hell.

¹⁰⁷⁸i.e., aid or the bestowal of victory.

48. It is Allāh who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice
49. Although they were, before it was sent down upon them – before that, in despair.
50. So observe the effects of the mercy of Allāh – how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.
51. But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers.¹⁰⁷⁹
52. So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.
53. And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allāh].
54. Allāh is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُحْمَلُ السَّحَابَ فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَنَزِي
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ
يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبِشِرُونَ ﴿٤٨﴾

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ
لَمُبْسِينَ ﴿٤٩﴾

فَأَنْظِرْ إِلَى آخِرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتِ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

وَإِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ
بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

فَأِنَّكَ لَا تَسْمِعُ الْمَوْتُونَ وَلَا تَسْمِعُ الْأُصْمَاءَ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾

وَمَا أَنْتَ بِهَادٍ الْعُمِّيَّ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ
بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ
ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ
الْقَدِيرُ ﴿٥٤﴾

¹⁰⁷⁹Denying and ungrateful for the previous favors of Allāh.

55. And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

56. But those who were given knowledge and faith will say, "You remained the extent of Allāh's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."¹⁰⁸⁰

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي
كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمَ الْبَعْثِ
وَلَكِن كُنْتُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

57. So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذَرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

58. And We have certainly presented to the people in this Qur'ān from every [kind of] example. But, [O Muḥammad], if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْتَلُونَ ﴿٥٨﴾

59. Thus does Allāh seal the hearts of those who do not know.¹⁰⁸¹

كَذَلِكَ يَطْمَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا
يَعْلَمُونَ ﴿٥٩﴾

60. So be patient. Indeed, the promise of Allāh is truth. And let them not disquiet you who are not certain [in faith].

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ
الَّذِينَ لَا يُؤْمِنُونَ ﴿٦٠﴾

¹⁰⁸⁰i.e., acknowledge the truth.

¹⁰⁸¹i.e., those who do not wish to know the truth and refuse it.

Sūrah Luqmān¹⁰⁸²*Bismillāhīr-Raḥmānīr-Raḥīm*

1. Alif, Lām, Meem.¹⁰⁸³
2. These are verses of the wise¹⁰⁸⁴ Book,
3. As guidance and mercy for the doers of good
4. Who establish prayer and give zakāh, and they, of the Hereafter, are certain [in faith].
5. Those are on [right] guidance from their Lord, and it is those who are the successful.
6. And of the people is he who buys the amusement of speech¹⁰⁸⁵ to mislead [others] from the way of Allāh without knowledge and who takes it [i.e., His way] in ridicule. Those will have a humiliating punishment.
7. And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الـم

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

وَلِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُن مِّنكُمْ بَرًا كَانَ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فليَسْرَهُ بَعْدَآيِ الْآيَةِ

¹⁰⁸² *Luqmān*: Luqmān, the Wise, whose learning and wisdom was known among pre-Islāmic Arabs. He was said to have been an Abyssinian or Nubian slave who lived in the area of Madyan and thus knew Arabic.

¹⁰⁸³ See footnote to 2:1.

¹⁰⁸⁴ See footnote to 10:1.

¹⁰⁸⁵ i.e., that which has no benefit. Described by different *ṣaḥābah* as *shirk* (association with Allāh), misleading stories, frivolous songs, or music but includes all which distracts or diverts one from the Qur'ān and remembrance of Allāh.

8. Indeed, those who believe and do righteous deeds – for them are the Gardens of Pleasure,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتُ النَّعِيمِ ﴿٨﴾

9. Wherein they abide eternally; [it is] the promise of Allāh [which is] truth. And He is the Exalted in Might, the Wise.

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٩﴾

10. He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ فِي
الْأَرْضِ رَواسٍ أَنْ تُجِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ
دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ
كُلِّ نَوْعٍ كَرِيمٍ ﴿١٠﴾

11. This is the creation of Allāh. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ
دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

12. And We had certainly given Luqmān wisdom [and said], "Be grateful to Allāh." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] – then indeed, Allāh is Free of need and Praiseworthy.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ
يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

13. And [mention, O Muḥammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice."

وَإِذْ قَالَ لِقْمَانُ لِابْنِهِ وَهُوَ يُعَلِّمُهُ يَبْنِيُّ لَا
تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

14. And We have enjoined upon man [care] for his parents. His mother

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا

carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٦﴾

15. But if they endeavor to make you associate with Me that of which you have no knowledge,¹⁰⁸⁶ do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ
بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ نُرِّ إِلَيَّ
مَرْجِعِكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ
تَعْمَلُونَ ﴿١٧﴾

16. [And Luqmān said], "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allāh will bring it forth. Indeed, Allāh is Subtle and Acquainted.

يَبْنِيٰ إِلَيْهَا إِنْ نَكَ وَشَقَّالَ حَبَّةً مِّنْ حَرْدَلٍ
فَتَكُنْ فِي سَخِرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي
الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ
خَبِيرٌ ﴿١٨﴾

17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.¹⁰⁸⁷

يَبْنِيٰ أَقِدِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ
عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ ﴿١٩﴾

18. And do not turn your cheek [in contempt] toward people¹⁰⁸⁸ and do not walk through the earth exultantly. Indeed, Allāh does not like everyone self-deluded and boastful.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
مَرْمَأَةً إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٠﴾

¹⁰⁸⁶See footnote to 29:8.

¹⁰⁸⁷For the reason that they are enjoined by Allāh.

¹⁰⁸⁸Rather, respect them by directing your face and attention to them.

19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضِضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

20. Do you not see that Allāh has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allāh without knowledge or guidance or an enlightening Book [from Him].

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمِمَّا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٢٠﴾

21. And when it is said to them, "Follow what Allāh has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٢١﴾

22. And whoever submits his face [i.e., self] to Allāh while he is a doer of good – then he has grasped the most trustworthy handhold. And to Allāh will be the outcome of [all] matters.

وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَرِيقَةُ الْأُمُورِ ﴿٢٢﴾

23. And whoever has disbelieved – let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allāh is Knowing of that within the breasts.

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

24. We grant them enjoyment for a little; then We will force them to a massive punishment.

نُعْتَمِدُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

25. And if you asked them, "Who created the heavens and earth?"

وَلَيْن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

they would surely say, "Allāh." Say, "[All] praise is [due] to Allāh"; but most of them do not know.

يَقُولُونَ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٥﴾

26. To Allāh belongs whatever is in the heavens and earth. Indeed, Allāh is the Free of need, the Praiseworthy.

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

27. And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words¹⁰⁸⁹ of Allāh would not be exhausted. Indeed, Allāh is Exalted in Might and Wise.

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

28. Your creation and your resurrection will not be but as that of a single soul.¹⁰⁹⁰ Indeed, Allāh is Hearing and Seeing.

مَا خَلَقَكُمْ وَلَا بِعَثَكُمْ إِلَّا كَفَيْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

29. Do you not see [i.e., know] that Allāh causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allāh, with whatever you do, is Acquainted?

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

30. That is because Allāh is the Truth, and that what they call upon other than Him is falsehood, and because Allāh is the Most High, the Grand.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْباطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

31. Do you not see that ships sail through the sea by the favor of

أَلَمْ تَرَ أَنَّ الْفُلَکَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ

¹⁰⁸⁹See footnote to 18:109.

¹⁰⁹⁰The re-creation and resurrection of one or of all is accomplished with equal ease by Allāh (*subhānahu wa ta'ālā*).

Sūrah as-Sajdah¹⁰⁹²*Bismillāhīr-Raḥmānīr-Raḥeem*

1. Alif, Lām, Meem.¹⁰⁹³
2. [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.
3. Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muḥammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.
4. It is Allāh who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne.¹⁰⁹⁴ You have not besides Him any protector or any intercessor; so will you not be reminded?
5. He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.
6. That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful,
7. Who perfected everything which He created and began the creation of man from clay.

¹⁰⁹² *As-Sajdah*; Prostration.¹⁰⁹³ See footnote to 2:1.¹⁰⁹⁴ See footnote to 2:19.

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْمَلْأِينِ ﴿١﴾أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ
إِنذِرْ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا
تَتَذَكَّرُونَ ﴿٣﴾يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ
يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ
مِمَّا تَعُدُّونَ ﴿٤﴾ذَلِكَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ
الرَّحِيمُ ﴿٥﴾الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ
الْإِنْسَانِ مِنْ طِينٍ ﴿٦﴾

8. Then He made his posterity out of the extract of a liquid disdained.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٨﴾

9. Then He proportioned him and breathed into him from His [created] soul¹⁰⁹⁵ and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِنَا ۗ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

10. And they say, "When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?" Rather, they are, in [the matter of] the meeting with their Lord, disbelievers.

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾

11. Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

﴿١١﴾ قُلْ بَنُو فَنَّاكُمْ مَلَائِكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

12. If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

وَلَوْ تَرَىٰ إِذِ الْمُرْتَدُونَ نَاسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

13. And if We had willed, We could have given every soul its guidance, but the word¹⁰⁹⁶ from Me will come into effect [that] "I will surely fill Hell with jinn and people all together.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

14. So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly]

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا

¹⁰⁹⁵i.e., element of life. See footnote to 15:29.

¹⁰⁹⁶Deserved by the evildoers.

forgotten you. And taste the punishment of eternity for what you used to do."

15. Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allāh] with praise of their Lord, and they are not arrogant.
16. Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.¹⁰⁹⁷
17. And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do.
18. Then is one who was a believer like one who was defiantly disobedient? They are not equal.
19. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.
20. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."
21. And We will surely let them taste the nearer punishment¹⁰⁹⁸ short of the greater punishment that perhaps they will return [i.e., repent].

كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦﴾

لَسَجَّادًا جُنُودِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٧﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿١٩﴾

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تَكذِّبُونَ ﴿٢١﴾

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَأَسْفَحُونَ ﴿٢٢﴾

¹⁰⁹⁷In the cause of Allāh.

¹⁰⁹⁸i.e., the disasters and calamities of this world.

22. And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

23. And We certainly gave Moses the Scripture, so do not be in doubt over his meeting.¹⁰⁹⁹ And We made it [i.e., the Torah] guidance for the Children of Israel.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي شَيْءٍ مِنْ آيَاتِهِ وَحَمَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ ﴿٢٣﴾

24. And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

وَجَعَلْنَا مِنْهُمْ آيَمَةً يُهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

25. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

26. Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs; then do they not hear?

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

27. Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

28. And they say, "When will be this conquest,¹¹⁰⁰ if you should be truthful?"

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

29. Say, [O Muḥammad], "On the Day of Conquest the belief of those

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ

¹⁰⁹⁹i.e., Muḥammad's meeting Moses on the night of *al-Mi'raj* (ascent).

¹¹⁰⁰Or "decision," i.e., judgement.

who had disbelieved will not benefit them, nor will they be reprieved."

30. So turn away from them and wait. Indeed, they are waiting.

وَلَا هُمْ يُنظَرُونَ ﴿١٦﴾

فَاعْرِضْ عَنْهُمْ
وَأَنْظِرْ إِنَّهُمْ
مُنْتَظِرُونَ ﴿١٦﴾

Sūrah al-Aḥzāb¹¹⁰¹*Bismillāhir-Raḥmānir-Raḥeem*

1. O Prophet, fear Allāh and do not obey the disbelievers and the hypocrites. Indeed, Allāh is ever Knowing and Wise.
2. And follow that which is revealed to you from your Lord. Indeed Allāh is ever, with what you do, Acquainted.
3. And rely upon Allāh; and sufficient is Allāh as Disposer of affairs.
4. Allāh has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful¹¹⁰² your mothers. And He has not made your claimed [i.e., adopted] sons your [true] sons. That is [merely] your saying by your mouths, but Allāh says the truth, and He guides to the [right] way.
5. Call them¹¹⁰³ by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers – then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only

سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿١﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ 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 الَّتِي تَظَاهَرُونَ مِنْهُنَّ
أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْيِبَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ
قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ
يَهْدِي السَّبِيلَ ﴿٤﴾

أَدْعُوهُمْ لِأَسْمَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِن
لَّمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ
وَمَوْلَانِكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا
أَخْطَأْتُمْ بِهِ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

¹¹⁰¹ *Al-Aḥzāb*: The Companies or The Combined Forces, referring to the alliance of disbelieving Arab tribes against the Muslims in Madīnah for the battle called "al-Aḥzāb" or "al-Khunduq" (the Trench).

¹¹⁰² By the expression "You are to me like the back of my mother." Such an oath taken against approaching one's wife was a pre-Islāmic practice declared by Allāh (*subḥānahu wa ta'ālā*) to be a sin requiring expiation as described in 58:3-4.

¹¹⁰³ Those children under your care.

for] what your hearts intended. And ever is Allāh Forgiving and Merciful.

6. The Prophet is more worthy of the believers than themselves,¹¹⁰⁴ and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allāh than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book¹¹⁰⁵ inscribed.

الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولَآءِ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ
مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ
مَسْطُورًا ﴿٦﴾

7. And [mention, O Muḥammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant

وَلِذَٰلِكَ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ
وَمِن نَّوْحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ﴿٧﴾

8. That He may question the truthful about their truth.¹¹⁰⁶ And He has prepared for the disbelievers a painful punishment.

لَيَسْئَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ
لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

9. O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ
تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

¹¹⁰⁴He (ﷺ) is more worthy of their obedience and loyalty and is more concerned for them than they are for one another.

¹¹⁰⁵The Preserved Slate (*al-Lawḥ al-Maḥfūḥ*).

¹¹⁰⁶i.e., that He may ask the prophets what they conveyed to their people and what response they received. "The truthful" may also refer to those who believed in the message conveyed by the prophets and imparted it to others.

10. [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allāh [various] assumptions.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَنَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾

11. There the believers were tested and shaken with a severe shaking.

هَذَا لِكَيْ أُبْتَلِيَ الْمُؤْمِنُونَ وَرُزِلُوا زِلَالًا شَدِيدًا ﴿١١﴾

12. And [remember] when the hypocrites and those in whose hearts is disease said, "Allāh and His Messenger did not promise us except delusion,"

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

13. And when a faction of them said, "O people of Yathrib,¹¹⁰⁷ there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed [i.e., unprotected]," while they were not exposed. They did not intend except to flee.

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

14. And if they had been entered upon from all its [surrounding] regions and fitnah [i.e., disbelief] had been demanded of them, they would have done it and not hesitated over it except briefly.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَمْطَارِهَا ثُمَّ سُيِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا بَسِيرًا ﴿١٤﴾

15. And they had already promised Allāh before not to turn their backs [i.e., flee]. And ever is the promise to Allāh [that about which one will be] questioned.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الْآدْبُرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

16. Say, [O Muḥammad], "Never will fleeing benefit you if you should flee from death or killing; and then

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فُرِّدْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذًا لَأَمْسَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

¹¹⁰⁷The name by which al-Madīnah was known before the arrival of the Prophet (ﷺ).

[if you did], you would not be given enjoyment [of life] except for a little."

17. Say, "Who is it that can protect you from Allāh¹¹⁰⁸ if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allāh any protector or any helper.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكَ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ
سُوءًا أَوْ أَرَادَ بِكَرَمِهِ وَلَا يَحِثُّونَ لَهُمْ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

18. Already Allāh knows the hinderers¹¹⁰⁹ among you and those [hypocrites] who say to their brothers, "Come to us,"¹¹¹⁰ and do not go to battle, except for a few,¹¹¹¹

﴿ قَدْ يَعْلَمُ اللَّهُ الْمُرُوفِينَ مِنْكُمْ وَالْقَائِلِينَ
لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا
قَلِيلًا ﴾ ﴿١٨﴾

19. Indisposed¹¹¹² toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allāh has rendered their deeds worthless, and ever is that, for Allāh, easy.

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ
يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ
مِنَ الْمَوْتِ إِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ
بِالْسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ
يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا ﴿١٩﴾

20. They think the companies have not [yet] withdrawn.¹¹¹³ And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ
الْأَحْزَابَ يُوَدُّوا لَوْ أَنَّهُمْ بَادُوا فِي
الْأَعْرَابِ يَسْأَلُونَكَ عَنْ أَنْبَاءِكُمْ وَلَوْ
كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

¹¹⁰⁸i.e., prevent the will of Allāh from being carried out.

¹¹⁰⁹Those who dissuade others from supporting the Prophet (ﷺ) in battle.

¹¹¹⁰Rather than joining the Prophet (ﷺ).

¹¹¹¹Who went out of ulterior motives.

¹¹¹²Literally, "stingy," i.e., unwilling to offer any help.

¹¹¹³In their excessive fear the cowardly hypocrites could not believe the enemy forces had been defeated.

21. There has certainly been for you in the Messenger of Allāh an excellent pattern¹¹¹⁴ for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا ﴿٢١﴾

22. And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance.

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 true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration –

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا
مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ
مَنْ قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَنْ
يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢٣﴾

24. That Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allāh is ever Forgiving and Merciful.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ
أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ
كَانَ عَفُورًا رَّحِيمًا ﴿٢٤﴾

25. And Allāh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ
لَمَّ يَسْلُوكُوا خَيْرًا وَكَفَىٰ
اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ
اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

26. And He brought down those who supported them among the People of the Scripture¹¹¹⁵ from their fortresses and cast terror into their

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ
الْكِتَابِ مِنْ صِيَابِهِمْ وَذَفَّ فِي
قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

¹¹¹⁴An example to be followed.

¹¹¹⁵The Jews of Banū Qurayṭhah, who had violated their treaty with the Muslims.

hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children].

27. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden.¹¹¹⁶ And ever is Allāh, over all things, competent.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَبَيْتَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

28. O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ تَشَاءُ مِنَ النِّسَاءِ اللَّاتِيْنَ رَزَقْتَهُنَّ مِنْ بَيْنِ يَدَيْكِ مِنَ الدُّنْيَا وَإِنْ يُرِيدْنَ خُرُوجَهُنَّ فَخُورِهِنَّ أَفْعَلْنَ وَأَسْرِعِينَ سَرَّاهُنَّ بِإِذْنِ اللَّهِ وَأَنْ يَكُنَّ مِنَ الصَّادِقَاتِ ﴿٢٨﴾

29. But if you should desire Allāh and His Messenger and the home of the Hereafter – then indeed, Allāh has prepared for the doers of good among you a great reward."

وَلَنْ كُنْتَنَ تَرْضَيْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

30. O wives of the Prophet, whoever of you should commit a clear immorality – for her the punishment would be doubled two fold, and ever is that, for Allāh, easy.

يَا أَيُّهَا النِّسَاءُ اللَّاتِيْنَ مَنِ بَاتَ مِنْكُمْ يَفْحَشًا فَيُضَاعَفْ لَهُ مِثْلُ مَا كَفَرَ بِهِ وَأَنَّ يَكُنَّ مِنَ الصَّادِقَاتِ ﴿٣٠﴾

31. And whoever of you devoutly obeys Allāh and His Messenger and does righteousness – We will give her her reward twice; and We have prepared for her a noble provision.

وَمَنْ يَفْعَلْ ذَلِكَ يَنْتَظِرْ أَجْرًا كَثِيرًا ﴿٣١﴾

32. O wives of the Prophet, you are not like anyone among women. If you fear Allāh, then do not be soft in speech [to men],¹¹¹⁷ lest he in

يَا أَيُّهَا النِّسَاءُ اللَّاتِيْنَ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ يُضْمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

¹¹¹⁶i.e., that taken in subsequent conquests.

¹¹¹⁷The meaning has also been given as "You are not like any among women if you fear Allāh. So do not be soft in speech..."

whose heart is disease should covet, but speak with appropriate speech.

33. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ
وَأَتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And remember what is recited in your houses of the verses of Allāh and wisdom.¹¹¹⁸ Indeed, Allāh is ever Subtle and Acquainted [with all things].

وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ
آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ
لَطِيفًا خَبِيرًا ﴿٣٤﴾

35. Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so – for them Allāh has prepared forgiveness and a great reward.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَائِمِينَ وَالصَّادِقَاتِ
وَالصَّادِقِينَ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ
وَالصَّامِتَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ
اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

36. It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

¹¹¹⁸The teachings of the Prophet (ﷺ) or his *sunnah*.

matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.

37. And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favor and you bestowed favor,¹¹¹⁹ "Keep your wife and fear Allāh," while you concealed within yourself that which Allāh is to disclose.¹¹²⁰ And you feared the people,¹¹²¹ while Allāh has more right that you fear Him.¹¹²² So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them. And ever is the command [i.e., decree] of Allāh accomplished.

38. There is not to be upon the Prophet any discomfort concerning that which Allāh has imposed upon him.¹¹²³ [This is] the established way of Allāh with those [prophets] who have passed on before. And ever is the command of Allāh a destiny decreed.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٧﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَسِيكَ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرَ زَوْجَهَا لَوْلَا لَيْسَ لَكَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرَ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مُقَدَّرًا ﴿٣٨﴾

¹¹¹⁹Referring to the Prophet's freed slave, Zayd bin Ḥarithah.

¹¹²⁰i.e., Allāh's command to the Prophet (ﷺ) to marry Zaynab after Zayd divorced her. This was to demonstrate that a man may marry a woman formerly married to his adopted son.

¹¹²¹i.e., feared their saying that the Prophet (ﷺ) had married the (former) wife of his son (which is prohibited by Allāh in the case of a true, begotten son).

¹¹²²By making known His command.

¹¹²³Or permitted to him.

39. [Allāh praises] those who convey the messages of Allāh¹¹²⁴ and fear Him and do not fear anyone but Allāh. And sufficient is Allāh as Accountant.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

40. Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e., last] of the prophets. And ever is Allāh, of all things, Knowing.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

41. O you who have believed, remember Allāh with much remembrance

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَبِيرًا ﴿٤١﴾

42. And exalt Him morning and afternoon.

وَسَبِّحْهُ بَكْرَةً وَأَصِيلًا ﴿٤٢﴾

43. It is He who confers blessing upon you,¹¹²⁵ and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

44. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

45. O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

46. And one who invites to Allāh, by His permission, and an illuminating lamp.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

47. And give good tidings to the believers that they will have from Allāh great bounty.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَرِيمًا ﴿٤٧﴾

¹¹²⁴i.e., the prophets (peace be upon them all) and after them, the followers of the final prophet, Muḥammad (ﷺ), who honestly convey Allāh's message to the people.

¹¹²⁵i.e., Allāh (*subḥānahu wa ta'ālā*) cares for you and covers you with His mercy. An additional meaning is that He praises you in the presence of the angels.

51. You, [O Muḥammad], may put aside whom you will of them¹¹²⁷ or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated – there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them – all of them. And Allāh knows what is in your hearts. And ever is Allāh Knowing and Forbearing.

﴿ تَرْجِي مَنْ نَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ نَشَاءُ
وَمِنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ
ذَلِكَ أَذَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا تَحْزَنَ
وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ
مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا ﴿٥١﴾

52. Not lawful to you, [O Muḥammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allāh, over all things, an Observer.

لَا يَحِلُّ لَكَ الْإِسَاءُ مِنَ الْإِسَاءِ مِنَ بَعْدِ وَلَا أَنْ تَبَدَّلَ
بِهِنَّ مِنْ آفَاحٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا
مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
رَاقِبًا ﴿٥٢﴾

53. O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allāh is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ
إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرٍ
نَظِيرِهَا إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا
طَعِمْتُمْ فَانْصَرُّوا وَلَا مُسْتَعْسِبِينَ لِجَدِيدِهَا إِنَّ
ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَجِئُ
مِنْكُمْ وَاللَّهُ لَا يَسْتَجِئُ مِنَ الْحَقِّ إِذَا
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ذَلِكَكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا
كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا
أَنْ تُنْكَحُوا أَرْوَاحَهُنَّ مِنْ بَعْدِهِ أَبَدًا إِنَّ

¹¹²⁷Those mentioned in the previous verse as being lawful to the Prophet (ﷺ) or his wives to which he was married.

their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allāh or to marry his wives after him, ever. Indeed, that would be in the sight of Allāh an enormity.

ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٣٧﴾

54. Whether you reveal a thing or conceal it, indeed Allāh is ever, of all things, Knowing.

إِنْ يُبْدُوا سِتْرًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ
يَكُلُّ شَيْءًا عَلِيمًا ﴿٤١﴾

55. There is no blame upon them [i.e., women] concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess [i.e., slaves].¹¹²⁸ And fear Allāh. Indeed Allāh is ever, over all things, Witness.

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا
إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ وَلَا أُمَّهَاتِ أَخْوَانِهِمْ
وَلَا إِسَاءِيهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَأَقْبِقِينَ
اللَّهُ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ
شَهِيدًا ﴿٤٥﴾

56. Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا ﴿٥٦﴾

57. Indeed, those who abuse Allāh and His Messenger – Allāh has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

58. And those who harm believing men and believing women for [something] other than what they have earned [i.e., deserved] have certainly born upon themselves a slander and manifest sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا كَسَبُوا فَقَدْ أَحْتَمَلُوا بُهْتَانًا
وَأَسْمَانِيَةً ﴿٥٨﴾

¹¹²⁸It is permissible for a woman to appear before these people without complete covering and to be alone with them. The brothers of both parents (uncles) are included as "fathers" or "parents," according to *ḥadīth*.

59. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.¹¹²⁹ That is more suitable that they will be known¹¹³⁰ and not be abused. And ever is Allāh Forgiving and Merciful.¹¹³¹

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْرِيكَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ آدَبٌ أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ عَافُوًّا رَحِيمًا ﴿٥٩﴾

60. If the hypocrites and those in whose hearts is disease¹¹³² and those who spread rumors in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little,

لَنْ تَرِيَنَّهُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُحَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

61. Accursed wherever they are found, [being] seized and massacred completely.

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا قَتْلًا كَامِلًا ﴿٦١﴾

62. [This is] the established way of Allāh with those who passed on before; and you will not find in the way of Allāh any change.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

63. People ask you concerning the Hour. Say, "Knowledge of it is only with Allāh. And what may make you perceive? Perhaps the Hour is near."

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

64. Indeed, Allāh has cursed the disbelievers and prepared for them a Blaze.

إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

65. Abiding therein forever, they will not find a protector or a helper.

خٰلِدِينَ فِيهَا أَبَدًا لَا يُجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

¹¹²⁹The *jilbāb*, which is defined as a cloak covering the head and reaching to the ground, thereby covering the woman's entire body.

¹¹³⁰As chaste believing women.

¹¹³¹Or "and Allāh was Forgiving and Merciful" of what occurred before this injunction or before knowledge of it.

¹¹³²Referring here to those who commit adultery or fornication.

66. The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allāh and obeyed the Messenger."
67. And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries,¹¹³³ and they led us astray from the [right] way.
68. Our Lord, give them double the punishment and curse them with a great curse."
69. O you who have believed, be not like those who abused Moses; then Allāh cleared him of what they said. And he, in the sight of Allāh, was distinguished.
70. O you who have believed, fear Allāh and speak words of appropriate justice.
71. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.
72. Indeed, We offered the Trust¹¹³⁴ to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.¹¹³⁵
73. [It¹¹³⁶ was] so that Allāh may punish the hypocrite men and

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا
أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا
فَأَضَلُّونَا السَّبِيلَ ﴿٦٧﴾

رَبَّنَا عَاتِبْهُمْ بِعَذَابٍ مِّمَّنْ الْعَذَابِ وَعَلِّمْهُمْ
لَعْنًا كَبِيرًا ﴿٦٨﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا
مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ
وَجِيهًا ﴿٦٩﴾

يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا
سَدِيدًا ﴿٧٠﴾

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا ﴿٧١﴾

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا
وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ

¹¹³³Also interpreted to mean "our noble ones and our elders [i.e., distinguished scholars]."

¹¹³⁴The acceptance of obligations and obedience to Allāh.

¹¹³⁵Coveting its reward while forgetting the penalty for failure to keep his commitment.

¹¹³⁶The reason for which mankind was permitted to carry the Trust.

hypocrite women and the men and women who associate others with Him and that Allāh may accept repentance from the believing men and believing women. And ever is Allāh Forgiving and Merciful.

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ﴿٣٣﴾

Sūrah Saba'¹¹³⁷*Bismillāhir-Raḥmānir-Raḥeem*

1. [All] praise is [due] to Allāh, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.
2. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.
3. But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allāh is] the Knower of the unseen." Not absent from Him is an atom's weight¹¹³⁸ within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register –
4. That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.
5. But those who strive against Our verses [seeking] to cause failure¹¹³⁹ – for them will be a painful punishment of foul nature.

¹¹³⁷Saba': (The People of) Saba' or Sabaeans.¹¹³⁸Or "the weight of a small ant."¹¹³⁹i.e., to undermine their credibility in order to defeat the Prophet (ﷺ).

سُورَةُ سَبَأٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمَّْا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا بَلَّغَ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُوفُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمِي الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٍ ﴿٥﴾

6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ
الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

7. But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will [then] be [recreated] in a new creation?"

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نُنَبِّئُكَ عَلَىٰ رَجُلٍ
بَيِّنَاتٍ إِذَا مَرَقْتَهُ كُلُّ فِرْقَةٍ لِّمَنِ خَلِقُ
جَدِيدٍ ﴿٧﴾

8. Has he invented about Allāh a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error.

أَفَرَأَيْتَ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ
الْبَعِيدِ ﴿٨﴾

9. Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allāh].

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ
السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءُ نَحْطِفُ بِهِمْ
الْأَرْضَ أَوْ نَسْقِطُ عَلَيَّهِمْ كِسْفًا مِنَ
السَّمَاءِ إِن فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ
مُنِيبٍ ﴿٩﴾

10. And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

﴿١٠﴾ وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يٰجِبَالُ أَوِّبِي
مَعَهُ وَالطَّيْرُ بِأَنَّ لَهُ الْهَدِيدَ ﴿١٠﴾

11. [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."

﴿١١﴾ أَنْ أَعْمَلْ سَدِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا
صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

12. And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command – We will make him taste of the punishment of the Blaze.

وَأَسْلَمْنَا لَمْعَ عَيْنِ الْفَيْطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

13. They made for him what he willed of elevated chambers,¹¹⁴⁰ statues,¹¹⁴¹ bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

يَعْمَلُونَ لِمَا شَاءُوا مِنْ حَدِيدٍ وَمِثْلِيلٍ وَحِجَابٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا مَا لَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

14. And when We decreed for him [i.e., Solomon] death, nothing indicated to them [i.e., the jinn] his death except a creature of the earth eating his staff.¹¹⁴² But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.¹¹⁴³

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَاتِهِمْ فَلَمَّا خَرَ تَبَيَّنَ لِالْجِنِّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

15. There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَأَشْكُرُوا لِمَ بَلَدِ طَيْبِهِ رَبُّ عَفُورٌ ﴿١٥﴾

¹¹⁴⁰Described by commentators as palaces, dwellings, or places of prayer.

¹¹⁴¹Which were not prohibited until the time of Prophet Muḥammad (ﷺ).

¹¹⁴²Upon which he was leaning at the time of his death. A termite continued to gnaw into the stick until it collapsed under his weight.

¹¹⁴³i.e., hard labor. This verse is evidence that the *jinn* do not possess knowledge of the unseen, which belongs exclusively to Allāh (*subḥānahu wa ta'ālā*).

and be grateful to Him. A good land [have you], and a forgiving Lord."

16. But they turned away [refusing], so We sent upon them the flood of the dam,¹¹⁴⁴ and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ
بِجَنَّاتِهِمْ جَنَّاتٍ ذَوَاتِ أَكْثَلٍ خَمْطٍ وَأَنْثَى
وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١١٤﴾

17. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?

ذَلِكَ جَزَاءُ الَّذِينَ كَفَرُوا بِهِمْ بِإِلَهِهِمْ
الْكُفْرَ ﴿١١٥﴾

18. And We placed between them and the cities which We had blessed¹¹⁴⁵ [many] visible cities. And We determined between them the [distances of] journey,¹¹⁴⁶ [saying], "Travel between them by night or by day in safety."

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَدَرَكْنَا
فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّبِيلَ سَبِيلًا
فِيهَا لَيَالٍ وَأَيَّامٌ آمِنِينَ ﴿١١٦﴾

19. But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations¹¹⁴⁷ and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.

فَقَالُوا رَبَّنَا بَعُد بَيْنَ أَسْفَارِنَا وَظَلَمُوا
أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ
مُمَزِقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿١١٧﴾

20. And Iblees had already confirmed through them¹¹⁴⁸ his assumption,¹¹⁴⁹ so they followed him, except for a party of believers.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا
فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿١١٨﴾

¹¹⁴⁴i.e., caused by a break in their dam. Another meaning is "the overwhelming flood."

¹¹⁴⁵In the lands of what is now southern Syria and Palestine.

¹¹⁴⁶i.e., We placed the intermediate settlements at calculated distances for the convenience of travelers.

¹¹⁴⁷Stories related to others as lessons or examples.

¹¹⁴⁸i.e., the people of Saba' or mankind in general.

¹¹⁴⁹That mankind could readily be misled by him.

21. And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.
22. Say, [O Muḥammad], "Invoke those you claim [as deities] besides Allāh." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.
23. And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts,¹¹⁵⁰ they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.
24. Say, "Who provides for you from the heavens and the earth?" Say, "Allāh. And indeed, we or you are either upon guidance or in clear error."
25. Say, "You will not be asked about what we committed, and we will not be asked about what you do."
26. Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ
مَنْ يَأْتِيهِمْ بِالْآخِرَةِ وَمَنْ هُوَ مِنْهَا فِي شَكٍّ
وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿١١﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا
يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ
وَمَا لَهُمْ مِنْ ظَهِيرٍ ﴿١٢﴾

وَلَا نَنْفَعُ الشَّفِيعَةَ عِنْدَهُ إِلَّا لِمَنْ أِذِنَ لَهُ
حَقٌّ إِذَا فُرِغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ
رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿١٣﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ
وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ لِيَاكُمْ لَمَعْنٍ
هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿١٤﴾

قُلْ لَا تَسْأَلُونَ عَمَّا أُجْرِمْنَا وَلَا نَسْأَلُ
عَمَّا تَعْمَلُونَ ﴿١٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ
وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿١٦﴾

¹¹⁵⁰i.e., the hearts of the angels who will be permitted to intercede.

27. Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allāh, the Exalted in Might, the Wise."

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿١٧﴾

28. And We have not sent you except comprehensively¹¹⁵¹ to mankind as a bringer of good tidings and a warner. But most of the people do not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَئِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

29. And they say, "When is this promise, if you should be truthful?"

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿١٩﴾

30. Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."

قُلْ لَكُمْ مِيعَادٌ يَوْمَ لَا تَسْتَعِجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَفْتِحُونَ ﴿٢٠﴾

31. And those who disbelieve say, "We will never believe in this Qur'an nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord, refuting each others' words...¹¹⁵² Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٢١﴾

32. Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals."

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنتُمْ شَٰغِرِينَ ﴿٢٢﴾

33. Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرٌ آلِيلٌ وَالتَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ

¹¹⁵¹Literally, "inclusively, without exception."

¹¹⁵²Having been left to the imagination, the conclusion of this sentence is estimated to be "...you would see a dreadful sight."

of night and day when you were ordering us to disbelieve in Allāh and attribute to Him equals." But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

34. And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."
35. And they¹¹⁵³ said, "We are more [than the believers] in wealth and children, and we are not to be punished."
36. Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."
37. And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure].
38. And the ones who strive against Our verses to cause [them] failure¹¹⁵⁴ – those will be brought into the punishment [to remain].

تَكْفُرُ بِاللَّهِ وَيَجْعَلُ لَهُ آندَادًا وَأَسْرُوا
الْأَدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ
فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْرُونَ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿٣٤﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٥﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي
الْأَصْنَافِ الْمُتْرَفِينَ ﴿٣٦﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّقُكُمْ
عَنَّا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
لَهُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ
ءَامِنُونَ ﴿٣٨﴾

وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي
الْعَذَابِ مُخَضَّرُونَ ﴿٣٩﴾

¹¹⁵³The affluent ones in general or the people of Makkah specifically.

¹¹⁵⁴See footnote to 34:5.

39. Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers."
40. And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"
41. They will say, "Exalted are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them."
42. But today [i.e., the Day of Judgement] you do not hold for one another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."
43. And when Our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic."
44. And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muḥammad], any warner.

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَمْ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَلَاؤُكُمْ إِنَّا كُنَّا يَعْبُدُونَكُمْ ﴿٤٠﴾

قَالُوا سُبْحَانَكَ أَنْتَ وَلِسْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ فَتُؤْمِنُونَ ﴿٤١﴾

فَالْيَوْمَ لَا يُلَاقِيكَ بِعَضُدٍ لِيَعْضُ نَفْعًا وَلَا ضَرًّا وَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْفُرُونَ ﴿٤٢﴾

وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتِنَا يَنْذِرْتُمْ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرٍ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤٣﴾

وَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ يَتَدَّبَّرُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

45. And those before them denied, and they [i.e., the people of Makkah] have not attained a tenth of what We had given them. But they [i.e., the former peoples] denied My messengers, so how [terrible] was My reproach.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِعْشَارَ
مَا آتَيْنَاهُمْ فَكَذَّبُوا رَسُولِي فَكَيْفَ كَانَ
نَكِيرِ ﴿١٥﴾

46. Say, "I only advise you of one [thing] – that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.

﴿١٦﴾ قُلْ إِنَّمَا أَعْطِيكُمْ بِرَحْمَةٍ أَنْ تَقُومُوا لِلَّهِ
مَنْحَىٰ وَفِرْدَىٰ ثُمَّ تَنْفَكُوا مَا
بِصَاحِبِكُمْ مِنْ حِجَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ
يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٦﴾

47. Say, "Whatever payment I might have asked of you – it is yours. My payment is only from Allāh, and He is, over all things, Witness."

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِي
إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

48. Say, "Indeed, my Lord projects the truth, Knower of the unseen."

قُلْ إِنْ رَبِّي يَقْدِرُ بِالْحَقِّ عَلَّمَ الْغُيُوبِ ﴿١٨﴾

49. Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]."¹¹⁵⁵

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيهِ الْبَاطِلُ وَمَا يُعِيدُ ﴿١٩﴾

50. Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near."

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ
أَهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ
قَرِيبٌ ﴿٢٠﴾

51. And if you could see¹¹⁵⁶ when they are terrified but there is no escape, and they will be seized from a place nearby.

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ
مَكَانٍ قَرِيبٍ ﴿٢١﴾

52. And they will [then] say, "We believe in it!" But how for them

وَقَالُوا ءَأَمْسَأَ بِهِ وَأَنْتُمْ التَّالُونَ مِنْ

¹¹⁵⁵This expression alludes to complete inability, meaning that falsehood was abolished.

¹¹⁵⁶i.e., have a glimpse of the Hereafter.

will be the taking¹¹⁵⁷ [of faith]
from a place far away?¹¹⁵⁸

53. And they had already disbelieved
in it before and would assault¹¹⁵⁹
the unseen from a place far
away.¹¹⁶⁰

54. And prevention will be placed
between them and what they
desire,¹¹⁶¹ as was done with their
kind before. Indeed, they were in
disquieting doubt [i.e., denial].

مَكَانٍ بَعِيدٍ ﴿٥٣﴾

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ
بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٤﴾

وَجِلَّ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ
مُرِيبٍ ﴿٥٥﴾

¹¹⁵⁷Literally, "taking of something within easy reach," in other words, "How can they expect to obtain faith at this point?"

¹¹⁵⁸i.e., their former life on earth, wherein they had every opportunity but which is now gone, never to return.

¹¹⁵⁹Verbally, by conjecture and denial.

¹¹⁶⁰i.e., a position far from truth.

¹¹⁶¹Meaning the attainment of faith and its benefits or entrance into Paradise.

Sūrah Fāṭir¹¹⁶²*Bismillāhir-Raḥmānir-Raḥeem*

1. [All] praise is [due] to Allāh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allāh is over all things competent.
2. Whatever Allāh grants to people of mercy – none can withhold it; and whatever He withholds – none can release it thereafter. And He is the Exalted in Might, the Wise.
3. O mankind, remember the favor of Allāh upon you. Is there any creator other than Allāh who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?
4. And if they deny you, [O Muḥammad] – already were messengers denied before you. And to Allāh are returned [all] matters.
5. O mankind, indeed the promise of Allāh is truth, so let not the worldly life delude you and be not deceived about Allāh by the Deceiver [i.e., Satan].
6. Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولِي أجنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعَ بَرِيدٍ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

مَا يَنْصَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا يُرْسِلُ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْقَدِيمُ ﴿٢﴾

يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ عِندَ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَافٌ تُؤَفَّفُونَ ﴿٣﴾

وَإِنْ يَكْفُرْ بِكَ فَكُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٥﴾

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

¹¹⁶² *Fāṭir*: The Creator, Originator (of creation), or He who brings (it) into existence from nothing. Also called *al-Mala'ikah* (The Angels).

7. Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

8. Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allāh sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allāh is Knowing of what they do.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

9. And it is Allāh who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُفِيرُ سَحَابًا فَمُسِقْتَهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

10. Whoever desires honor [through power] – then to Allāh belongs all honor.¹¹⁶³ To Him ascends good speech, and righteous work raises it.¹¹⁶⁴ But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْزَوُّ ﴿١٠﴾

11. And Allāh created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمْرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

¹¹⁶³See footnote to 4:139.

¹¹⁶⁴For acceptance by Allah, meaning that righteous deeds are confirmation and proof of what is uttered by the tongue.

lessened but that it is in a register. Indeed, that for Allāh is easy.

12. And not alike are the two seas [i.e., bodies of water]. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.
13. He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon – each running [its course] for a specified term. That is Allāh, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.
14. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association.¹¹⁶⁵ And none can inform you like [one] Acquainted [with all matters].
15. O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.
16. If He wills, He can do away with you and bring forth a new creation.
17. And that is for Allāh not difficult.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شْرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِن كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِيرَ لِنَبْتِئًا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّتُكَ مِثْلَ خَبِيرٍ ﴿١٤﴾

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾

¹¹⁶⁵Of them with Allāh or your worship of them.

18. And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allāh is the [final] destination.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جُنْدِيهَا لَا يُجْمَلُ بِئِنَّهُنَّ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

19. Not equal are the blind and the seeing,

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

20. Nor are the darknesses and the light,

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

21. Nor are the shade and the heat,¹¹⁶⁶

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

22. And not equal are the living and the dead. Indeed, Allāh causes to hear whom He wills, but you cannot make hear those in the graves.¹¹⁶⁷

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾

23. You, [O Muḥammad], are not but a warner.

إِن أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

24. Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

25. And if they deny you – then already have those before them denied. Their messengers came to them with clear proofs and written

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ

¹¹⁶⁶Of the sun or of a scorching wind.

¹¹⁶⁷The four comparisons given by Allāh (*subḥānahu wa ta'ālā*) in verses 19-22 are those of the believer and unbeliever, various kinds of misbelief and (true) belief, Paradise and Hellfire, and those receptive to guidance and those unreceptive.

ordinances and with the enlightening Scripture.

26. Then I seized the ones who disbelieved, and how [terrible] was My reproach.
27. Do you not see that Allāh sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.
28. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allāh, from among His servants, who have knowledge. Indeed, Allāh is Exalted in Might and Forgiving.
29. Indeed, those who recite the Book of Allāh and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish –
30. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.
31. And that which We have revealed to you, [O Muḥammad], of the Book is the truth, confirming what was before it. Indeed Allāh, of His servants, is Acquainted and Seeing.
32. Then We caused to inherit the Book those We have chosen of

وَبِالْكِتَابِ الْمُنِيرِ ﴿١٠﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَتْ نَكِيرِ ﴿١١﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيدٌ سُودٌ ﴿١٢﴾

وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُمْ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿١٣﴾

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿١٤﴾

لِيُؤْتِيَهُمُ اللَّهُ أَجْرَهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿١٦﴾

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ

Our servants;¹¹⁶⁸ and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allāh. That [inheritance] is what is the great bounty.

عِبَادَنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِنُ اللَّهُ
ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٥﴾

33. [For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
حَرِيرٌ ﴿٣٦﴾

34. And they will say, "Praise to Allāh, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative –

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ
إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٧﴾

35. He who has settled us in the home of duration [i.e., Paradise] out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."

الَّذِي أَحْنَأَ دَارَ الْمَقَامِ مِنْ قَضَائِهِ لَا يَمَسُّنَا
فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا الْغُوبُ ﴿٣٨﴾

36. And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them¹¹⁶⁹ so they may die, nor will its torment be lightened for them. Thus do We recompense every ungrateful one.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى
عَلَيْهِمْ فِيهَا مَوْتٌ وَلَا يُخَفَّفُ عَنْهُمْ مِنْ
عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٩﴾

37. And they will cry out therein, "Our Lord, remove us;¹¹⁷⁰ we will do righteousness – other than what we were doing!" But did We not grant you life enough for whoever would remember therein to

وَهُمْ يَصْطَرِشُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ
نُعْصِرْكُمْ مَا يَنْزَعُ فِيهِ مِنْ تَدَكَّرِمْ وَجَاءَكُمْ
النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ

¹¹⁶⁸The followers of Prophet Muḥammad (ﷺ).

¹¹⁶⁹Or "They are not killed."

¹¹⁷⁰The implication is "Return us to the previous world."

remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.

38. Indeed, Allāh is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

39. It is He who has made you successors upon the earth. And whoever disbelieves – upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ
فَعَلَيْهِ كُفْرُهُ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ
رَبِّهِمْ إِلَّا مَقْتًا وَلَا يُزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا
خَسَارًا ﴿٣٩﴾

40. Say, "Have you considered¹¹⁷¹ your 'partners' whom you invoke besides Allāh? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the wrongdoers do not promise each other except delusion."¹¹⁷²

قُلْ أَرَأَيْتُمْ شُرَكَاءَ كُمُ الَّذِينَ نَدْعُونَ مِنْ دُونِ اللَّهِ
أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَوَاتِ أَمْ أَاتَيْنَهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ
بَلْ إِنْ بَدَأَ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا
عُرْوًا ﴿٤٠﴾

41. Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.

إِنَّ اللَّهَ يُحْمِلُ السَّمَوَاتِ وَالْأَرْضَ أَنْ
تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ
بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

¹¹⁷¹Understood to mean "Tell me about..."

¹¹⁷²By telling their followers that the so-called deities will intercede for them with Allāh.

42. And they swore by Allāh their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations. But when a warner came to them, it did not increase them except in aversion

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْثُمِ لَئِن جَاءَهُمْ
نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْآخِرِينَ فَمَا أَزَادَهُمْ إِلَّا نُفُورًا ﴿١١٧﴾

43. [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh¹¹⁷³ any alteration.¹¹⁷⁴

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ
الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا
سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَا
تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿١١٨﴾

44. Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Allāh is not to be caused failure [i.e., prevented] by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَمَا كَانَ اللَّهُ لِيُعْجِزَهُم فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانُوا عَلِيمًا قَدِيرًا ﴿١١٩﴾

45. And if Allāh were to impose blame on the people for what they have earned, He would not leave upon it [i.e., the earth] any creature. But He defers them for a specified term. And when their time comes, then indeed Allāh has ever been, of His servants, Seeing.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا
تَرَكَ عَلَىٰ ظَهْرِهِمَا شَيْءًا وَلَا كُنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَكُن لِلَّهِ جُنْدٌ يّعَاذُهُ بِبَصِيرَةٍ ﴿١٢٠﴾

¹¹⁷³i.e., in His punishment of those who deny the prophets.

¹¹⁷⁴Or "transfer" of punishment to others in place of them.

Sūrah Yā Seen¹¹⁷⁵*Bismillāhir-Raḥmānir-Raḥeem*

1. Yā, Seen.¹¹⁷⁶
2. By the wise¹¹⁷⁷ Qur'an,
3. Indeed you, [O Muḥammad], are from among the messengers,
4. On a straight path.
5. [This is] a revelation of the Exalted in Might, the Merciful,
6. That you may warn a people whose forefathers were not warned, so they are unaware.
7. Already the word [i.e., decree] has come into effect upon most of them, so they do not believe.
8. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.
9. And We have put before them a barrier and behind them a barrier and covered them, so they do not see.
10. And it is all the same for them whether you warn them or do not warn them – they will not believe.
11. You can only warn one who follows the message and fears the Most Merciful unseen. So give

سُورَةُ يَسٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

بِسْمِ

وَالْقُرْآنِ الْكَبِیْرِ

إِنَّكَ لِنَ الْمُرْسَلِیْنَ

عَلَى صِرَاطٍ مُسْتَقِیْمٍ

تَنْزِیْلِ الْعَزِیْزِ الرَّحِیْمِ

لِنُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

إِنَّا جَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْصَبْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

إِنَّمَا نُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنََ الْغَيْبِ فَبَشِّرْهُ بِعَفْوِهِ وَآجْرِ

1175 *Yā Seen*: (the letters) *yā* and *seen*.

1176 See footnote to 2:1.

1177 See footnote to 10:1.

said, "O my people, follow the messengers.

يَقُولُوا أَتَيْتُكُمْ بِرُسُلٍ

21. Follow those who do not ask of you [any] payment, and they are [rightly] guided.

أَتَيْتُكُمْ مِنْ لَا يَسْتَأْذِنُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾

22. And why should I not worship He who created me and to whom you will be returned?

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

23. Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِيدِ الرَّحْمَنُ بِصُرْفٍ لَّا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

24. Indeed, I would then be in manifest error.

إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾

25. Indeed, I have believed in your Lord, so listen to me."

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾

26. It was said, "Enter Paradise."¹¹⁷⁹ He said, "I wish my people could know

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

27. Of how my Lord has forgiven me and placed me among the honored."

بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾



28. And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

﴿٢٨﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

29. It was not but one shout,¹¹⁸⁰ and immediately they were extinguished.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾

30. How regretful for the servants. There did not come to them any

يَنْصُرُهُمْ عَلَى الْبَيْتِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا

¹¹⁷⁹An abrupt transfer to the Hereafter conveys the meaning that the man met a violent death at the hands of the disbelievers and so was martyred for the cause of Allāh.

¹¹⁸⁰From Gabriel or a blast from the sky.

messenger except that they used to ridicule him.

كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٠﴾

31. Have they not considered how many generations We destroyed before them – that they to them¹¹⁸¹ will not return?

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٢١﴾

32. And indeed, all of them will yet be brought present before Us.

وَإِن كُلُّ لَمَامٍ مُّحْضَرُونَ ﴿٢٢﴾

33. And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.

وَأَيُّ لَهِمُّهُمُ الْأَرْضُ الْمَيْتَةَ أَحْيَيْنَاهَا وَأَخْرَجْنَا
مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٢٣﴾

34. And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs –

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّجِيلٍ وَأَعْنَابٍ
وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٢٤﴾

35. That they may eat of His fruit.¹¹⁸² And their hands have not produced it,¹¹⁸³ so will they not be grateful?

لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا
يَشْكُرُونَ ﴿٢٥﴾

36. Exalted is He who created all pairs¹¹⁸⁴ – from what the earth grows and from themselves and from that which they do not know.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ﴿٢٦﴾

37. And a sign for them is the night. We remove¹¹⁸⁵ from it the [light of] day, so they are [left] in darkness.

وَأَيُّ لَهِمُّهُمُ آيَاتُ نَسْفَعٍ وَنَهْ النَّهَارِ فَإِذَا هُمْ
مُظْلِمُونَ ﴿٢٧﴾

38. And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٢٨﴾

¹¹⁸¹i.e., to those living presently in the world.

¹¹⁸²i.e., that which Allah has produced for them.

¹¹⁸³An alternative meaning is "And [eat from] what their hands have produced [i.e., planted and harvested]." Both are grammatically correct.

¹¹⁸⁴Or "all species."

¹¹⁸⁵Literally, "strip" or "peel." Sunlight projected onto the earth is removed from it as the earth turns and night approaches.

39. And the moon – We have determined for it phases, until it returns [appearing] like the old date stalk.
40. It is not allowable [i.e., possible] for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.
41. And a sign for them is that We carried their forefathers¹¹⁸⁶ in a laden ship.
42. And We created for them from the likes of it that which they ride.
43. And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved
44. Except as a mercy from Us and provision for a time.
45. But when it is said to them, "Beware of what is before you and what is behind you;¹¹⁸⁷ perhaps you will receive mercy..."¹¹⁸⁸
46. And no sign comes to them from the signs of their Lord except that they are from it turning away.
47. And when it is said to them, "Spend from that which Allāh has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allāh had willed, He would have fed? You are not but in clear error."

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْوَةِ
الْقَدِيمَةِ ﴿٣٩﴾

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا
اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٤٠﴾

وَأَيُّهُ لَمَّا أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ
الْمَشْحُونِ ﴿٤١﴾

وَخَلَقْنَا لَهُمْ مِنْ مِثْلَيْهِ مَا يَرْكَبُونَ ﴿٤٢﴾

وَإِنْ نَشَاءُ نَفِثُهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ
يُقَدَّرُونَ ﴿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 لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ
كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ أَنشَاءَ
اللَّهُ أَطْعَمَهُ إِنْ أَرَادَ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

¹¹⁸⁶Usually meaning "descendants" or "offspring," the word "dhurriyyah" is used here to denote forefathers (their being the offspring of Noah), who were saved from the flood.

¹¹⁸⁷Of sins or of life in this world and the Hereafter.

¹¹⁸⁸The conclusion of this sentence is understood to be "...they ignored the warning."

48. And they say, "When is this promise, if you should be truthful?"
49. They do not await except one blast¹¹⁸⁹ which will seize them while they are disputing.
50. And they will not be able [to give] any instruction, nor to their people can they return.
51. And the Horn will be blown;¹¹⁹⁰ and at once from the graves to their Lord they will hasten.
52. They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."
53. It will not be but one blast, and at once they are all brought present before Us.
54. So today [i.e., the Day of Judgement] no soul will be wronged at all, and you will not be recompensed except for what you used to do.
55. Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation –
56. They and their spouses – in shade, reclining on adorned couches.
57. For them therein is fruit, and for them is whatever they request [or wish]

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّسُونَ ﴿١٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٢٠﴾

وَيُنْفِخُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَانِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٢١﴾

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٢٢﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٢٣﴾

فَالْيَوْمَ لَا تظَلَمُ نَفْسٌ شَيْئًا وَلَا تَجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٢٤﴾

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٢٥﴾

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَآئِكِ مُتَكِبُونَ ﴿٢٦﴾

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٢٧﴾

¹¹⁸⁹Literally, "cry" or "shriek," meaning the first blast of the Horn which will strike dead every living thing on the earth without warning.

¹¹⁹⁰For the second time, signaling the Resurrection.

58. [And] "Peace," a word from a Merciful Lord. سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾
59. [Then He will say], "But stand apart today, you criminals."¹¹⁹¹ وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾
60. Did I not enjoin upon you, O children of Adam, that you not worship Satan – [for] indeed, he is to you a clear enemy – ﴿٥٩﴾ أَلَمْ أَنْهَإِكُمْ يَبْنَیْ عَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾
61. And that you worship [only] Me? This is a straight path. وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾
62. And he had already led astray from among you much of creation, so did you not use reason? وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾
63. This is the Hellfire which you were promised. هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
64. [Enter to] burn therein today for what you used to deny."¹¹⁹² أَصَلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾
65. That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
66. And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?¹¹⁹³ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْ يَبْصُرُونَ ﴿٦٦﴾
67. And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.¹¹⁹⁴ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

¹¹⁹¹i.e., remove yourself from the ranks of the believers to be distinguished from them.

¹¹⁹²Or "because you used to disbelieve."

¹¹⁹³Allāh (*subhānahu wa ta'ālā*) could have left man without means of guidance in the life of this world, although in His mercy He did not.

¹¹⁹⁴He (*subhānahu wa ta'ālā*) could have prevented man from taking any action to benefit himself in this world or the Hereafter, yet He did not.

68. And he to whom We grant long life We reverse in creation;¹¹⁹⁵ so will they not understand?

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

69. And We did not give him [i.e., Prophet Muḥammad (ﷺ)] knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'aan

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾

70. To warn whoever is alive¹¹⁹⁶ and justify the word [i.e., decree] against the disbelievers.

يُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلَ عَلَى الْكَافِرِينَ ﴿٧٠﴾

71. Do they not see that We have created for them from what Our hands¹¹⁹⁷ have made, grazing livestock, and [then] they are their owners?

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾

72. And We have tamed them for them, so some of them they ride, and some of them they eat.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

73. And for them therein are [other] benefits and drinks, so will they not be grateful?

وَلَهُمْ فِيهَا مَنَافِعُ وَمَسَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

74. But they have taken besides Allāh [false] deities that perhaps they would be helped.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾

75. They are not able to help them, and they [themselves] are for them soldiers in attendance.¹¹⁹⁸

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْحَضُونَ ﴿٧٥﴾

76. So let not their speech grieve you. Indeed, We know what they conceal and what they declare.

فَلَا يَحْزِنَنَّكَ قَوْلُهُمْ فَإِنَّا نَعْلَمُ مَا يُسْرَرُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

¹¹⁹⁵In his physical and mental capacity.

¹¹⁹⁶In heart and mind, i.e., the believers.

¹¹⁹⁷See footnote to 2:19.

¹¹⁹⁸Maintaining and protecting their "gods." Another interpretation is that they (i.e., the gods) will be soldiers set against them in Hellfire.

77. Does man not consider that We created him from a [mere] sperm-drop – then at once¹¹⁹⁹ he is a clear adversary?
78. And he presents for Us an example¹²⁰⁰ and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"
79. Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."
80. [It is] He who made for you from the green tree, fire, and then from it you ignite.
81. Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator.
82. His command is only when He intends a thing that He says to it, "Be," and it is.
83. So exalted is He in whose hand is the realm of all things, and to Him you will be returned.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

وَصَرَ بَلَاغًا لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعْجِبُ الْعَظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ نُورٌ مِّنْهُ يُوقِدُونَ ﴿٨٠﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

فَسُبْحَانَ الَّذِي يَدِيهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

¹¹⁹⁹i.e., as soon as he becomes self-sufficient.

¹²⁰⁰Attempting to establish the finality of death.

Sūrah aṣ-Ṣāffāt¹²⁰¹*Bismillāhir-Raḥmānir-Raḥeem*

1. By those [angels] lined up in rows
2. And those who drive [the clouds]
3. And those who recite the message,¹²⁰²
4. Indeed, your God is One,
5. Lord of the heavens and the earth and that between them and Lord of the sunrises.¹²⁰³
6. Indeed, We have adorned the nearest heaven with an adornment of stars
7. And as protection against every rebellious devil
8. [So] they may not listen to the exalted assembly [of angels] and are pelted from every side,¹²⁰⁴
9. Repelled; and for them is a constant punishment,
10. Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness].
11. Then inquire of them, [O Muḥammad], "Are they a stronger

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ۝١

فَالرَّجْرَجَاتِ زَجْرًا ۝٢

فَالتَّالِيَاتِ ذِكْرًا ۝٣

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝٤

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ

الْمَشْرِقِ ۝٥

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوْكَبِ ۝٦

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ۝٧

لَّا يَسْمَعُونَ إِلَى الْأَعْلَىٰ وَهُمْ يُدْفِقُونَ مِّنْ كُلِّ

جَانِبٍ ۝٨

مُحُورًا وَهُمْ وَعَذَابٌ وَأَصِيبٌ ۝٩

إِلَّا مَن حَظَفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۝١٠

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَن خَلَقْنَا إِنَّا

¹²⁰¹ *aṣ-Ṣāffāt*: Those Lined Up.¹²⁰² To the prophets or among themselves. Allāh (*subḥānahu wa ta'ālā*) swears by these three kinds of angels to the fact mentioned in the following verse.¹²⁰³ i.e., each point or place of sunrise.¹²⁰⁴ By flaming meteors.

[or more difficult] creation or those [others] We have created?"
Indeed, We created them [i.e., men]
from sticky clay.

خَلَقْتَهُمْ مِنْ طِينٍ لَازِبَةٍ ﴿١١﴾

12. But you wonder, while they mock,

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

13. And when they are reminded, they
remember not.

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

14. And when they see a sign, they
ridicule

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

15. And say, "This is not but obvious
magic.

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

16. When we have died and become
dust and bones, are we indeed to
be resurrected?

أَوَدَأَ مِنَّا وَكُنَّا رُءُوبًا وَعِظْمًا أَوْ نَا لَمُبْعُوثُونَ ﴿١٦﴾

17. And our forefathers [as well]?"

أَوْ آبَاءَنَا وَالْآلُونَ ﴿١٧﴾

18. Say, "Yes, and you will be
[rendered] contemptible."

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

19. It will be only one shout, and at
once they will be observing.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

20. They will say, "O woe to us! This
is the Day of Recompense."

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾

21. [They will be told], "This is the
Day of Judgement which you used
to deny."

هَذَا يَوْمُ الْقِيَامِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

22. [The angels will be ordered],
"Gather those who committed
wrong, their kinds,¹²⁰⁵ and what
they used to worship

اجْمَعُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا
يَعْبُدُونَ ﴿٢٢﴾

23. Other than Allāh, and guide them
to the path of Hellfire

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

¹²⁰⁵Those similar to them in evil deeds. Another possible meaning is "their wives."

24. And stop them; indeed, they are to be questioned."

وَقَفُّوهُمْ بِمَا تَسْتَأْذِنُونَ ﴿١٦٦﴾

25. [They will be asked], "What is [wrong] with you? Why do you not help each other?"

مَا لَكُمْ لَا تَنْصَرُونَ ﴿١٦٧﴾

26. But they, that Day, are in surrender.

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿١٦٨﴾

27. And they will approach one another asking [i.e., blaming] each other.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿١٦٩﴾

28. They will say, "Indeed, you used to come at us from the right."¹²⁰⁶

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿١٧٠﴾

29. They [i.e., the oppressors] will say, "Rather, you [yourselves] were not believers,

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿١٧١﴾

30. And we had over you no authority, but you were a transgressing people.

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿١٧٢﴾

31. So the word [i.e., decree] of our Lord has come into effect upon us; indeed, we will taste [punishment].

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰلِقُونَ ﴿١٧٣﴾

32. And we led you to deviation; indeed, we were deviators."

فَأَعْوَجْتُمْ إِنَّا كَمَا غَوَيْنَا ﴿١٧٤﴾

33. So indeed they, that Day, will be sharing in the punishment.

فَأَيُّهُمْ يَوْمَئِذٍ بِالعَذَابِ مُشْرِكُونَ ﴿١٧٥﴾

34. Indeed, that is how We deal with the criminals.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٧٦﴾

35. Indeed they, when it was said to them, "There is no deity but Allāh," were arrogant

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿١٧٧﴾

36. And were saying, "Are we to leave our gods for a mad poet?"

وَيَقُولُونَ إِنَّا لَأَنبِيَآءُ لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿١٧٨﴾

¹²⁰⁶i.e., from our position of strength, oppressing us. Or from where we would have grasped the truth, preventing us.

37. Rather, he [i.e., the Prophet (ﷺ)] has come with the truth and confirmed the [previous] messengers. بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾
38. Indeed, you [disbelievers] will be tasters of the painful punishment, إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾
39. And you will not be recompensed except for what you used to do – وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾
40. But not the chosen servants of Allāh. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
41. Those will have a provision determined – أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾
42. Fruits;¹²⁰⁷ and they will be honored فَوَيْلٌ لَهُمْ مِمَّنْ كُفِرُوا ﴿٤٢﴾
43. In gardens of pleasure فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾
44. On thrones facing one another. عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾
45. There will be circulated among them a cup [of wine] from a flowing spring, يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾
46. White and delicious to the drinkers; بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾
47. No bad effect is there in it, nor from it will they be intoxicated. لَا فِيهَا عِوَجٌ وَلَا هُمْ عَنْهَا بِمُرْفُوقٍ ﴿٤٧﴾
48. And with them will be women limiting [their] glances,¹²⁰⁸ with large, [beautiful] eyes, وَعِنْدَهُمْ قَصْرِطٌ الْطَّرْفِ عِينٌ ﴿٤٨﴾
49. As if they were [delicate] eggs, well-protected. كَأَنَّهُنَّ بَيْضٌ مُكْمَلُونَ ﴿٤٩﴾
50. And they will approach one another, inquiring of each other. فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾
51. A speaker among them will say, "Indeed, I had a companion [on earth] قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

¹²⁰⁷Meaning everything delicious.

¹²⁰⁸i.e., chaste and modest, looking only at their mates.

52. Who would say, 'Are you indeed of those who believe
53. That when we have died and become dust and bones, we will indeed be recompensed?' "
54. He will say,¹²⁰⁹ "Would you [care to] look?"
55. And he will look and see him¹²¹⁰ in the midst of the Hellfire.
56. He will say, "By Allāh, you almost ruined me.
57. If not for the favor of my Lord, I would have been of those brought in [to Hell].
58. Then, are we not to die
59. Except for our first death, and we will not be punished?"
60. Indeed, this is the great attainment.
61. For the like of this let the workers [on earth] work.
62. Is that [i.e., Paradise] a better accommodation or the tree of zaqqūm?
63. Indeed, We have made it a torment for the wrongdoers.
64. Indeed, it is a tree issuing from the bottom of the Hellfire,
65. Its emerging fruit as if it was heads of the devils.

يَقُولُ أَوَلَيْكَ لِمَنِ الْمُصَدِّقِينَ ﴿٥٢﴾

أَوَلَا مِمَّا مَاتُوا وَمَكَانًا رُبًّا وَعِظْلًا أَوَلَا مَلْدُونُونَ ﴿٥٣﴾

قَالَ هَلْ أُنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾

فَأَطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ ﴿٥٦﴾

وَلَوْلَا رِغْمَةُ رَبِّي لَكُنْتَ مِنَ الْمُخْضَرِّينَ ﴿٥٧﴾

أَفَمَا تَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

لِيُثَلِّ هَذَا فَلَيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

طَلْمُهَا كَأَنَّ رُءُوسَ الشَّيَاطِينِ ﴿٦٥﴾

¹²⁰⁹To his companions in Paradise.

¹²¹⁰The companion who had tried to dissuade him from belief on earth.

66. And indeed, they will eat from it and fill with it their bellies. فَلَتَنِمَّ لَّا يَكُونُ مِنهَا قَسًا لَّيْوَنَ مِنْهَا الْبَطُونَ ﴿٦٦﴾
67. Then indeed, they will have after it a mixture of scalding water. ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾
68. Then indeed, their return will be to the Hellfire. ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾
69. Indeed they found their fathers astray. إِنَّهُمْ لَفُتُوا فَايَّاهُ مَرْضَالِينَ ﴿٦٩﴾
70. So they hastened [to follow] in their footsteps. فَهُمْ عَلَىٰ آثَارِهِمْ مُهْرِعُونَ ﴿٧٠﴾
71. And there had already strayed before them most of the former peoples, وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾
72. And We had already sent among them warners. وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ ﴿٧٢﴾
73. Then look how was the end of those who were warned – فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾
74. But not the chosen servants of Allāh. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾
75. And Noah had certainly called Us, and [We are] the best of responders. وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعَمَ الْمُجِيبُونَ ﴿٧٥﴾
76. And We saved him and his family from the great affliction. وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
77. And We made his descendants those remaining [on the earth] وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾
78. And left for him [favorable mention] among later generations: وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾
79. "Peace upon Noah among the worlds." سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾
80. Indeed, We thus reward the doers of good. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

81. Indeed, he was of Our believing servants. ﴿٨١﴾
82. Then We drowned the others [i.e., disbelievers]. ﴿٨٢﴾
83. And indeed, among his kind was Abraham, ﴿٨٣﴾
84. When he came to his Lord with a sound heart ﴿٨٤﴾
85. [And] when he said to his father and his people, "What do you worship? ﴿٨٥﴾
86. Is it falsehood [as] gods other than Allāh you desire? ﴿٨٦﴾
87. Then what is your thought about the Lord of the worlds?" ﴿٨٧﴾
88. And he cast a look at the stars ﴿٨٨﴾
89. And said, "Indeed, I am [about to be] ill." ﴿٨٩﴾
90. So they turned away from him, departing. ﴿٩٠﴾
91. Then he turned to their gods and said, "Do you not eat?"¹²¹¹ ﴿٩١﴾
92. What is [wrong] with you that you do not speak?" ﴿٩٢﴾
93. And he turned upon them a blow with [his] right hand. ﴿٩٣﴾
94. Then they [i.e., the people] came toward him, hastening. ﴿٩٤﴾
95. He said, "Do you worship that which you [yourselves] carve, ﴿٩٥﴾

¹²¹¹Consume the offerings placed before them.

96. While Allāh created you and that which you do?"

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿١٦١﴾

97. They said, "Construct for him a structure [i.e., furnace] and throw him into the burning fire."

قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿١٦٢﴾

98. And they intended for him a plan [i.e., harm], but We made them the most debased.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿١٦٣﴾

99. And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿١٦٤﴾

100. My Lord, grant me [a child] from among the righteous."

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٦٥﴾

101. So We gave him good tidings of a forbearing boy.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٦٦﴾

102. And when he reached with him [the age of] exertion,¹²¹² he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allāh wills, of the steadfast."

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ يَتَّبِعُ أَعْمَلُ مَا نُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٦٧﴾

103. And when they had both submitted¹²¹³ and he put him down upon his forehead,

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٦٨﴾

104. We called to him, "O Abraham,

وَنَدَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٦٩﴾

105. You have fulfilled the vision." Indeed, We thus reward the doers of good.

قَدْ صَدَقْتَ الرَّؤْيَىٰ ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٧٠﴾

106. Indeed, this was the clear trial.

إِنَّ هَذَا لَهُوَّ الْبَيِّنَاتِ الْمُنِيَّةِ ﴿١٧١﴾

¹²¹²i.e., the ability to work and be of assistance.

¹²¹³To the command of Allāh.

107. And We ransomed him with a great sacrifice,¹²¹⁴ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١١٥﴾
108. And We left for him [favorable mention] among later generations: وَوَرَّكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١١٦﴾
109. "Peace upon Abraham." سَلَّمَ عَلَيَّ إِزْرَاهِمَ ﴿١١٧﴾
1010. Indeed, We thus reward the doers of good. كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٨﴾
111. Indeed, he was of Our believing servants. إِنَّهُمْ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٩﴾
112. And We gave him good tidings of Isaac, a prophet from among the righteous.¹²¹⁵ وَبَشَّرْتَهُ إِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١٢٠﴾
113. And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself [i.e., sinner]. وَوَدَّعْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١٢١﴾
114. And We did certainly confer favor upon Moses and Aaron. وَلَقَدْ مَنَعْنَا آلَٰ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾
115. And We saved them and their people from the great affliction, وَجَعَلْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١٢٣﴾
116. And We supported them so it was they who overcame. وَنَصَرْنَاهُمْ فَمَا كَانُوا هُمُ الْغَالِبِينَ ﴿١٢٤﴾
117. And We gave them the explicit Scripture [i.e., the Torah], وَمَا آتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ ﴿١٢٥﴾
118. And We guided them on the straight path. وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١٢٦﴾
119. And We left for them [favorable mention] among later generations: وَوَرَّكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١٢٧﴾
120. "Peace upon Moses and Aaron." سَلَّمَ عَلَيَّ مُوسَىٰ وَهَارُونَ ﴿١٢٨﴾

¹²¹⁴Allah (*subhānahu wa ta'ālā*) sent a huge ram to be sacrificed in place of Ishmael.

¹²¹⁵This verifies that the firstborn son who was to be sacrificed was Ishmael and not Isaac, as claimed by the Jews and Christians.

121. Indeed, We thus reward the doers of good. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾
122. Indeed, they were of Our believing servants. إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾
123. And indeed, Elias was from among the messengers, وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾
124. When he said to his people, "Will you not fear Allāh?" إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Do you call upon Ba'1¹²¹⁶ and leave the best of creators – أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
126. Allāh, your Lord and the Lord of your first forefathers?" اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأُولَى ﴿١٢٦﴾
127. And they denied him, so indeed, they will be brought [for punishment], فَكَذَّبُوهُ فَأْتَهُمْ لَحِيزَةٌ ﴿١٢٧﴾
128. Except the chosen servants of Allāh. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
129. And We left for him [favorable mention] among later generations: وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾
130. "Peace upon Elias."¹²¹⁷ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٣٠﴾
131. Indeed, We thus reward the doers of good. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾
132. Indeed, he was of Our believing servants. إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾
133. And indeed, Lot was among the messengers. وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾
134. [So mention] when We saved him and his family, all, إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

¹²¹⁶The name of a great idol worshipped by the people and said to mean "lord."

¹²¹⁷*Ilyāseen* is said by some commentators to be a plural form, meaning "Elias and those who followed him."

135. Except an old woman [i.e., his wife] among those who remained [with the evildoers].
 إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٢٧﴾
136. Then We destroyed the others.
 ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٢٨﴾
137. And indeed, you pass by them in the morning
 وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٢٩﴾
138. And at night. Then will you not use reason?
 وَيَالَيْلُ! أَفَلَا تَعْقِلُونَ ﴿١٣٠﴾
139. And indeed, Jonah was among the messengers.
 وَإِنَّ يُوسُفَ لَمِنَ الْمُرْسَلِينَ ﴿١٣١﴾
140. [Mention] when he ran away to the laden ship.
 إِذْ أَتَى إِلَى الْفُلِ الْمَلْحُورِينَ ﴿١٣٢﴾
141. And he drew lots¹²¹⁸ and was among the losers.
 فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٣٣﴾
142. Then the fish swallowed him, while he was blameworthy.¹²¹⁹
 فَأَلْقَمَهُ الْخُوتُ وَهُوَ مُلِيمٌ ﴿١٣٤﴾
143. And had he not been of those who exalt Allāh,
 فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٣٥﴾
144. He would have remained inside its belly until the Day they are resurrected.¹²²⁰
 لَلَيْتَ فِي بَطْنِهِ إِذْ يَوْمَ يُبْعَثُونَ ﴿١٣٦﴾
145. But We threw him onto the open shore while he was ill.
 ﴿١٣٧﴾ فَفَعَلْنَا بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٣٧﴾
146. And We caused to grow over him a gourd vine.¹²²¹
 وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٣٨﴾
147. And We sent him¹²²² to [his people of] a hundred thousand or more.
 وَأَرْسَلْنَاهُ إِلَىٰ بَنِي إِسْرَائِيلَ بِرُحْمَةٍ يُزِيدُونَ ﴿١٣٩﴾

¹²¹⁸To determine who would be cast overboard in order to save the other passengers. Having been overloaded, the ship was on the verge of sinking.

¹²¹⁹For having given up hope on his people prematurely and having left them without permission from Allāh.

¹²²⁰Meaning that the belly of the fish would have become his grave.

¹²²¹Which is known to give cooling shade and to be a repellent of flies.

¹²²²i.e., returned him thereafter.

148. And they believed, so We gave them enjoyment [of life] for a time. فَنَاسُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾
149. So inquire of them, [O Muḥammad], "Does your Lord have daughters while they have sons?"¹²²³ فَأَسْأَلِيهِمْ أَرِزِكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾
150. Or did We create the angels as females while they were witnesses?" أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
151. Unquestionably, it is out of their [invented] falsehood that they say, أَلَا إِنَّهُمْ مِنۢ بَيْنِٰٓئِهِمْ يَقُولُونَ ﴿١٥١﴾
152. "Allāh has begotten," and indeed, they are liars. وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
153. Has He chosen daughters over sons? أَصْطَفَىٰ الْبَنَاتِ عَلَىٰ الْبَنِينَ ﴿١٥٣﴾
154. What is [wrong] with you? How do you make judgement? مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
155. Then will you not be reminded? أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾
156. Or do you have a clear authority? أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾
157. Then produce your scripture, if you should be truthful. فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صٰدِقِينَ ﴿١٥٧﴾
158. And they have made [i.e., claimed] between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought [to punishment]. وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
159. Exalted is Allāh above what they describe, سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾
160. Except the chosen servants of Allāh [who do not share in that sin]. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

¹²²³The people of Makkah claimed that the angels were daughters of Allāh, yet they preferred sons for themselves.

161. So indeed, you [disbelievers] and whatever you worship, فَاذْكُرُوا مَا تَعْبُدُونَ ﴿١٦١﴾
162. You cannot tempt [anyone] away from Him مَا أَنْتُمْ عَلَيْهِ بِفَعْتِينَ ﴿١٦٢﴾
163. Except he who is to [enter and] burn in the Hellfire.¹²²⁴ إِلَّا مَنْ هُوَ صَالِي الْجَحِيمِ ﴿١٦٣﴾
164. [The angels say],¹²²⁵ "There is not among us any except that he has a known position."¹²²⁶ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾
165. And indeed, we are those who line up [for prayer]. وَإِنَّا لَنَحْنُ الصَّافِرُونَ ﴿١٦٥﴾
166. And indeed, we are those who exalt Allāh."¹²²⁷ وَإِنَّا لَنَحْنُ السَّيِّحُونَ ﴿١٦٦﴾
167. And indeed, they [i.e., the disbelievers] used to say,¹²²⁷ وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾
168. "If we had a message from [those of] the former peoples, لَوْ أَن عِندَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٨﴾
169. We would have been the chosen servants of Allāh."¹²²⁸ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾
170. But they disbelieved in it,¹²²⁸ so they are going to know. فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾
171. And Our word [i.e., decree] has already preceded for Our servants, the messengers, وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِلْغَايِبِينَ ﴿١٧١﴾
172. [That] indeed, they would be those given victory إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾
173. And [that] indeed, Our soldiers [i.e., the believers] will be those وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

¹²²⁴Due to his disbelief and evil deeds.

¹²²⁵Refuting what the disbelievers had said about them.

¹²²⁶For worship. Or "an assigned task" to perform.

¹²²⁷Before the revelation of the Qur'ān.

¹²²⁸i.e., in their own message, the Qur'ān.

who overcome.¹²²⁹

174. So, [O Muḥammad], leave them for a time.

قَوْلَ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

175. And see [what will befall] them, for they are going to see.

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

176. Then for Our punishment are they impatient?

أَفِعْدَابًا يَسْتَعْجِلُونَ ﴿١٧٦﴾

177. But when it descends in their territory, then evil is the morning of those who were warned.

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾

178. And leave them for a time.

وَقَوْلَ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

179. And see, for they are going to see.

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

180. Exalted is your Lord, the Lord of might, above what they describe.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

181. And peace upon the messengers.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

182. And praise to Allāh, Lord of the worlds.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

¹²²⁹If not in this world, then definitely in the Hereafter.

they are in doubt about My message. Rather, they have not yet tasted My punishment.

ذَكَرْتُمْ بَل لَّمَّا يَذُوقُوا عَذَابِ ۝١٠

9. Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ
الْوَهَّابِ ۝١١

10. Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.¹²³⁵

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَلْيَرْزُقُوا فِي الْأَسْبَابِ ۝١٢

11. [They are but] soldiers [who will be] defeated there among the companies [of disbelievers].

جُنُودًا مَّاهُتَالِكٍ مَّهْزُومٍ مِّنَ الْأَحْزَابِ ۝١٣

12. The people of Noah denied before them, and [the tribe of] 'Aad and Pharaoh, the owner of stakes,¹²³⁶

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو
الْأَوْنَادِ ۝١٤

13. And [the tribe of] Thamūd and the people of Lot and the companions of the thicket [i.e., people of Madyan]. Those are the companies.¹²³⁷

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ
الْأَحْزَابُ ۝١٥

14. Each of them denied the messengers, so My penalty was justified.

إِن كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ
عِقَابِ ۝١٦

15. And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay.¹²³⁸

وَمَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهُا مِن
فَوَاقِ ۝١٧

16. And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account."

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ
الْحِسَابِ ۝١٨

¹²³⁵To oversee the affairs of their dominion.

¹²³⁶By which he tortured people.

¹²³⁷That were defeated, among whom will be the disbelievers of Quraysh and others.

¹²³⁸Or "respite." More literally, "a period between two milkings of a she-camel," which also alludes to the meanings of "return" or "repetition."

17. Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allāh].
18. Indeed, We subjected the mountains [to praise] with him, exalting [Allāh] in the [late] afternoon and [after] sunrise.
19. And the birds were assembled, all with him repeating [praises].
20. And We strengthened his kingdom and gave him wisdom and discernment in speech.
21. And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber –
22. When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.
23. Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech."
24. [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds –

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَلَا تُكْرِهْ عَبْدًا دَاوُدَ ذَا
الْأَيْدِي إِنَّهُ أَوَّابٌ ﴿١٧﴾

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعُشِيِّ
وَالْإِشْرَاقِ ﴿١٨﴾

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لِّعَبْدِ الْأَوَّابِ ﴿١٩﴾

وَمَدَدْنَا مُلْكَهُ وَأَنزَلْنَا إِلَيْهِ الْحِكْمَةَ وَفَصَّلَ
الْقَلَمَ ﴿٢٠﴾

﴿٢١﴾ وَهَلْ آتَاكَ بُرُؤُا الْخَصْمِ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا نَحْفَظُ
خَصْمَانِ بَعْضٌ أَعْيَا عَلَىٰ بَعْضٍ فَاجْعَلْ بَيْنَنَا
بِالْحَقِّ وَلَا تَسْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ
الصِّرَاطِ ﴿٢٢﴾

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً
وَاحِدَةً فَقَالَ أَكْفَيْتَنِي وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ
كَبِيرًا مِّنَ الظَّالِمِينَ لِيَنبَغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَفَلِيلٌ مَّا هُمْ
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ
رَاكِعًا وَأَنَابَ ﴿٢٤﴾

and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord¹²³⁹ and fell down bowing [in prostration] and turned in repentance [to Allāh].

25. So We forgave him that; and indeed, for him is nearness to Us and a good place of return.
26. [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh." Indeed, those who go astray from the way of Allāh will have a severe punishment for having forgotten the Day of Account.
27. And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.
28. Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allāh like the wicked?
29. [This is] a blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its verses and that those of understanding would be reminded.

رَاكِعًا وَأَنَابَ ﴿٣١﴾

فَعَفَوْنَا لَهُ ذَلِكَ وَإِن لَّمْ عِنْدَنَا لِرَأْفِقٍ وَّحَسَنٍ
مَّصَابِرِ ﴿٣٢﴾

يَدَا أُوذُودٍ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ ﴿٣٣﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظَنَّ الَّذِينَ كَفَرُوا قَوْلَ الَّذِينَ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٣٤﴾

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٣٥﴾

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٣٦﴾

¹²³⁹For his errors, such as fear and suspicion of the two men at the outset, any mistake in judgement he might have made, concealed feelings of partiality, etc.

30. And to David We gave Solomon.
An excellent servant, indeed he
was one repeatedly turning back
[to Allāh].

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ
أَوَّابٌ ﴿٣٠﴾

31. [Mention] when there were exhibited
before him in the afternoon the
poised [standing] racehorses.

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْيَاحِدَاتُ ﴿٣١﴾

32. And he said, "Indeed, I gave
preference to the love of good
[things] over the remembrance of
my Lord until it [i.e., the sun]
disappeared into the curtain [of
darkness]."

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

33. [He said], "Return them to me,"
and set about striking¹²⁴⁰ [their]
legs and necks.

رُدُّوهُمَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ
وَالْأَعْنَاقِ ﴿٣٣﴾

34. And We certainly tried Solomon
and placed on his throne a body;¹²⁴¹
then he returned.¹²⁴²

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا
ثُمَّ أَنَابَ ﴿٣٤﴾

35. He said, "My Lord, forgive me and
grant me a kingdom such as will
not belong to anyone after me.
Indeed, You are the Bestower."

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ
مِّنْ بَعْدِي إِنَّكَ أَنْتَ الرَّحِيمُ ﴿٣٥﴾

36. So We subjected to him the wind
blowing by his command, gently,
wherever he directed,

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُتَاةً حَيْثُ
أَسَاءَ ﴿٣٦﴾

37. And [also] the devils [of jinn] –
every builder and diver

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾

38. And others bound together in
shackles.

وَالْآخَرِينَ مُقْرَنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

39. [We said], "This is Our gift, so
grant or withhold without account."

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

¹²⁴⁰With his sword as expiation. Some commentaries have also suggested the meaning of "stroking" with the hand.

¹²⁴¹Said to be a devil or a lifeless body (one without capability), but Allāh alone knows.

¹²⁴²To sovereignty and to Allāh in repentance.

40. And indeed, for him is nearness to Us and a good place of return. وَإِنَّ لَكُمْ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ ﴿٤٠﴾
41. And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment." وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَيْ مَسَّنِي الشَّيْطَانُ يَنْصُبْ وَعَذَابٍ ﴿٤١﴾
42. [So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink." ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾
43. And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding. وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٣﴾
44. [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath."¹²⁴³ Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allāh]. وَخُذْ بِيَدِكَ ضِعْفًا فَأَضْرِبْ بِوَهِّهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾
45. And remember Our servants, Abraham, Isaac and Jacob – those of strength and [religious] vision. وَأَذْكُرُ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾
46. Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter]. إِنَّا اخْتَلَصْتَهُمْ بِلِقَاءِ رَبِّكَ ذِكْرَى الْأْدَارِ ﴿٤٦﴾
47. And indeed they are, to Us, among the chosen and outstanding. وَإِيَّاهُمْ عِنْدَنَا لِمَنِ الْمُصْطَفَى الْأَخْيَارِ ﴿٤٧﴾
48. And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding. وَأَذْكُرُ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾
49. This is a reminder. And indeed, هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحَسَنَ مَّآبٍ ﴿٤٩﴾

¹²⁴³At a point during his illness, Job became angry with his wife and swore that if he recovered, he would punish her with one hundred lashes. According to Allāh's instruction, the oath was fulfilled by striking her once with one hundred blades of grass.

for the righteous is a good place of return –

50. Gardens of perpetual residence, whose doors will be opened to them.

جَنَّاتٍ عَدْنٍ مَّفُتَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

51. Reclining within them, they will call therein for abundant fruit and drink.

مُتَكِينِينَ فِيهَا يَدْعُونَ فِيهَا بِفَلَاحِهِمْ كَثِيرَةً
وَسَرَابٍ ﴿٥١﴾

52. And with them will be women limiting [their] glances¹²⁴⁴ and of equal age.

وَعِنْدَهُمْ قَصِيرَاتٌ الْبُرُجِ الْعُرَابِ ﴿٥٢﴾

53. This is what you, [the righteous], are promised for the Day of Account.

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

54. Indeed, this is Our provision; for it there is no depletion.

إِنَّ هَذَا لِرِزْقِنَا مَا لَكُمْ مِنْ نَقَادٍ ﴿٥٤﴾

55. This [is so]. But indeed, for the transgressors is an evil place of return –

هَذَا وَإِنَّ لِلظَّالِمِينَ لَشَرَّ مَثَابٍ ﴿٥٥﴾

56. Hell, which they will [enter to] burn, and wretched is the resting place.

جَهَنَّمَ يَصَلُّونَهَا فَيَنْسُ الْإِهَادِ ﴿٥٦﴾

57. This – so let them taste it – is scalding water and [foul] purulence

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقُ ﴿٥٧﴾

58. And other [punishments] of its type [in various] kinds.

وَأَاحَرٌ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

59. [Its inhabitants will say], "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire."

هَذَا فَوْجٌ مُقْتَضِمٌ مَعَكُمْ لَا مَرْجَا بِيَوْمِ إِتْمَمِهِمْ
صَالُوا النَّارِ ﴿٥٩﴾

60. They will say, "Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement."

قَالُوا بَلْ أَنْتُمْ لَا مَرْجَا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا
فَيْتَسَّ الْقَصَارُ ﴿٦٠﴾

¹²⁴⁴To their mates alone.

61. They will say, "Our Lord, whoever brought this upon us – increase for him double punishment in the Fire."

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي
النَّارِ ﴿١١﴾

62. And they will say, "Why do we not see men whom we used to count among the worst?¹²⁴⁵

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ
الْأَشْرَارِ ﴿١٢﴾

63. Is it [because] we took them in ridicule, or has [our] vision turned away from them?"

أَتُخَذُ لَهُمْ سَخِرًا يَأْتِي زَاغَتْ عَنْهُمْ الْبَصَرُ ﴿١٣﴾

64. Indeed, that is truth [i.e., reality] – the quarreling of the people of the Fire.

إِنَّ ذَلِكَ لِحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿١٤﴾

65. Say, [O Muḥammad], "I am only a warner, and there is not any deity except Allāh, the One, the Prevailing,

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَحِيدُ
الْقَهَّارُ ﴿١٥﴾

66. Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver."

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ
الْفَعْلُورُ ﴿١٦﴾

67. Say, "It is great news

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿١٧﴾

68. From which you turn away.

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿١٨﴾

69. I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].

مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ ﴿١٩﴾

70. It has not been revealed to me except that I am a clear warner."

إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٠﴾

71. [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن
طِينٍ ﴿٢١﴾

¹²⁴⁵They are referring to the believers.

72. So when I have proportioned him and breathed into him of My [created] soul,¹²⁴⁶ then fall down to him in prostration."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧١﴾

73. So the angels prostrated – all of them entirely,

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٢﴾

74. Except Iblees;¹²⁴⁷ he was arrogant and became among the disbelievers.

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٣﴾

75. [Allāh] said, "O Iblees, what prevented you from prostrating to that which I created with My hands?¹²⁴⁸ Were you arrogant [then], or were you [already] among the haughty?"

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٤﴾

76. He said, "I am better than him. You created me from fire and created him from clay."

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٥﴾

77. [Allāh] said, "Then get out of it [i.e., Paradise], for indeed, you are expelled.

قَالَ فَأَخْرَجْنَا مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٦﴾

78. And indeed, upon you is My curse until the Day of Recompense."

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٧﴾

79. He said, "My Lord, then reprieve me until the Day they are resurrected."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٨﴾

80. [Allāh] said, "So indeed, you are of those reprieved

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٧٩﴾

81. Until the Day of the time well-known."

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨٠﴾

82. [Iblees] said, "By Your might, I will surely mislead them all

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨١﴾

¹²⁴⁶See footnote to 15:29.

¹²⁴⁷See footnote to 2:34.

¹²⁴⁸See footnote to 2:19.

83. Except, among them, Your chosen servants."

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٨٣﴾

84. [Allāh] said, "The truth [is My oath], and the truth I say –

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

85. [That] I will surely fill Hell with you and those of them that follow you all together."

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

86. Say, [O Muḥammad], "I do not ask you for it [i.e., the Qur'ān] any payment, and I am not of the pretentious.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَبِّرِينَ ﴿٨٦﴾

87. It is but a reminder to the worlds.

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

88. And you will surely know [the truth of] its information after a time."

وَلَتَعْلَمَنَّ نَبَأُ بَعْدَ حِينٍ ﴿٨٨﴾

Sūrah az-Zumar¹²⁴⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. The revelation of the Book [i.e., the Qur'ān] is from Allāh, the Exalted in Might, the Wise.
2. Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allāh, [being] sincere to Him in religion.
3. Unquestionably, for Allāh is the pure religion.¹²⁵⁰ And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position." Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and [confirmed] disbeliever.
4. If Allāh had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allāh, the One, the Prevailing.
5. He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.

سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبُدْ لِلَّهِ تَخْلِصًا 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 سُبْحَانَ اللَّهِ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُوِّرُ اللَّيْلُ عَلَى النَّهَارِ وَيُكُوِّرُ النَّهَارُ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾

¹²⁴⁹ Az-Zumar: The Groups.¹²⁵⁰ i.e., acceptable to Allāh is that none be associated with Him in worship and obedience.

6. He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates.¹²⁵¹ He creates you in the wombs of your mothers, creation after creation, within three darknesses.¹²⁵² That is Allāh, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا
زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً
أَزْوَاجًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا
مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ
رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى
تَصُرُّونَ ﴿٦﴾

7. If you disbelieve – indeed, Allāh is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves [i.e., likes] it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي وَعَنْكُمْ وَلَا يَرْضَى
لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا
تَزِدْ وَارِدَةً وَمَنْ أُخْرَىٰ ثُمَّ إِلَيَّ رَيْبُكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

8. And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before,¹²⁵³ and he attributes to Allāh equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

﴿٨﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا
إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ لَبِيَ مَا كَانَ
يَدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ
عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ
أَصْحَابِ النَّارِ ﴿٨﴾

9. Is one who is devoutly obedient during periods of the night, prostrating and standing [in

أَمَّنْ هُوَ قَنِيتٌ عَائِتًا إِلَيْهِ سَاجِدًا وَقَائِمًا
يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ

¹²⁵¹See 6:143-144.

¹²⁵²i.e., the belly, the womb, and the amniotic membrane.

¹²⁵³Or "that for which he called upon Him before."

prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

10. Say,¹²⁵⁴ "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allāh is spacious. Indeed, the patient will be given their reward without account [i.e., limit]."

11. Say, [O Muḥammad], "Indeed, I have been commanded to worship Allāh, [being] sincere to Him in religion.

12. And I have been commanded to be the first [among you] of the Muslims."

13. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

14. Say, "Allāh [alone] do I worship, sincere to Him in my religion,

15. So worship what you will besides Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

16. They will have canopies [i.e., layers] of fire above them and below

يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا
يَذَكَّرُ أُولَئِكَ ۗ

قُلْ يٰٓعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ
وٰسِعَةٌ إِنَّمَا يُوَفَّى الصَّٰلِحِينَ أَجْرَهُمْ بِغَيْرِ
حِسَابٍ

قُلْ إِنِّي أُمِرْتُ أَنْ ءَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۗ

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمِ
عَظِيمٍ

قُلْ اللَّهُ ءَعْبُدْ مُخْلِصًا لَهُ الدِّينَ ۗ

فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ لِلنَّاسِ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيٰمَةِ أَلًا
ذٰلِكَ هُوَ الْخُسْرٰنُ الْعَمِيْنُ

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ

¹²⁵⁴The Prophet (ﷺ) is instructed to say on behalf of Allāh (*subḥānahu wa ta'ālā*) to His believing servants.

them, canopies. By that Allāh threatens [i.e., warns] His servants. O My servants, then fear Me.

ظَلَّلَ ذَٰلِكَ بِحُورِ اللَّهِ بِهٖ عِبَادَهُ يَعْبادُ
فَاتَّقُونِ ﴿١٦﴾

17. But those who have avoided ṭāghūt,¹²⁵⁵ lest they worship it, and turned back to Allāh – for them are good tidings. So give good tidings to My servants

وَالَّذِينَ آمَنُوا بِالطَّاغُوتِ أَنْ يعبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبشِيرُ فَبشِّرْ عِبَادِ ﴿١٧﴾

18. Who listen to speech and follow the best of it. Those are the ones Allāh has guided, and those are people of understanding.

الَّذِينَ سَمِعُوا الْقَوْلَ فَبشِرُوا أَحْسَنَهُ
أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَٰئِكَ هُمُ الْأُولُوا
الْأَلْبَابِ ﴿١٨﴾

19. Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأنتَ تُنقِذُ مَنْ
فِي النَّارِ ﴿١٩﴾

20. But those who have feared their Lord – for them are chambers,¹²⁵⁶ above them chambers built high, beneath which rivers flow. [This is] the promise of Allāh. Allāh does not fail in [His] promise.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرُفٌ مِن فَوْقِهَا
غُرُفٌ مَبْنِيَةٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا
يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

21. Do you not see that Allāh sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
بَنَاتِجٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا
أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ
حُطَلًا إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِأُولِي
الْأَلْبَابِ ﴿٢١﴾

22. So is one whose breast Allāh has expanded to [accept] Islām and he is upon [i.e., guided by] a light

أَفَمَنْ سَرَّحَ اللَّهُ صَدْرَهُ لِالإِسْلَامِ فَهُوَ عَلَى نُورٍ
مِّن رَّبِّهٖ قَوْلٌ لِلنَّاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ

¹²⁵⁵i.e., Satan or any false object of worship.

¹²⁵⁶i.e., elevated rooms, dwellings or palaces.

from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allāh. Those are in manifest error.

23. Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh leaves astray – for him there is no guide.
24. Then is he who will shield with his face¹²⁵⁷ the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn."
25. Those before them denied, and punishment came upon them from where they did not perceive.
26. So Allāh made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.
27. And We have certainly presented for the people in this Qur'an from every [kind of] example – that they might remember.
28. [It is] an Arabic Qur'an, without any deviance¹²⁵⁸ that they might

أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿١١﴾

اللَّهُ زَلَّ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا
مَتَابِي فَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ
اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَسَاءَلُ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿١٢﴾

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ
الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ
تَكْسِبُونَ ﴿١٣﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْتَهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿١٤﴾

فَإِذَا فَهَمُّهُمُ اللَّهُ الْغَزَىٰ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ
الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿١٥﴾

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٦﴾

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٧﴾

¹²⁵⁷Rather than his hands, which will be chained to his neck.

¹²⁵⁸From the truth.

become righteous.¹²⁵⁹

29. Allāh presents an example: a man [i.e., slave] owned by quarreling partners and another belonging exclusively to one man – are they equal in comparison? Praise be to Allāh! But most of them do not know.

صَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ
وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

30. Indeed, you are to die, and indeed, they are to die.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

31. Then indeed you, on the Day of Resurrection, before your Lord, will dispute.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ
تَخْتَصِمُونَ ﴿٣١﴾

32. So who is more unjust than one who lies about Allāh and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?



فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ
وَكَذَّبَ بِالْصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي
جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

33. And the one who has brought the truth [i.e., the Prophet (ﷺ)] and [they who] believed in it – those are the righteous.

وَالَّذِي جَاءَ بِالْصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ
هُمُ الْمُتَّقُونَ ﴿٣٣﴾

34. They will have whatever they desire with their Lord. That is the reward of the doers of good –

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٣٤﴾

35. That Allāh may remove from them the worst of what they did and reward them their due for the best of what they used to do.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا
وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا
يَعْمَلُونَ ﴿٣٥﴾

36. Is not Allāh sufficient for His Servant [i.e., Prophet Muḥammad (ﷺ)]? And [yet], they threaten you with those [they worship] other than Him. And whoever

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ
بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا
لَهُ مِنْ هَادٍ ﴿٣٦﴾

¹²⁵⁹Through consciousness of Allāh.

Allāh leaves astray – for him there is no guide.

37. And whoever Allāh guides – for him there is no misleader. Is not Allāh Exalted in Might and Owner of Retribution?

وَمَنْ يَهْدِ اللَّهُ فَمَا لَمُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ
بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

38. And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allāh." Say, "Then have you considered¹²⁶⁰ what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allāh; upon Him [alone] rely the [wise] reliers."

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ
كَرْسِعَاتٌ صُرُوبِهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ
هُدًى مِنْ مُمْسِكِكَ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ
يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

39. Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know

قُلْ يَتَقَوُّوا أَعْمَلُوا عَلَىٰ مَكَانِكُمْ إِنِّي
عَمِلٌ فَسُوفَ تَعْلَمُونَ ﴿٣٩﴾

40. To whom will come a torment disgracing him and on whom will descend an enduring punishment."

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّهِيمٌ ﴿٤٠﴾

41. Indeed, We sent down to you the Book for the people in truth. So whoever is guided – it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager [i.e., authority] over them.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ
فَمَنْ أَهْتَدَكَ فَلِنَفْسِهِ وَمَنْ ضَلَّ
فَإِنَّمَا يَضِلُّ عَلَيْهِمَا وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ ﴿٤١﴾

42. Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ
تَمُتْ فِي مَنَامِهَا فِيمِمْسِكَ أَلَمْ يَكُنْ فِي قَضَىٰ

¹²⁶⁰i.e., "Tell me about..."

has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

43. Or have they taken other than Allāh as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?"

44. Say, "To Allāh belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

45. And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.

46. Say, "O Allāh, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."

47. And if those who did wrong had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allāh that which they had not taken into account.¹²⁶¹

عَلَيْهَا الْمَوْتُ وَيُرْسِلُ الْآخِرَةَ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾

أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلُوا كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿١٨﴾

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۗ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٩﴾

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٢٠﴾

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢١﴾

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٢٢﴾

¹²⁶¹Of His anger and punishment.

48. And there will appear to them the evils they had earned, and they will be enveloped by what they used to ridicule.
49. And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.
50. Those before them had already said it, but they were not availed by what they used to earn.
51. And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be struck [i.e., afflicted] by the evil consequences of what they earned; and they will not cause failure.¹²⁶²
52. Do they not know that Allāh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.
53. Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins.¹²⁶³ Indeed, it is He who is the Forgiving, the Merciful."
54. And return [in repentance] to your Lord and submit to Him before the

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ
نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ
فِتْنَةٌ وَلَكِنِّي أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَخْفَىٰ عَنْهُمْ مَا
كَانُوا يَكْسِبُونَ ﴿٥٠﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا
مِن هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّقَابَ لِمَن يَشَاءُ
وَيَقْدِرُ إِن فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾

﴿٥٣﴾ قُلْ يَا بَنِي آدَمَ الَّذِينَ ظَلَمُوا أَنفُسِهِمْ لَا
تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن

¹²⁶²i.e., prevent Allāh from what He wills or escape from the punishment.

¹²⁶³For those who repent and correct themselves.

punishment comes upon you; then you will not be helped.

55. And follow the best of what was revealed to you from your Lord [i.e., the Qur'an] before the punishment comes upon you suddenly while you do not perceive,
56. Lest a soul should say,¹²⁶⁴ "Oh, [how great is] my regret over what I neglected in regard to Allāh and that I was among the mockers."
57. Or [lest] it say, "If only Allāh had guided me, I would have been among the righteous."
58. Or [lest] it say when it sees the punishment, "If only I had another turn¹²⁶⁵ so I could be among the doers of good."
59. But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.
60. And on the Day of Resurrection you will see those who lied about Allāh [with] their faces blackened. Is there not in Hell a residence for the arrogant?
61. And Allāh will save those who feared Him by their attainment,¹²⁶⁶ no evil will touch them, nor will they grieve.
62. Allāh is the Creator of all things, and He is, over all things, Disposer of affairs.

يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿١١١﴾

وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿١١٢﴾

أَن تَقُولَ نَفْسٌ بِدَحْرَتِي عَلَىٰ مَا فَرَطْتُ فِي حُجُبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ ﴿١١٣﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿١١٤﴾

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿١١٥﴾

بَلَىٰ قَدْ جَاءَ نَكَأَيَّتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿١١٦﴾

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿١١٧﴾

وَيُنجِي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿١١٨﴾

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١١٩﴾

¹²⁶⁴On the Day of Resurrection.

¹²⁶⁵At worldly life.

¹²⁶⁶i.e., their success in the trials of worldly life and attainment of Paradise.

63. To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allāh – it is those who are the losers.
64. Say, [O Muḥammad], "Is it other than Allāh that you order me to worship, O ignorant ones?"
65. And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers."
66. Rather, worship [only] Allāh and be among the grateful.
67. They have not appraised Allāh with true appraisal,¹²⁶⁷ while the earth entirely will be [within] His grip¹²⁶⁸ on the Day of Resurrection, and the heavens will be folded in His right hand.¹²⁶⁹ Exalted is He and high above what they associate with Him.
68. And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allāh wills. Then it will be blown again, and at once they will be standing, looking on.
69. And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be

لَهُ مَفَاتِيحُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ
كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ
الْخَاسِرُونَ ﴿١٦﴾

قُلْ أَفَعَدَّ اللَّهُ تَأْمُرِيَّ أَعْبُدُ أَيُّهَا
الْجَاهِلُونَ ﴿١٧﴾

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن
أَشْرَكَتَ لَيَبْطُلَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٨﴾

بَلِ اللَّهِ فَاعْبُدْ وَكُن مِنَ الشَّاكِرِينَ ﴿١٩﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا
بِغِيظِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا
يُشْرِكُونَ ﴿٢٠﴾

وَيُنْفَخُ فِي الصُّورِ فَصَاحِقٌ مِّنَ فِي السَّمَوَاتِ
وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَإِنذَاهُمْ وَيَوْمَ يُنظَرُونَ ﴿٢١﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ
الْكِتَابُ وَجَاءَتِ الْبَنَاتُ بِأَلْبَانٍ وَالشُّهَدَاءُ وَقُضِيَ
بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

¹²⁶⁷i.e., appreciation of His attributes.

¹²⁶⁸Literally, "no more than a handful of His."

¹²⁶⁹See footnote to 2:19.

brought, and it will be judged between them in truth, and they will not be wronged.

70. And every soul will be fully compensated [for] what it did; and He is most knowing¹²⁷⁰ of what they do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا
يَفْعَلُونَ ﴿٧٠﴾

71. And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word [i.e., decree] of punishment has come into effect upon the disbelievers."

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا
حَتَّىٰ إِذَا جَاءُوهَا فَتِيحتُ أَبْوَابُهَا وَقَالَ لَهُمْ
حُرُزُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ
آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ
عَلَى الْكَافِرِينَ ﴿٧١﴾

72. [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَبئسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٧٢﴾

73. But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].¹²⁷¹

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ
لَهُمْ حُرُزُهَا سَلَامٌ عَلَيْكُمْ طيبْتُمْ
فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

74. And they will say, "Praise to Allāh, who has fulfilled for us His

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ

¹²⁷⁰With no need for any record or witnesses, which are but means to establish proof to the soul itself in addition to its own knowledge of what it has done.

¹²⁷¹In such honor and joy that is beyond description – thus, the omission of this conclusion in the Arabic text.

promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

75. And you will see the angels surrounding the Throne, exalting [Allāh] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allāh, Lord of the worlds."

وَأَوْرَثْنَا الْأَرْضَ نَتَّبِعُ مِنْ الْجَنَّةِ حَيْثُ
نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٦﴾

وَتَرَى الْمَلَائِكَةَ حَافِيَةً مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَتُضَى بَيْنَهُمُ الْيَحْيَى
وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

Sūrah Ghāfir¹²⁷²*Bismillāhir-Raḥmānir-Raḥeem*

1. Hā, Meem.¹²⁷³
2. The revelation of the Book [i.e., the Qur'ān] is from Allāh, the Exalted in Might, the Knowing,
3. The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.
4. No one disputes concerning the signs of Allāh except those who disbelieve, so be not deceived by their [uninhibited] movement throughout the land.
5. The people of Noah denied before them and the [disbelieving] factions after them, and every nation intended [a plot] for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty.
6. And thus has the word [i.e., decree] of your Lord come into effect upon those who disbelieved that they are companions of the Fire.
7. Those [angels] who carry the Throne and those around it exalt

سُورَةُ غَافِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي
الْقَوْلِ لَآ إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِمَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا
يَغْرُبُكَ نِقَابُهُمْ فِي الْبِلَادِكَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ
بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ
لِيَأْخُذُوهُ وَيَحْدِلُوا إِلَّا بِالْبَطْلِ لِيُدْحِضُوا بِهِ
الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِوَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ
كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ

¹²⁷² *Ghāfir*: The Forgiver, i.e., Allāh (*subḥānahu wa ta'ālā*). This *sūrah* is also known as *al-Mu'min* (The Believer).

¹²⁷³ See footnote to 2:1.

[Allāh] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

يَحْمَدُ رَبَّهُمْ رَبُّهُمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ
آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً
وَعِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

8. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَدُرِّبَتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿٨﴾

9. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day – You will have given him mercy. And that is the great attainment."

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿٩﴾

10. Indeed, those who disbelieve will be addressed, "The hatred of Allāh for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you disbelieved [i.e., refused]."

إِنَّ الَّذِينَ كَفَرُوا يُبَادُونَ لَمَقَّتْ اللَّهُ
أَكْبَرُ مِنْ مَقَّتِكُمْ أَنْفُسَكُمْ إِذْ
تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

11. They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?"

قَالُوا رَبَّنَا آمَنَّا أَلَمْ نَكُنْ مِنْ قَبْلِكَ
مُتَوَفَاتٍ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ
مِنْ سَبِيلٍ ﴿١١﴾

12. [They will be told], "That is because, when Allāh was called

ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ

upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allāh, the Most High, the Grand."

كَفَرْتُمْ وَإِنْ يُشْرِكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ
لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٦﴾

13. It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance].

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ
السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ
يُنِيبُ ﴿١٧﴾

14. So invoke Allāh, [being] sincere to Him in religion, although the disbelievers dislike it.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿١٨﴾

15. [He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command [i.e., revelation] upon whom He wills of His servants to warn of the Day of Meeting.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ
الْتِقَاءِ ﴿١٩﴾

16. The Day they come forth nothing concerning them will be concealed from Allāh. To whom belongs [all] sovereignty this Day? To Allāh, the One, the Prevailing.

يَوْمَ هُمْ بَدْرُؤُنَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ
الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢٠﴾

17. This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allāh is swift in account.

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا
ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢١﴾

18. And warn them, [O Muḥammad], of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى
الْحَنَاجِرِ كَظِيمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ
وَلَا شَفِيعٍ يُطَاعُ ﴿٢٢﴾

19. He knows that which deceives the eyes and what the breasts conceal.

يَعْلَمُ خَائِبَةَ الْعَيْنِ وَمَا تُخْفِي الصُّدُورُ ﴿٢٣﴾

20. And Allāh judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allāh – He is the Hearing, the Seeing.
21. Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allāh seized them for their sins. And they had not from Allāh any protector.
22. That was because their messengers were coming to them with clear proofs, but they disbelieved, so Allāh seized them. Indeed, He is Powerful and severe in punishment.
23. And We did certainly send Moses with Our signs and a clear authority
24. To Pharaoh, Hāmān and Qārūn, but they said, "[He is] a magician and a liar."
25. And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error.
26. And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption¹²⁷⁴ in the land."

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

﴿٢١﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُدَوِّبِهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدٌ الْعِقَابِ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَكُمْ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفُسَادَ ﴿٢٦﴾

¹²⁷⁴i.e., dissension or civil strife.

27. But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account."
28. And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allāh' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allāh does not guide one who is a transgressor and a liar.
29. O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allāh if it came to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."
30. And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies¹²⁷⁵ –
31. Like the custom of the people of Noah and of 'Aad and Thamūd and those after them. And Allāh wants no injustice for [His] servants.

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ
مِنَ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿١٧﴾

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنَ آلِ فِرْعَوْنَ يَكْتُمُ
إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ
وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِن يَكُ
كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا
يُضِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا
يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿١٨﴾

يَقْوَى لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي
الْأَرْضِ فَمَنْ يَصُرْقَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا
قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا
أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿١٩﴾

وَقَالَ الَّذِي آمَنَ يَقْوَى إِلَيْهِ أَخَافُ عَلَيْكُمْ
مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٢٠﴾

مِثْلَ دَابِ قَوْوَى نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ
بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلْمًا لِلْعِبَادِ ﴿٢١﴾

¹²⁷⁵i.e., the days on which Allāh sent His punishment upon those who rejected their prophets in former times.

32. And O my people, indeed I fear for you the Day of Calling¹²⁷⁶ –

وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

33. The Day you will turn your backs fleeing; there is not for you from Allāh any protector. And whoever Allāh leaves astray – there is not for him any guide.

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

34. And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allāh send a messenger after him.' Thus does Allāh leave astray he who is a transgressor and skeptic."

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا
رَبَّيْتُمْ فِي شَكِّ يَمَانٍ جَاءَكُمْ بِهِ حَقًّا إِذَا
هَلَكَ قُلْتُمْ لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ
رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ هُوَ
مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾

35. Those who dispute concerning the signs of Allāh without an authority having come to them – great is hatred [of them] in the sight of Allāh and in the sight of those who have believed. Thus does Allāh seal over every heart [belonging to] an arrogant tyrant.

الَّذِينَ يُحَادِّثُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ
أَتَتْهُمْ كِبْرًا مَقَامًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ
آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ
مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

36. And Pharaoh said, "O Hāmān, construct for me a tower that I might reach the ways¹²⁷⁷ –

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِي لِي صَرْحًا لَعَلِّي أَبْلُغُ
الْأَسْبَابَ ﴿٣٦﴾

37. The ways into the heavens – so that I may look at the deity of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى
وَإِنِّي لَأَظُنُّهُ كُذِّبًا وَكَذَلِكَ زُيِّنَ
لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا
كَانَ يَنْصَرِحُ إِلَّا فِي نَجْوَى ﴿٣٧﴾

¹²⁷⁶i.e., the Day of Judgement, when the criminals will cry out in terror, the people will call to each other (see 7:44-51), and the angels will call out the results of each person's judgement.

¹²⁷⁷Means of ascent, pathways.

38. And he who believed said, "O my people, follow me; I will guide you to the way of right conduct.

وَقَالَ الَّذِي آمَنَ يَنْفَعُوكُمْ أَنْتُمْ
أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

39. O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter – that is the home of [permanent] settlement.

يَنْفَعُوكُمْ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

40. Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer – those will enter Paradise, being given provision therein without account.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا يَنْفَعُهَا وَمَنْ
عَمِلَ صَالِحًا مِمَّنْ ذَكَرَ وَأُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْفَعُونَ
فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

41. And O my people, how is it that I invite you to salvation while you invite me to the Fire?

﴿٤١﴾ وَيَنْفَعُوكُمْ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَىٰ
وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

42. You invite me to disbelieve in Allāh and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا
لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى
الْعَزِيزِ الْغَفِيرِ ﴿٤٢﴾

43. Assuredly, that to which you invite me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to Allāh, and indeed, the transgressors will be companions of the Fire.

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَكُمْ دَعْوَةٌ فِي
الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ
وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

44. And you will remember what I [now] say to you, and I entrust my affair to Allāh. Indeed, Allāh is Seeing of [His] servants."

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْئُوسُ
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ
بِالْعِبَادِ ﴿٤٤﴾

45. So Allāh protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment –

فَوَقَدَهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ
بِئَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾

46. The Fire; they are exposed to it morning and evening.¹²⁷⁸ And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment."
- النَّارُ يَرْضُونَ عَلَيْهَا عُدْوًا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿١١﴾
47. And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?"
- وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضَّعِيفُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنَوْنَ عَنَّا شَيْئًا مِنَ النَّارِ ﴿١٧﴾
48. Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allāh has judged between the servants."
- قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ الْوَسْوَءِ ﴿١٨﴾
49. And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment."
- وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿١٩﴾
50. They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error [i.e., futility]."
- قَالُوا أَوَلَمْ تَأْتِكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعْوَةُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٠﴾
51. Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand –
- إِنَّا لَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٢١﴾
52. The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home [i.e., Hell].
- يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٢﴾

¹²⁷⁸From the time of their death until the Day of Resurrection, when they will be driven into it.

53. And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٣﴾

54. As guidance and a reminder for those of understanding.

هُدًى وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٥٤﴾

55. So be patient, [O Muḥammad]. Indeed, the promise of Allāh is truth. And ask forgiveness for your sin¹²⁷⁹ and exalt [Allāh] with praise of your Lord in the evening and the morning.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

56. Indeed, those who dispute concerning the signs of Allāh without [any] authority having come to them – there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allāh. Indeed, it is He who is the Hearing, the Seeing.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَلْقِيهِ فَاستَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

57. The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسُوفُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾

59. Indeed, the Hour is coming – no doubt about it – but most of the people do not believe.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

¹²⁷⁹What is intended is "fault" or "error" in judgement, since all prophets were protected by Allāh from falling into sin. The implication is that all believers should seek forgiveness for their sins.

60. And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.
61. It is Allāh who made for you the night that you may rest therein and the day giving sight.¹²⁸⁰ Indeed, Allāh is full of bounty to the people, but most of the people are not grateful.
62. That is Allāh, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?
63. Thus were those [before you] deluded who were rejecting the signs of Allāh.
64. It is Allāh who made for you the earth a place of settlement and the sky a structure [i.e., ceiling] and formed you and perfected your forms and provided you with good things. That is Allāh, your Lord; then blessed is Allāh, Lord of the worlds.
65. He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allāh, Lord of the worlds.
66. Say, [O Muḥammad], "Indeed, I have been forbidden to worship those you call upon besides Allāh once the clear proofs have come to me from my Lord, and I have been

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ
الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِيَسْكُنُوا
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَدُوٌّ
فَضِيلٌ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَشْكُرُونَ ﴿٦١﴾

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ
لَا إِلَهَ إِلَّا هُوَ فَاَن تَوَفَّوْا كُونَ ﴿٦٢﴾

كَذَٰلِكَ يُؤْفِكُ الَّذِينَ كَانُوا يُرَايَتِ
اللَّهَ يَجْحَدُونَ ﴿٦٣﴾

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَكْرًا
وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ
صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمْ
اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٦٤﴾

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿٦٥﴾

﴿ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي
وَأُمِرْتُ أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

¹²⁸⁰i.e., making things visible.

commanded to submit to the Lord of the worlds."

67. It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term;¹²⁸¹ and perhaps you will use reason.
68. He it is who gives life and causes death; and when He decrees a matter, He but says to it, "Be," and it is.
69. Do you not consider those who dispute concerning the signs of Allāh – how are they averted?
70. Those who deny the Book [i.e., the Qur'an] and that with which We sent Our messengers – they are going to know,
71. When the shackles are around their necks and the chains; they will be dragged
72. In boiling water; then in the Fire they will be filled [with flame].
73. Then it will be said to them, "Where is that which you used to associate [with Him in worship]
74. Other than Allāh?" They will say, "They have departed from us; rather, we did not used to invoke

هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نَظْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَتَّبِعُوا
أَشْدَّكُمْ ثُمَّ لِيَتَّكِبُوا شُيُوعًا
وَمِنْكُمْ مَنْ يُنَوِّقُ مِنْ قَبْلِ وِلْدَانِهِمْ
وَلِيَتَّبِعُوا أَجَلًا
مُسَمًّى وَعَلَيْكُمْ تَعْقُوبَاتٌ ﴿٦٧﴾

هُوَ الَّذِي يَمُتِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا
فَأَنزَلَ بِقَوْلِهِ لَمْ يَكُنْ فَيَكُونُ ﴿٦٨﴾

الَّذِينَ كَفَرُوا بِالَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
أَنزَلَ بِصُرُوفِهِمْ ﴿٦٩﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا
بِهِ رَسُولَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ
يُدْرَأُونَ فِيهَا ﴿٧١﴾

فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَل لَّوْ كُنْ
نَدْعُو مِنْ قَبْلُ مِن سِوَاكَ كَذَلِكَ يَضِلُّ اللَّهُ

¹²⁸¹The time decreed for your death.

previously anything." Thus does Allāh put astray the disbelievers.

75. [The angels will say], "That was because you used to exult upon the earth without right and you used to behave insolently.
76. Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."
77. So be patient, [O Muḥammad]; indeed, the promise of Allāh is truth. And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned.
78. And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of Allāh. So when the command of Allāh comes, it will be concluded [i.e., judged] in truth, and the falsifiers will thereupon lose [all].
79. It is Allāh who made for you the grazing animals upon which you ride, and some of them you eat.
80. And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts;¹²⁸² and upon them and upon ships you are carried.

الْكَافِرِينَ ﴿٧٦﴾

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِذَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧٦﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْمَا نُرِيدُكَ بَعْضَ الَّذِي نَعْلَمُ أَوْ نَتَوَفَّىكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَخُصِيَ بِالْحَقِّ وَخَسِرَ هَٰؤُلَاءِ الْمُبْطِلُونَ ﴿٧٨﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَكُمْ فِيهَا مَنَافِعُ وَمِنْهَا تَكْتُمُونَ عَلَيْهَا حَاجَةٌ فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

¹²⁸²i.e., that you may use the animals to carry your loads to distant places, according to need.

81. And He shows you His signs. So which of the signs of Allāh do you deny?
82. Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.
83. And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule.
84. And when they saw Our punishment, they said, "We believe in Allāh alone and disbelieve in that which we used to associate with Him."
85. But never did their faith benefit them once they saw Our punishment. [It is] the established way of Allāh which has preceded among His servants. And the disbelievers thereupon lost [all].

وَأْتِيَكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَعَارَافِي الْأَرْضِ فَمَا آغَفَنَّا عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَافَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨٣﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَّمْهُ وَكَفَرْنَا بِمَا كُنَّا بِيَوْمِ مُشْرِكِينَ ﴿٨٤﴾

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَبَّتَ اللَّهُ الْبَنِيَّ قَدْ خَلَّتْ فِي عِبَادَتِهِ وَخَيْرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

Sūrah Fuṣṣilat¹²⁸³*Bismillāhīr-Raḥmānīr-Raḥīm*

سُورَةُ فَصَّلَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā, Meem.¹²⁸⁴

حَمْر

2. [This is] a revelation from the Entirely Merciful, the Especially Merciful –

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

3. A Book whose verses have been detailed, an Arabic Qur'ān¹²⁸⁵ for a people who know,

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

4. As a giver of good tidings and a warner; but most of them turn away, so they do not hear.

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

5. And they say, "Our hearts are within coverings [i.e., screened] from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work;¹²⁸⁶ indeed, we are working."

وَقَالُوا قُلُوبُنَا فِي مَكْنُونٍ مِّمَّا نَدْعُونَكَ إِلَيْهِ وَفِي أَعْيُنِنَا قُرْآنٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا عَمَلًا لَّوْنًا

6. Say, [O Muḥammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allāh –

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ۗ وَأَنذَرْتُ لِمُشْرِكِي

7. Those who do not give zakāh, and in the Hereafter they are disbelievers.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

¹²⁸³ *Fuṣṣilat*: They (i.e., Allāh's verses) Have Been Detailed or Presented in Detail. The *sūrah* is also referred to as *Hā Meem as-Sajdah*.¹²⁸⁴ See footnote to 2:1.¹²⁸⁵ i.e., revealed in the Arabic language.¹²⁸⁶ For your own religion or work against us.

8. Indeed, those who believe and do righteous deeds – for them is a reward uninterrupted.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
أَجْرٌ عِنْدَ مَمْنُونٍ ﴿٨﴾

9. Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

﴿٩﴾ قُلْ أَيْنَ كُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ
فِي يَوْمَيْنِ وَيَجْعَلُونَ لَهُمُ أَندَادًا ذَلِكَ رَبُّ
الْعَالَمِينَ ﴿٩﴾

10. And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction¹²⁸⁷ – for [the information of] those who ask.

وَجَعَلَ فِيهَا رُوسًا مِّن فَوْقِهَا وَيَنْزِكُ فِيهَا
وَقَدَّرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّالِبِينَ ﴿١٠﴾

11. Then He directed Himself¹²⁸⁸ to the heaven while it was smoke and said to it and to the earth, "Come [into being],¹²⁸⁹ willingly or by compulsion." They said, "We have come willingly."

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَلِلْأَرْضِ أَيْنِيَ طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا
طَائِعِينَ ﴿١١﴾

12. And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection.¹²⁹⁰ That is the determination of the Exalted in Might, the Knowing.

فَقَضَيْنَهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي
كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

13. But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamūd.

فَإِنِ اعْرَضُوا فَعَلَّ أَنْذَرْتُمْ صَحِيفَةً مِّثْلَ
صَحِيفَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

¹²⁸⁷Also "four equal days" or "four days of completion."

¹²⁸⁸See footnote to 2:19.

¹²⁸⁹Literally, "become" or "do [as commanded]."

¹²⁹⁰From the devils who attempt to steal information from the angels.

14. [That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allāh." They said, "If our Lord had willed,¹²⁹¹ He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers."

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَخَلْفَهُمْ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا
لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِمَا أُرْسِلْتُمْ بِهِ
كَافِرُونَ ﴿١٤﴾

15. As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not consider that Allāh who created them was greater than them in strength? But they were rejecting Our signs.

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ
اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ قُوَّةً مِنْهُمْ وَقَالُوا
بِعِبَادِنَا لَيْحَدُونَ ﴿١٥﴾

16. So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مَحْصَاتٍ
لِيذِيقَهُمْ عَذَابَ الْكُفْرِ فِي الْحَيَاةِ الدُّنْيَا
وَلْعَذَابِ الْآخِرَةِ أَخْرَىٰ وَمَهُمْ لَا يُبْصِرُونَ ﴿١٦﴾

17. And as for Thamūd, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى
الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا
كَانُوا يَكْفُرُونَ ﴿١٧﴾

18. And We saved those who believed and used to fear Allāh.

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

19. And [mention, O Muḥammad], the Day when the enemies of Allāh will be gathered to the Fire while they are [driven], assembled in rows,

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ
يُوزَعُونَ ﴿١٩﴾

20. Until, when they reach it, their hearing and their eyes and their skins will testify against them of

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

¹²⁹¹To send messengers.

what they used to do.

21. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him you are returned.
22. And you were not covering [i.e., protecting] yourselves,¹²⁹² lest your hearing testify against you or your sight or your skins, but you assumed that Allāh does not know much of what you do.
23. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."
24. So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allāh], they will not be of those who are allowed to appease.
25. And We appointed for them companions¹²⁹³ who made attractive to them what was before them and what was behind them [of sin], and the word [i.e., decree] has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.
26. And those who disbelieve say, "Do not listen to this Qur'an and speak

وَقَالُوا لِيُجْلِدُوهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا
أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

وَمَا كُنْتُمْ تَسْتَوِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ
ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ
يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ الْمَعْتَبِينَ ﴿٢٤﴾

﴿٢٥﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي
أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْإِنْسِ وَالْإِنْسِ
إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ

¹²⁹²With righteousness or by fearing Allāh.

¹²⁹³In this world among the evil *jinn* and men.

noisily¹²⁹⁴ during [the recitation of] it that perhaps you will overcome."

وَالْقَوَاهِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿١٦﴾

27. But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.

فَلْيَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا
وَلَنَجْزِيَنَّهُمْ أَشْرًا الَّذِي كَانُوا يَعْمَلُونَ ﴿١٧﴾

28. That is the recompense of the enemies of Allāh – the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَمْ يَمُنُّوا بِهَا دَارَ الْخَالِدِ
جَزَاءً مِمَّا كَانُوا يَكْفُرُونَ ﴿١٨﴾

29. And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet¹²⁹⁵ that they will be among the lowest."

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ ضَلَّانَا
مِنَ الْجِنِّ وَالإِنسِ لِيَعْلَمَهُمَا حَتَّى أَقْدَامِنَا
لِيَكُونُوا مِنَ الأسْفَلِينَ ﴿١٩﴾

30. Indeed, those who have said, "Our Lord is Allāh" and then remained on a right course – the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ
تُوعَدُونَ ﴿٢٠﴾

31. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ
أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢١﴾

32. As accommodation from a [Lord who is] Forgiving and Merciful."

تُؤْتَانَا مِن عَفْوٍ رَّحِيمٍ ﴿٢٢﴾

¹²⁹⁴Other meanings include "speak improperly" and/or "make a clamor." The purpose of this was to prevent the hearing or understanding of the Qur'ān.

¹²⁹⁵In the lowest depths of Hell. Or "that we may step on them" in revenge.

33. And who is better in speech than one who invites to Allāh and does righteousness and says, "Indeed, I am of the Muslims."
34. And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.
35. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].
36. And if there comes to you from Satan an evil suggestion, then seek refuge in Allāh. Indeed, He is the Hearing, the Knowing.
37. And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship.¹²⁹⁶
38. But if they are arrogant – then those who are near your Lord [i.e., the angels] exalt Him by night and by day, and they do not become weary.
39. And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.

وَمَنْ أَحْسَنُ قَوْلًا مِمَّن دَعَا إِلَى اللَّهِ وَعَجِلَ
صَلِيحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

وَلَا تَسْتَوِي 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 حَظٍّ عَظِيمٍ ﴿٣٥﴾

وَإِنَّمَا يَزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ
يَسْتَحْسِنُونَ لَهُمُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا
يَسْتَمُونَ ﴿٣٨﴾

وَمِنَ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا
أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِنَّ الَّذِي
أَحْيَاهَا لَمَتَعِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٣٩﴾

¹²⁹⁶i.e., Do not worship Allāh through His creations but worship Him directly and exclusively.

40. Indeed, those who inject deviation into Our verses¹²⁹⁷ are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا
أَفْهَىٰ بَلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي آيَاتِنَا يَوْمَ
الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُم بِمَا كَانُوا
يَعْمَلُونَ

41. Indeed, those who disbelieve in the message [i.e., the Qur'ān]¹²⁹⁸ after it has come to them...¹²⁹⁹ And indeed, it is a mighty¹³⁰⁰ Book.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ
لَكِتَابٌ عَزِيزٌ

42. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

لَا يَأْتِيهِ الْبُطْلُ مِن بَيْنِ يَدَيْهِ وَلَا مِن خَلْفِهِ
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

43. Nothing is said to you, [O Muḥammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ
إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

44. And if We had made it a foreign [i.e., non-Arabic] Qur'ān, they would have said, "Why are these verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe – in their ears is deafness, and it is upon them blindness. Those are

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبًا لَقَالُوا لَوْلَا فُصِّلَتِ
آيَاتُهُ أَتَعْجَبِي وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ
آمَنُوا هُدًى وَبُشْرَىٰ وَالَّذِينَ لَا
يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ
عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن مَّآلِنٍ

¹²⁹⁷Through deviant recitations or interpretations.

¹²⁹⁸i.e., reject it or prefer deviant interpretation.

¹²⁹⁹The conclusion is understood to be "...will have earned an indescribable punishment."

¹³⁰⁰Inimitable, resistant to attack, protected by Allāh.

being called from a distant place.¹³⁰¹

45. And We had already given Moses the Scripture, but it came under disagreement.¹³⁰² And if not for a word [i.e., decree]¹³⁰³ that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاتَّخَلَفَ فِيهِ
وَأَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَقُضَى
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٥﴾

46. Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَمَلِ ﴿١٦﴾



47. To Him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, "Where are My 'partners'?" they will say, "We announce to You that there is [no longer] among us any witness [to that]."

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ
مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ
إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ آيَنُ شُرَكَآئِي
قَالُوا ءَاذَنَّا مِن سَهِيرٍ ﴿١٧﴾

48. And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

وَصَلَّ عَنَّهُمْ مَا كَانُوا يَدْعُونَ مِن قَبْلُ وَظَنُّوْا
مَأْتَهُمْ مِّن مَّحِجِّينَ ﴿١٨﴾

49. Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

لَا يَسْتَمُ الْإِنْسَانُ مِن دُعَاؤِ الْخَيْرِ وَإِن مَّسَّهُ
الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿١٩﴾

¹³⁰¹For all practical purposes, since they neither hear nor understand.

¹³⁰²An alternative meaning is "he was opposed over it."

¹³⁰³See footnote to 10:19.

50. And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me,¹³⁰⁴ and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.
51. And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.
52. Say, "Have you considered: if it [i.e., the Qur'ān] is from Allāh and you disbelieved in it, who would be more astray than one who is in extreme dissension?"
53. We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.¹³⁰⁵ But is it not sufficient concerning your Lord that He is, over all things, a Witness?
54. Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

وَلِئِنْ أَدَقْنَا لَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتَهُ
لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ
رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ
فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ
مِنَ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ
وَإِذَا مَسَّهُ الشَّرُّ دَعَا عَرِيضًا ﴿٥١﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقِي
بَعِيدٍ ﴿٥٢﴾

سَأُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُفْ
بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ
بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

¹³⁰⁴Because of my effort, knowledge, excellence, etc.

¹³⁰⁵Or "that He (*subḥānahu wa ta'ālā*) is the Truth."

Sūrah ash-Shūrā¹³⁰⁶*Bismillānir-Raḥmānir-Raḥcem*

1. Ḥā, Meem.
2. 'Ayn, Seen, Qāf.¹³⁰⁷
3. Thus has He revealed to you, [O Muḥammad], and to those before you – Allāh, the Exalted in Might, the Wise.
4. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.
5. The heavens almost break from above them,¹³⁰⁸ and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allāh who is the Forgiving, the Merciful.
6. And those who take as allies other than Him – Allāh is [yet] Guardian over them; and you, [O Muḥammad], are not over them a manager.
7. And thus We have revealed to you an Arabic Qur'aan that you may warn the Mother of Cities [i.e., Makkah] and those around it¹³⁰⁹ and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

سُورَةُ الشُّورَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

عَسَقٌ

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِنَّ وَيَسْتَغْفِرُونَ لِمَن فِي الْاَرْضِ اَلَا اِنَّ اللَّهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ

وَالَّذِيْنَ اتَّخَذُوْا مِن دُوْنِهٖ اَوْلِيَاءَ اللَّهُ حَفِيْظٌ عَلَيْهِمْ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّيُنذِرَ اُمَّ الْقُرْىٰ وَمَنْ حَوْلَهَا وَيُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيْرِ

¹³⁰⁶ *Ash-Shūrā*: Consultation.¹³⁰⁷ See footnote to 2:1.¹³⁰⁸ i.e., from the grandeur of Allāh (*subḥānahu wa ta'ālā*) above them.¹³⁰⁹ i.e., all other peoples.

8. And if Allāh willed, He could have made them [of] one religion, but He admits whom He wills¹³¹⁰ into His mercy. And the wrongdoers have not any protector or helper.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ
مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿٤٢﴾

9. Or have they taken protectors [or allies] besides Him? But Allāh – He is the Protector, and He gives life to the dead, and He is over all things competent.

أَيَّرَأْسَدُوا مِنْ دُونِهِ أَوْلِيَاءَ فَإِنَّهُ هُوَ الْوَكِيلُ وَهُوَ
يُحْيِي الْمَوْتَى وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٣﴾

10. And in anything over which you disagree – its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him I have relied, and to Him I turn back."¹³¹¹

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ ﴿٤٤﴾

11. [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹³¹² and He is the Hearing, the Seeing.

فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ
أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا
يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ
السَّمِيعُ الْبَصِيرُ ﴿٤٥﴾

12. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ بِيَسْطَ الرِّزْقِ
لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ يُكَلِّمُ شَيْءًا عَالِمٌ ﴿٤٦﴾

13. He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein.

﴿ شَرَحَ لَكُمْ مِنَ الَّذِينَ مَا وَصَّى بِهِ نُوحًا
وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِمُوا الذِّينَ وَلَا
تُفَرِّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي

¹³¹⁰i.e., those who desire His guidance and His acceptance of them.

¹³¹¹In remembrance and repentance.

¹³¹²There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed.

Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

إِلَيْهِ مَن يُنِيبُ ﴿١٧﴾

14. And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves. And if not for a word¹³¹³ that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

وَمَا نَفَرُوا إِلَىٰ مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ ۚ وَكَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّفُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِئُوا الْكِتَابَ مِن بَعْدِهِمْ لَنَن سَأَلَ مِنْهُ مُرِيبٌ ﴿١٧﴾

15. So to that [religion of Allāh] invite, [O Muḥammad],¹³¹⁴ and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds.¹³¹⁵ There is no [need for] argument between us and you.¹³¹⁶ Allāh will bring us together, and to Him is the [final] destination."

فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَأَمِنْتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ وَأُمِرْتُ لِإِعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

¹³¹³Decree. See footnote to 10:19.

¹³¹⁴Another meaning understood from the Arabic is "So because of that [division and separation into sects], invite [them back to Allāh]..."

¹³¹⁵i.e., the consequences thereof.

¹³¹⁶Since the truth has been made clear and since those who refuse it do so only out of stubbornness or worldly interests.

16. And those who argue concerning Allāh after He has been responded to¹³¹⁷ – their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا
اسْتَجِيبَ لَهُمْ جَحِيشٌ دَاجِشَةٌ عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

17. It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا
يُذَرِّبُكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

18. Those who do not believe in it are impatient for it,¹³¹⁸ but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
وَالَّذِينَ آمَنُوا فَسَوْفُونَ مِنْهَا وَيَعْلَمُونَ
أَنَّهَا الْحَقُّ أَلا إِنَّ الَّذِينَ يُمَارُونَ فِي
السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

19. Allāh is Subtle [i.e., gentle] with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

20. Whoever desires the harvest of the Hereafter – We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world – We give him thereof, but there is not for him in the Hereafter any share.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي
حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

21. Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word,¹³¹⁹ it would have been concluded between them.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْ لا كَلِمَةُ الْفَصْلِ
لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢١﴾

¹³¹⁷i.e., after people have accepted the truth from Allāh, in an attempt to turn the believers away from His religion of Islām.

¹³¹⁸They had challenged the Prophet (ﷺ) to bring it on immediately.

¹³¹⁹Decree. See footnote to 10:19.

And indeed, the wrongdoers will have a painful punishment.

22. You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا
كَسَبُوا وَهُمْ وَاقِعٌ بِهِمْ وَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ
الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

23. It is that of which Allāh gives good tidings to His servants who believe and do righteous deeds. Say, [O Muḥammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever commits a good deed – We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative.

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ
فِي الْقُرْبَىٰ وَمَن يَقْرَبْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

24. Or do they say, "He has invented about Allāh a lie"? But if Allāh willed, He could seal over your heart.¹³²⁰ And Allāh eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

أَمْ يَقُولُونَ افترى على الله كذباً فإن يشأ الله
يختم على قلبك ويمح الله الباطل ويحق الحق
بكلماته إنه علم ما يدان الصدور ﴿٢٤﴾

25. And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

وهو الذي يقبل التوبة عن عباده ويعفو عن
السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And He answers [the supplication of] those who have believed and done righteous deeds and increases

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَيَزِيدُهُم مِّن فَضْلِهِ وَالْكَافِرُونَ هُمْ عَذَابٌ

¹³²⁰i.e., He could make you forget the Qur'an and deprive you of it.

[for] them from His bounty. But the disbelievers will have a severe punishment.

شَدِيدٌ ﴿١١﴾

27. And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing.

﴿١٢﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يَنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿١٣﴾

28. And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

﴿١٤﴾ وَهُوَ الَّذِي يَنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿١٥﴾

29. And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

﴿١٦﴾ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿١٧﴾

30. And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.

﴿١٨﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أُنذِرَكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿١٩﴾

31. And you will not cause failure [to Allāh]¹³²¹ upon the earth. And you have not besides Allāh any protector or helper.

﴿٢٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢١﴾

32. And of His signs are the ships in the sea, like mountains.

﴿٢٢﴾ وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٣﴾

33. If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

﴿٢٤﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٥﴾

¹³²¹i.e., escape from Him.

34. Or He could destroy them¹³²² for what they earned; but He pardons much.
35. And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.
36. So whatever thing you have been given – it is but [for] enjoyment of the worldly life. But what is with Allāh is better and more lasting for those who have believed and upon their Lord rely
37. And those who avoid the major sins and immoralities, and when they are angry, they forgive,
38. And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend,
39. And those who, when tyranny strikes them, they defend themselves.¹³²³
40. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allāh. Indeed, He does not like wrongdoers.
41. And whoever avenges himself after having been wronged – those have not upon them any cause [for blame].

أَرْبُوعَهُنَّ يَمَّا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٤٢﴾

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ نَجِيصٍ ﴿٤٣﴾

فَأُولَئِكَ مِنْ شَرِّ مَفْعِ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَدْقُ لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٤﴾

وَالَّذِينَ يَحْتَسِبُونَ كِبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا عَضِبُوا هُمْ يَغْفِرُونَ ﴿٤٥﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٤٦﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصَرُونَ ﴿٤٧﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٨﴾

وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤٩﴾

¹³²²Meaning that Allāh could sink the ships by means of violent winds.

¹³²³Or avenge themselves in a just manner, restoring their rights and not allowing aggressors to take advantage of them out of weakness.

42. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

43. And whoever is patient and forgives – indeed, that is of the matters [requiring] determination.¹³²⁴

وَلَمَنْ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

44. And he whom Allāh sends astray – for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَتِيٍّ مِمَّنْ يَعْبُدُهُ وَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ لَنَا مَرْرٌ مِّنْ سَبِيلِ ﴿٤٤﴾

45. And you will see them being exposed to it [i.e., the Fire], humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

وَرَدَّهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَةً مِنَ الدَّلِّ يَنْظُرُونَ مِنْ طَرْفِ خَفِيِّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

46. And there will not be for them any allies to aid them other than Allāh. And whoever Allāh sends astray – for him there is no way.

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ بَنَصْرِهِمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

47. Respond to your Lord before a Day comes from Allāh of which there is no repelling. No refuge will you have that Day, nor for you will there be any denial.¹³²⁵

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

¹³²⁴On the part of those seeking the reward of Allāh.

¹³²⁵Of your sins or "disapproval" of your punishment.

48. But if they turn away – then We have not sent you, [O Muḥammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَيَّ بِهَا وَإِن نُّصِيبْهُمْ سَيْئَةً لِّمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿١٨﴾

49. To Allāh belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ ﴿١٩﴾

50. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٢٠﴾

51. And it is not for any human being that Allāh should speak to him except by revelation or from behind a partition or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

﴿ وَمَا كَانَ لِبَشَرٍ أَن يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأُذُنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٌ ﴿٢١﴾

52. And thus We have revealed to you an inspiration of Our command [i.e., the Qur'an]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path –

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

53. The path of Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allāh do [all] matters evolve [i.e., return].

صِرَاطَ اللَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تُصِيرُ الْأُمُورَ ﴿٢٣﴾

Sūrah az-Zukhruf¹³²⁶*Bismillāhir-Rahmānir-Raḥcem*

1. Ḥā, Meem.¹³²⁷
2. By the clear Book,
3. Indeed, We have made it an Arabic Qur'an that you might understand.
4. And indeed it is, in the Mother of the Book¹³²⁸ with Us, exalted and full of wisdom.¹³²⁹
5. Then should We turn the message away, disregarding you, because you are a transgressing people?
6. And how many a prophet We sent among the former peoples,
7. But there would not come to them a prophet except that they used to ridicule him.
8. And We destroyed greater than them¹³³⁰ in [striking] power, and the example of the former peoples has preceded.
9. And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing,"
10. [The one] who has made for you the earth a bed and made for you

سُورَةُ الزُّخْرُفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ

وَالْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ

تَعْقِلُونَ ﴿٢﴾

وَلَئِنَّ فِي أُولَئِكَ لَآيَاتٍ لِّدِينِنَا لَعَلَّيْ

حَكِيمٌ ﴿٣﴾

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ

كُنْتُمْ قَوْمًا مُّسْرِفِينَ ﴿٤﴾

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٥﴾

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ

يَسْتَهْزِئُونَ ﴿٦﴾

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ

الْأَوَّلِينَ ﴿٧﴾

وَلِئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٨﴾

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ

¹³²⁶ *Az-Zukhruf*: Ornament, originally meaning gold but including other types of decoration.

¹³²⁷ See footnote to 2:1.

¹³²⁸ i.e., the Preserved Slate (*al-Lawḥ al-Maḥfūḥ*).

¹³²⁹ Also, "precise" or "specific."

¹³³⁰ The disbelievers of the Quraysh, who denied Prophet Muḥammad (ﷺ).

upon it roads that you might be guided

لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١١﴾

11. And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth –

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْشُرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١٢﴾

12. And who created the species, all of them, and has made for you of ships and animals those which you mount

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَالِكِ وَالْآتَعِيرِ مَا تَرْكَبُونَ ﴿١٣﴾

13. That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it."¹³³¹

لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٤﴾

14. And indeed we, to our Lord, will [surely] return."

وَإِنَّا إِلَىٰ رَبِّنَا لَمُقْتَلِبُونَ ﴿١٥﴾

15. But they have attributed to Him from His servants a portion.¹³³² Indeed, man is clearly ungrateful.

وَجَعَلُوا لَهُم مِّنْ عِبَادِهِ جُزْءًا إِنِ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٦﴾

16. Or has He taken, out of what He has created, daughters and chosen you for [having] sons?

أَمْ أَخَذْنَا مِمَّا بَنَيْنَا مِن دُونِ الْأُنثَىٰ مِن نِّسَائِكُمْ بِالْأُنثَىٰ ﴿١٧﴾

17. And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison [i.e., a daughter], his face becomes dark, and he suppresses grief.

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَاطِمٌ ﴿١٨﴾

¹³³¹Literally, "made it a companion" or "made it compatible."

¹³³²By claiming that He (*subhānahu wa ta'āla*) has a son or daughters, as it is said that a child is part of his parent. This concept is totally incompatible with Allah's unity and exclusiveness.

18. So is one brought up in ornaments while being during conflict unevident¹³³³ [attributed to Allāh]?

أَوْ مَن يُنَشَّؤُا فِي الْحَيَاتِ وَهُوَ فِي الْخِصَائِرِ
عَيْرٌ مُّبِينٌ ﴿١٨﴾

19. And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِندَ الرَّحْمَنِ
إِنْتَا أَشْهَدُوا خَلْقَهُمْ سَتَكُتَبُ شَهَادَتُهُمْ
وَيُسْتَأْذَنُونَ ﴿١٩﴾

20. And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ
بِذَلِكَ مِن عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

21. Or have We given them a book before it [i.e., the Qur'ān] to which they are adhering?

أَمْ مَّا آتَيْنَاهُمْ كِتَابًا مِن قَبْلِهِ فَهُمْ بِهِ
مُسْتَمْسِكُونَ ﴿٢١﴾

22. Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا
عَلَىٰ آثَارِهِم مُّهْتَدُونَ ﴿٢٢﴾

23. And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."

وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا
عَلَىٰ آثَارِهِم مُّقْتَدُونَ ﴿٢٣﴾

24. [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."

﴿ قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ
عَلَيْهِمْ ءَابَاءَهُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ
كَافِرُونَ ﴾ ﴿٢٤﴾

25. So We took retribution from them;

فَأَنقَضْنَا مِنْهُمْ فَاظْتَرَّ كَيْفَ كَانَ عَاقِبَةُ

¹³³³Not "obvious" or "distinct" in an argument. Or not "seen," i.e., absent from battles. The reference is to a daughter.

then see how was the end of the deniers.

الْمُكَذِّبِينَ ﴿١٠﴾

26. And [mention, O Muḥammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿١١﴾

27. Except for He who created me; and indeed, He will guide me."

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيُهْدِينِي ﴿١٢﴾

28. And he made it¹³³⁴ a word remaining among his descendants that they might return [to it].

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يُرْجَعُونَ ﴿١٣﴾

29. However, I gave enjoyment to these [people of Makkah] and their fathers¹³³⁵ until there came to them the truth and a clear Messenger.¹³³⁶

بَلْ مَتَّعْتُ هَذِهِ أُمَّةً وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿١٤﴾

30. But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿١٥﴾

31. And they said, "Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"¹³³⁷

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْفَرِيقَيْنِ عَظِيمٍ ﴿١٦﴾

32. Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٧﴾

¹³³⁴i.e., his testimony that none is worthy of worship except Allāh.

¹³³⁵The descendants of Abraham.

¹³³⁶i.e., one who is obvious with a clear message, meaning Muḥammad (ﷺ).

¹³³⁷Referring to Makkah and at-Ṭā'if.

33. And if it were not that the people would become one community [of disbelievers],¹³³⁸ We would have made for those who disbelieve in the Most Merciful – for their houses – ceilings and stairways of silver upon which to mount

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوشِيَهُمْ سُقْفًا مِن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

34. And for their houses – doors and couches [of silver] upon which to recline

وَلِيُوشِيَهُمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾

35. And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

وَزُخْرَفًا وَإِن كُئِلَ ذَلِكَ لَمَا مَنَعَ الْحَيَوٰةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

36. And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion.

وَمَن يَعْصِ عَن ذِكْرِ الرَّحْمَنِ نُفِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37. And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided

وَأَنَّهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾

38. Until, when he comes to Us [at Judgement], he says [to his companion], "Oh, I wish there was between me and you the distance between the east and west – how wretched a companion."

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيَسَّ الْقَرْيَةَ ﴿٣٨﴾

39. And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment.

وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

40. Then will you make the deaf hear, [O Muḥammad], or guide the blind or he who is in clear error?

أَفَأَن تَسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

¹³³⁸Who assumed that Allāh's generosity to them was a sign of His approval or who would hasten to disbelief in order to obtain wealth.

41. And whether [or not] We take you away [in death], indeed, We will take retribution upon them.
- فَأَمَّا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾
42. Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.
- أَوْ نُرِيَنَّكَ الْآلِيَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٢﴾
43. So adhere to that which is revealed to you. Indeed, you are on a straight path.
- فَاسْتَسِيكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّاكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾
44. And indeed, it is a remembrance¹³³⁹ for you and your people, and you [all] are going to be questioned.
- وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾
45. And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?
- وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."
- وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. But when he brought them Our signs, at once they laughed at them.
- فَلَمَّا جَاءَهُمْ بَيِّنَاتٌ إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith].
- وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."
- وَقَالُوا يَا أَيُّهُ السَّاحِرُ الْاِذْعُ لَنَا رَبُّكَ بِمَا عٰهَدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

1339: i.e., an honor. Or "a reminder."

50. But when We removed from them the affliction, at once they broke their word.

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ
يَنْكُثُونَ ﴿٥٠﴾

51. And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?"

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. Or am I [not] better than this one [i.e., Moses] who is insignificant and hardly makes himself clear?¹³⁴⁰

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

53. Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ ﴿٥٣﴾

54. So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allāh].

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

55. And when they angered Us, We took retribution from them and drowned them all.

فَلَمَّا عَسَفْنَا أَن نَّعْتَمِدَ مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

56. And We made them a precedent and an example for the later peoples.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

57. And when the son of Mary was presented as an example,¹³⁴¹ immediately your people laughed aloud.

﴿٥٧﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

58. And they said, "Are our gods better, or is he?"¹³⁴² They did not

وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ

¹³⁴⁰That was true previous to his appointment as a prophet, at which time Allāh corrected his speech impediment.

¹³⁴¹Of a creation of Allāh which is being worshipped along with Him.

¹³⁴²Implying that they must all be the same.

present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.

59. He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.
60. And if We willed, We could have made [instead] of you angels succeeding [one another]¹³⁴³ on the earth.
61. And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me.¹³⁴⁴ This is a straight path.
62. And never let Satan avert you. Indeed, he is to you a clear enemy.
63. And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allāh and obey me.
64. Indeed, Allāh is my Lord and your Lord, so worship Him. This is a straight path."
65. But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day.

إِلَّا جَدَلًا: بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٩﴾

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا
لِّبَنِي إِسْرَائِيلَ ﴿٦٠﴾

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ ﴿٦١﴾

وَأِنَّكُمْ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُوا بِهَا وَاتَّبِعُونِ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٢﴾

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ
مُبِينٌ ﴿٦٣﴾

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ
بِالْحِكْمَةِ وَبِالْبَيِّنَاتِ لَكُمْ بَعْضُ الَّذِي تَخْتَلِفُونَ
فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا عِيسَى ابْنَ مَرْيَمَ
الَّذِي يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلِيمٌ عَلِيمٌ ﴿٦٤﴾

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
مُسْتَقِيمٌ ﴿٦٥﴾

فَاتَّخَفَتِ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلْيَاسَ ﴿٦٦﴾

¹³⁴³Or "succeeding [you]."

¹³⁴⁴i.e., follow the guidance and instruction of Allāh.

66. Are they waiting except for the Hour to come upon them suddenly while they perceive not?
67. Close friends, that Day, will be enemies to each other, except for the righteous
68. [To whom Allāh will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,
69. [You] who believed in Our verses and were Muslims.
70. Enter Paradise, you and your kinds,¹³⁴⁵ delighted."
71. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.
72. And that is Paradise which you are made to inherit for what you used to do.
73. For you therein is much fruit¹³⁴⁶ from which you will eat.
74. Indeed, the criminals will be in the punishment of Hell, abiding eternally.
75. It will not be allowed to subside for them, and they, therein, are in despair.
76. And We did not wrong them, but it was they who were the wrongdoers.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

الْأَخْلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَّقِينَ ﴿٦٧﴾

يَعْبَادُ لَا حَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ
تَحْزَنُونَ ﴿٦٨﴾

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ
مُحْبَبُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِيفَاتٍ مِنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشْتَهُ السُّلُوفُ وَتَلَذُّ الْأَعْيُنُ
وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٧٢﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُوتُونَ ﴿٧٥﴾

وَمَا عَلَّمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

¹³⁴⁵i.e., those like you. Another meaning may be "your spouses," i.e., the righteous among them.

¹³⁴⁶Meaning everything delicious.

77. And they will call, "O Mālik,¹³⁴⁷ let your Lord put an end to us!" He will say, "Indeed, you will remain."

وَأَدَاؤُا بِسَيِّئِكَ لِيَقْضِيَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكَ
نَدِيدٌ ﴿٧٧﴾

78. We had certainly brought you the truth, but most of you, to the truth, were averse.

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ
كَاهِنُونَ ﴿٧٨﴾

79. Or have they devised [some] affair?¹³⁴⁸ But indeed, We are devising [a plan].

أَمْ أَنْزَمُوا أَمْراً فَإِنَّا مُؤَمِّرُونَ ﴿٧٩﴾

80. Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording.

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى
وَرُسُلَنَا لَهُم يَكْتُمُونَ ﴿٨٠﴾

81. Say, [O Muḥammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."¹³⁴⁹

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

82. Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ
عَمَّا يُصِفُونَ ﴿٨٢﴾

83. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.

فَذَرِهِمْ يَخوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ
الَّذِي يُوعَدُونَ ﴿٨٣﴾

84. And it is He [i.e., Allāh] who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.

هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ
وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

85. And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge

وَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ
تُرْجَعُونَ ﴿٨٥﴾

¹³⁴⁷Addressing the keeper of Hell.

¹³⁴⁸Conspiracy against the Prophet (ﷺ). The reference here is to the disbelievers of Makkah.

¹³⁴⁹Only supposing it were so, which it is not.

of the Hour and to whom you will be returned.

86. And those they invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.¹³⁵⁰

وَلَا يَسْتَلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ
الشفعةَ إلا من شهد بالحق وهم
يعلمون ﴿٤١﴾

87. And if you asked them¹³⁵¹ who created them, they would surely say, "Allāh." So how are they deluded?

وَلِئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ فَآيَ
يُوقُونَ ﴿٤٢﴾

88. And [Allāh acknowledges] his saying,¹³⁵² "O my Lord, indeed these are a people who do not believe."

وقيل له رب إن هؤلاء قوم لا يؤمنون ﴿٤٣﴾

89. So turn aside from them and say, "Peace."¹³⁵³ But they are going to know.

فأصغ عنهم وقل سلم فسمو يعلمون ﴿٤٤﴾

¹³⁵⁰That intercession is granted exclusively by permission of Allāh to those He wills.

¹³⁵¹Those who associate others with Allāh.

¹³⁵²i.e., the complaint of Prophet Muḥammad (ﷺ) about his people.

¹³⁵³Meaning safety or security, i.e., "I will not harm you." This was before permission was granted for armed struggle.

Sūrah ad-Dukhān¹³⁵⁴*Bismillāhir-Raḥmānir-Raḥeem*

1. Ḥā, Meem.¹³⁵⁵
2. By the clear Book,
3. Indeed, We sent it down during a blessed night.¹³⁵⁶ Indeed, We were to warn [mankind].
4. Therein [i.e., on that night] is made distinct¹³⁵⁷ every precise matter –
5. [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]
6. As mercy from your Lord. Indeed, He is the Hearing, the Knowing,
7. Lord of the heavens and the earth and that between them, if you would be certain.
8. There is no deity except Him; He gives life and causes death. [He is] your Lord and the Lord of your first forefathers.
9. But they are in doubt, amusing themselves.
10. Then watch for the Day when the sky will bring a visible smoke
11. Covering the people; this is a painful torment.

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ

وَالْكِتَابِ الْمُبِينِ ﴿٢﴾

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾

رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنُوفَهُمْ مُتَّقِدِينَ ﴿٧﴾

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿٨﴾

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

¹³⁵⁴ *Ad-Dukhān*: Smoke.¹³⁵⁵ See footnote to 2:1.¹³⁵⁶ The Night of Decree (*Qadr*). See *sūrah* 97.¹³⁵⁷ Or "is separated" or "apportioned," from what is inscribed in the Preserved Slate. The angels record and descend with whatever Allah has decreed for the coming year.

12. [They will say], "Our Lord, remove from us the torment; indeed, we are believers."
13. How will there be for them a reminder [at that time]? And there had come to them a clear Messenger.
14. Then they turned away from him and said, "[He was] taught [and is] a madman."
15. Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief].
16. The Day We will strike with the greatest assault, indeed, We will take retribution.
17. And We had already tried before them the people of Pharaoh, and there came to them a noble messenger [i.e., Moses],
18. [Saying], "Render to me the servants of Allāh.¹³⁵⁸ Indeed, I am to you a trustworthy messenger."
19. And [saying], "Be not haughty with Allāh. Indeed, I have come to you with clear authority.
20. And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.¹³⁵⁹
21. But if you do not believe me, then leave me alone."

رَبَّنَا اكْشِفْ 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﴾

أَن أَدِّوْا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

وَأَن لَّا تَعْلَوْا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَنِ مُّبِينٍ ﴿١٩﴾

وَإِنِّي عَدْتُ يَرْبِي وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

وَإِن لَّا تُؤْمِنُوا لِي فَأَعْرِضُونِ ﴿٢١﴾

¹³⁵⁸i.e., the Children of Israel.

¹³⁵⁹To death. Or "lest you assault me [with your tongues or harm me otherwise]."

22. And [finally] he called to his Lord that these were a criminal people.
23. [Allāh said], "Then set out with My servants by night. Indeed, you are to be pursued.
24. And leave the sea in stillness.¹³⁶⁰ Indeed, they are an army to be drowned."
25. How much they left behind of gardens and springs
26. And crops and noble sites
27. And comfort wherein they were amused.
28. Thus. And We caused to inherit it another people.
29. And the heaven and earth wept not for them, nor were they reprieved.
30. And We certainly saved the Children of Israel from the humiliating torment –
31. From Pharaoh. Indeed, he was a haughty one among the transgressors.
32. And We certainly chose them by knowledge over [all] the worlds.
33. And We gave them of signs that in which there was a clear trial.
34. Indeed, these [disbelievers] are saying,
35. "There is not but our first death, and we will not be resurrected.

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ فَجْرٌ مُّؤْمِنٌ ﴿٢٢﴾

فَأَسْرِعْ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٣﴾

وَأَتْرِكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيْوُنٍ ﴿٢٥﴾

وَزُرُوعٍ وَمَقَارٍ كَرِيمٍ ﴿٢٦﴾

وَتَعْمَرَ كَانُوا فِيهَا فَنكِهِينَ ﴿٢٧﴾

كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾

وَلَقَدْ بَجْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾

وَأَنبَأْنَاهُمْ مِنْ آيَاتِنَا مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾

¹³⁶⁰After it has parted, in order that the soldiers of Pharaoh would follow the Children of Israel and be drowned.

36. Then bring [back] our forefathers,
if you should be truthful."

فَأْتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

37. Are they better or the people of
Tubba'¹³⁶¹ and those before them?
We destroyed them, [for] indeed,
they were criminals.

أَهْمٌ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ
أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا جُحِيمِينَ ﴿٣٧﴾

38. And We did not create the heavens
and earth and that between them in
play.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لِطَّيْفٍ ﴿٣٨﴾

39. We did not create them except in
truth, but most of them do not
know.

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٩﴾

40. Indeed, the Day of Judgement is
the appointed time for them all –

إِنَّ يَوْمَ الْقِيَامِ وَيَقْتَضِيهِمْ أَجْمَعِينَ ﴿٤٠﴾

41. The Day when no relation¹³⁶² will
avail a relation at all, nor will they
be helped –

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ
يُصْرَفُونَ ﴿٤١﴾

42. Except those [believers] on whom
Allāh has mercy. Indeed, He is
the Exalted in Might, the Merciful.

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ
الرَّحِيمُ ﴿٤٢﴾

43. Indeed, the tree of zaqqūm

إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٤٣﴾

44. Is food for the sinful.

طَعَامٌ لِلْأَشْيِثِ ﴿٤٤﴾

45. Like murky oil, it boils within
bellies

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾

46. Like the boiling of scalding water.

كَغَلِي الْحَمِيمِ ﴿٤٦﴾

47. [It will be commanded], "Seize
him and drag him into the midst of
the Hellfire,

خُذُوهُ فَاعْتَلُوهُ إِنَّ سَوَاءَ الْجَحِيمِ ﴿٤٧﴾

48. Then pour over his head from the
torment of scalding water."

ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ
الْحَمِيمِ ﴿٤٨﴾

¹³⁶¹The tribe of Saba'.

¹³⁶²i.e., patron, protector or close associate.

49. [It will be said], "Taste! Indeed, you are the honored, the noble!"¹³⁶³
50. Indeed, this is what you used to dispute."
51. Indeed, the righteous will be in a secure place:
52. Within gardens and springs,
53. Wearing [garments of] fine silk and brocade, facing each other.
54. Thus. And We will marry them to fair women with large, [beautiful] eyes.
55. They will call therein for every [kind of] fruit – safe and secure.
56. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire
57. As bounty from your Lord. That is what is the great attainment.
58. And indeed, We have eased it [i.e., the Qur'ān] in your tongue that they might be reminded.
59. So watch, [O Muḥammad]; indeed, they are watching [for your end].

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٢٠﴾

إِنَّ السَّافِرِينَ فِي مَقَامٍ آمِنٍ ﴿٢١﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٢٢﴾

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَعَدِّلِينَ ﴿٢٣﴾

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٤﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٢٥﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَدْنَاهُمْ عَذَابَ الْجَحِيمِ ﴿٢٦﴾

فَضَلَّيْنِ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٧﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتَكُونَ لِمَنْ خَلْفَكَ يُنذِرُونَ ﴿٢٨﴾

فَأَنْتَبِهْ إِنَّهُمْ مُرْتَبِقُونَ ﴿٢٩﴾

¹³⁶³As he had claimed upon the earth. He is taunted with these words in Hell as a reminder and additional torment.

Sūrah al-Jāthiyah¹³⁶⁴*Bismillāhir-Raḥmānir-Raḥcem*

1. Ḥā, Meem.¹³⁶⁵
2. The revelation of the Book is from Allāh, the Exalted in Might, the Wise.
3. Indeed, within the heavens and earth are signs for the believers.
4. And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].
5. And [in] the alternation of night and day and [in] what Allāh sends down from the sky of provision [i.e., rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.
6. These are the verses of Allāh which We recite to you in truth. Then in what statement after Allāh and His verses will they believe?
7. Woe to every sinful liar
8. Who hears the verses of Allāh recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.
9. And when he knows anything of Our verses, he takes them in ridicule.

سُورَةُ الْجَاثِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿١﴾

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّمُؤْمِنِينَ ﴿٢﴾

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٣﴾

وَأَخْيَافَ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ﴿٥﴾

وَوَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٦﴾

يَسْمَعُ ءَايَاتِ اللَّهِ تُنَادِي عَلَيْهِمْ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ يُعَذِّبُ أَلِيمٌ ﴿٧﴾

وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا سُيُوءًا أَخَذَهَا هُزُوًا أُولَئِكَ

¹³⁶⁴Al-Jāthiyah: Kneeling (in dread of the Judgement).¹³⁶⁵See footnote to 2:1.

Those will have a humiliating punishment.

10. Before them¹³⁶⁶ is Hell, and what they had earned will not avail them at all nor what they had taken besides Allāh as allies. And they will have a great punishment.

11. This [Qur'an] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.

12. It is Allāh who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.

13. And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are signs for a people who give thought.

14. Say, [O Muḥammad], to those who have believed that they [should] forgive those who expect not the days of Allāh [i.e., of His retribution] so that He may recompense a people¹³⁶⁷ for what they used to earn.

15. Whoever does a good deed – it is for himself; and whoever does evil – it is against it [i.e., the self or soul]. Then to your Lord you will be returned.

لَهُمْ عَذَابٌ مُّهِينٌ ﴿١٠﴾

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا
شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ
عَذَابٌ عَظِيمٌ ﴿١١﴾

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ
عَذَابٌ مِنْ رَبِّهِمْ أَلِيمٌ ﴿١٢﴾

﴿الله الذي سخر لكم البحر لتجري الفلك فيه
بأمره ولتبتغوا من فضله ولعلكم تشكرون﴾ ﴿١٣﴾

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا
مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿١٤﴾

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ
آيَاتَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ
فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٦﴾

¹³⁶⁶See footnote to 14:16.

¹³⁶⁷In the Hereafter, where those who forgive will be rewarded and those who earned evil will be punished. This was at the outset of *da'wah* (invitation to Allāh) before permission for *jihād*.

16. And We did certainly give the Children of Israel the Scripture and judgement¹³⁶⁸ and prophethood, and We provided them with good things and preferred them over the worlds.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ
وَالنَّبِيَّةَ وَرَزَقْنَاهُمْ مِنَ النَّبَاتِ وَفَضَّلْنَاهُمْ عَلَى
الْعَالَمِينَ ﴿١٦﴾

17. And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them – out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَمَا آتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا يَنْهَرُونَ
رَبِّكَ يَقْضِي بَيْنَهُمْ بِيَوْمِ الْقِيَامَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

18. Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيحَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

19. Indeed, they will never avail you against Allāh at all. And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous.

إِنَّهُمْ لَنْ يَنْفَعُوا عِنْدَ رَبِّكَ شَيْئًا وَإِنَّ
الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ
الْمُتَّقِينَ ﴿١٩﴾

20. This [Qur'ān] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ
يُوقِنُونَ ﴿٢٠﴾

21. Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death?¹³⁶⁹ Evil is that which they judge [i.e., assume].

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ
نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَوَاءً مَخْلُوفِينَ وَمَنْ يَسْتَوْفٍ سَاءَ مَا
يَحْكُمُونَ ﴿٢١﴾

¹³⁶⁸Understanding of the law.

¹³⁶⁹Another meaning is "...[the evildoers being] equal in their life and their death," i.e., unresponsive to guidance.

22. And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.

وَحَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِيَجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٢﴾

23. Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge¹³⁷⁰ and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عَٰلَمٍ
رَحْمَةً عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ
عِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا
تَذَكَّرُونَ ﴿٢٣﴾

24. And they say, "There is not but our worldly life; we die and live,¹³⁷¹ and nothing destroys us except time." And they have of that no knowledge; they are only assuming.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا
يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٢٤﴾

25. And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا
أَن قَالُوا أَتَنبِئُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Say, "Allāh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."

قُلِ اللَّهُ يُحْيِيكُم ثُمَّ يُمِيتُكُمْ ثُمَّ يُجْمَعُ لَكُمْ يَوْمَ
الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٦﴾

27. And to Allāh belongs the dominion of the heavens and the earth. And the Day the Hour appears – that Day the falsifiers will lose.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ
يَوْمَ يَخْسِرُ الْمُفْلِسُونَ ﴿٢٧﴾

¹³⁷⁰This can refer to Allāh's knowledge of that person and of his preference for his own inclinations or to that person's knowledge of the truth while he refuses it.

¹³⁷¹i.e., some people die and others live, replacing them.

28. And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.
29. This, Our record, speaks about you in truth. Indeed, We were having transcribed¹³⁷² whatever you used to do."
30. So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.
31. But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a people of criminals?"
32. And when it was said, 'Indeed, the promise of Allāh is truth and the Hour [is coming] – no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.'"
33. And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.
34. And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.

وَرَوَى كُلُّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا
الْيَوْمِ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٨﴾

هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا
نَسْتَسْمِعُ مَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ
الْمُبِينُ ﴿٢٠﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَفَأَتَىٰ تَكْفُرًا أَتَىٰ عَلَىٰ عِبَادِكُمْ
فَأَسْتَكْبِرُكُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٢١﴾

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا
قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا
نَحْنُ بِمُتَّبِعِينَ ﴿٢٢﴾

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَصَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿٢٣﴾

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا
وَمَاؤْنِكُمْ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿٢٤﴾

¹³⁷²By recording angels.

35. That is because you took the verses of Allāh in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Allāh].
36. Then, to Allāh belongs [all] praise – Lord of the heavens and Lord of the earth, Lord of the worlds.
37. And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

ذَلِكَ بِأَنَّكُمْ أَخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَعَرَّكْتُمُ
الْمِثْقَالَ الذَّنْبِ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٤٥﴾

لِلَّهِ الْمَعْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ
الْعَالَمِينَ ﴿٤٦﴾

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٤٧﴾

Sūrah al-Aḥqāf¹³⁷³*Bismillāhīr-Raḥmānīr-Raḥeem*1. Hā, Meem.¹³⁷⁴

2. The revelation of the Book is from Allāh, the Exalted in Might, the Wise.

3. We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away.

4. Say, [O Muḥammad], "Have you considered that which you invoke besides Allāh? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."

5. And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware.

6. And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.

سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَفَتُؤْتِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنْتَرُونَ عَلَيْهِمْ إِنْ كُنْتُمْ صَادِقِينَ

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

¹³⁷³ *Al-Aḥqāf*: The Curving Sand Tracts, a characteristic of the region once inhabited by the tribe of 'Aad.

¹³⁷⁴ See footnote to 2:1.

7. And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic."

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

8. Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all. He is most knowing of that in which you are involved.¹³⁷⁵ Sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful."

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُمْ فَلَا تَمْلِكُونَ
لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى
بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿٨﴾

9. Say, "I am not something original among the messengers,¹³⁷⁶ 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 not but a clear warner."

قُلْ مَا كُنْتُ بِدَعَايِنِ الرُّسُلِ وَمَا أَدْرِي مَا
يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَنبِئُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا
أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

10. Say, "Have you considered: if it [i.e., the Qur'ān] was from Allāh, and you disbelieved in it while a witness from the Children of Israel has testified to something similar¹³⁷⁷ and believed while you were arrogant...?"¹³⁷⁸ Indeed, Allāh does not guide the wrongdoing people.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ
وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ شِئْلِيهِ
فَنَآمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٠﴾

11. And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it." And when they are not guided by it, they will say, "This is an ancient falsehood."

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ
خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
سَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

¹³⁷⁵Of false implications and suggestions.

¹³⁷⁶i.e., I am neither the first messenger to be sent, nor do I bring something different from the other messengers.

¹³⁷⁷Based upon information from the Torah.

¹³⁷⁸The conclusion is estimated to be "...would you not then be the most unjust of people?" or "...in what condition would you then be?"

12. And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا
كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا يُسْذَرُ الَّذِينَ
ظَلَمُوا وَاُشْرَى لِلْمُحْسِنِينَ ﴿٤٦﴾

13. Indeed, those who have said, "Our Lord is Allāh," and then remained on a right course – there will be no fear concerning them, nor will they grieve.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٧﴾

14. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا
كَانُوا يَعْمَلُونَ ﴿٤٨﴾

15. And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me¹³⁷⁹ to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ
كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ
ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ
سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنَيْتُ إِلَيْكَ
وَأِنِّي مِنَ الْمُسْلِمِينَ ﴿٤٩﴾

16. Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَنَنْجَاوُهُمْ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ
الْحَصْدَقُ الَّذِي كَانُوا يُوعَدُونَ ﴿٥٠﴾

¹³⁷⁹Literally, "gather within me the utmost strength and ability."

of truth which they had been promised.

17. But one who says to his parents, "Uff!¹³⁸⁰ to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allāh for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allāh is truth." But he says, "This is not but legends of the former peoples" –

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا أَتَعِدَانِي أَنْ
أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهَمَا
يَسْتَعِينَانِ اللَّهُ وَتِلْكَ آيَاتُ الْكُفْرِ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَيَقُولُ مَا هَذَا إِلَّا أَسْطُورُ الْأَوَّلِينَ ﴿١٧﴾

18. Those are the ones upon whom the word [i.e., decree] has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ
خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِتْمَمَ كَأْتُوا
خَسِرِينَ ﴿١٨﴾

19. And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَبِوَفَائِهِمْ أَعْمَلَهُمْ
وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

20. And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ
طِينَتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ
يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

21. And mention, [O Muḥammad], the brother of 'Aad,¹³⁸¹ when he warned

﴿وَأذْكَرَ لَنَا عَادَ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ

¹³⁸⁰ An expression of distaste and irritation.

¹³⁸¹ i.e., the prophet Hūd.

his people in [the region of] al-Aḥqāf – and warners had already passed on before him and after him – [saying], "Do not worship except Allāh. Indeed, I fear for you the punishment of a terrible day."¹³⁸²

22. They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."
23. He said, "Knowledge [of its time] is only with Allāh, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly."
24. And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient:¹³⁸³ a wind, within it a painful punishment,
25. Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.
26. And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts [i.e., intellect]. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually]

خَلَّتِ النَّذْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١١﴾

قَالُوا أَوِجِئْنَا لِنُؤْفِكَأَعَنَّا الْهِتْنَا فَأَيْنَا يَمَا تَعَدْنَا
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٢﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ
وَلَكِنِّي أَنْزِلُكُمْ قَوْمًا يَجْهَلُونَ ﴿١٣﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا
عَارِضٌ مُطِيرٌ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ
فِيهَا عَذَابٌ أَلِيمٌ ﴿١٤﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى
إِلَّا مَسْكَنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿١٥﴾

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا
لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ
سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ
إِذْ كَانُوا يَجْسَدُونَ بِآيَاتِ اللَّهِ وَحَافَى بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٦﴾

¹³⁸²Upon the earth. It could also refer to "a tremendous Day," i.e., that of resurrection.

¹³⁸³When you challenged your prophet. See verse 22 of this sūrah.

rejecting the signs of Allāh; and they were enveloped by what they used to ridicule.

27. And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief].

وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

28. Then why did those they took besides Allāh as deities by which to approach [Him]¹³⁸⁴ not aid them? But they had strayed [i.e., departed] from them. And that was their falsehood and what they were inventing.

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
قُرْبَانًا آلِهَةً بَلْ صَلَّوْا عَنْهُمْ وَذَلِكِ إِفْكُهُمْ
وَمَا كَانُوا يَفْقَهُوْنَ ﴿٢٨﴾

29. And [mention, O Muḥammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصَتُوا فَلَمَّا قُضِيَ
الْوَعْدُ إِلَىٰ قَوْمِهِمْ مُّذَرِّينَ ﴿٢٩﴾

30. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى
الْحَقِّ وَإِنَّ طَرِيقَ مُّسْتَقِيمٍ ﴿٣٠﴾

31. O our people, respond to the Caller [i.e., Messenger] of Allāh¹³⁸⁵ and believe in him; He [i.e., Allāh] will forgive for you your sins and protect you from a painful punishment.

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ
لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ
أَلِيمٍ ﴿٣١﴾

32. But he who does not respond to the Caller of Allāh will not cause failure [to Him] upon earth, and he

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي
الْأَرْضِ وَلَيْسَ لَهُم مِّنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي

¹³⁸⁴According to their claim.

¹³⁸⁵Prophet Muḥammad (ﷺ).

will not have besides Him any protectors. Those are in manifest error."

صَلَّكَ لِلْمُؤْمِنِينَ ﴿٢١﴾

33. Do they not see that Allāh, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَكُنْ يَخْلُقْهُمْ يَخْلُقْ عَلَىٰ أَنْ
يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٢﴾

34. And the Day those who disbelieved are exposed to the Fire [it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment because you used to disbelieve."¹³⁸⁶

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَىٰ النَّارِ أَلَيْسَ هَذَا
بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٢٣﴾

35. So be patient, [O Muḥammad], as were those of determination among the messengers and do not be impatient for them.¹³⁸⁷ It will be – on the Day they see that which they are promised – as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا
تَسْتَعْجِلْ لَهُمْ كَانَتْ يَوْمَ يَبْرُونَ مَا يُوعَدُونَ لَمْ
يَلْبَسُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلِّغْ فَهَلْ يَهْمُكَ إِلَّا
الْقَوْمُ الْفَاسِقُونَ ﴿٢٤﴾

¹³⁸⁶Or "for what you used to deny."

¹³⁸⁷i.e., for Allāh's punishment of the disbelievers.

Sūrah Muḥammad¹³⁸⁸*Bismillāhir-Raḥmānir-Raḥcem*

1. Those who disbelieve and avert [people] from the way of Allāh – He will waste their deeds.¹³⁸⁹
2. And those who believe and do righteous deeds and believe in what has been sent down upon Muḥammad – and it is the truth from their Lord – He will remove from them their misdeeds and amend their condition.
3. That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allāh present to the people their comparisons.¹³⁹⁰
4. So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds,¹³⁹¹ and either [confer] favor¹³⁹² afterwards or ransom [them] until the war lays down its burdens.¹³⁹³ That [is the command]. And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed

سُورَةُ مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ ﴿١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا
نَزَّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ
سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ
آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ
لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا
أَخَذْتُمُوهُمْ فَاسْدُوا أَلْوَانَكُمُ فَإِنَّمَا مِنَّا بَعْدُ وَلِمَا فِدَاءَهُ
حَتَّىٰ نَضَعَ الْمُرُوفَ أَزْوَاجًا ذَلِكُمْ وَلَوْ يَشَاءُ اللَّهُ
لَأَنْصَرْنَا مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾

¹³⁸⁸Muḥammad: (The Prophet) Muḥammad (ﷺ).

¹³⁸⁹i.e., cause them to be lost or make them worthless, earning no reward.

¹³⁹⁰So that they may know the results of their choice.

¹³⁹¹i.e., take those remaining as captives.

¹³⁹²i.e., release them without ransom.

¹³⁹³i.e., its armor, machinery, etc., meaning "until the war is over."

in the cause of Allāh – never will He waste their deeds.

5. He will guide them and amend their condition

سَيُغِيثُهُمْ وَيُصَلِّحُ بِأَلْسِنِهِمْ ﴿٥﴾

6. And admit them to Paradise, which He has made known to them.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٦﴾

7. O you who have believed, if you support Allāh, He will support you and plant firmly your feet.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصُرُّوا لِلَّهِ تَصَرُّكُمْ
وَيُنِيتْ أَقْدَامَكُمْ ﴿٧﴾

8. But those who disbelieve – for them is misery, and He will waste their deeds.

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَسَلُ أَعْمَلُهُمْ ﴿٨﴾

9. That is because they disliked what Allāh revealed, so He rendered worthless their deeds.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْطَ
أَعْمَلُهُمْ ﴿٩﴾

10. Have they not traveled through the land and seen how was the end of those before them? Allāh destroyed [everything] over them,¹³⁹⁴ and for the disbelievers is something comparable.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ
أَمْثَلُهَا ﴿١٠﴾

11. That is because Allāh is the protector of those who have believed and because the disbelievers have no protector.

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا
مَوْلَى لَهُمْ ﴿١١﴾

12. Indeed, Allāh will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا
يَسْمَعُونَ وَاذْكَارُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ
مَثْوًى لَهُمْ ﴿١٢﴾

¹³⁹⁴i.e., destroyed them and all they owned.

13. And how many a city was stronger than your city [i.e., Makkah] which drove you out? We destroyed them; and there was no helper for them.

وَكَايِنَ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٦﴾

14. So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

أَمَّن كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٧﴾

15. Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered,¹³⁹⁵ rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُنْفِقُونَ فِيهَا أَنَّهُمْ مِّنْ مَّاءٍ غَيْرٍ آسِنٍ وَأَنَّهُمْ مِّنْ لَّبَنٍ لَّزٍ بَغَيْرِ طَعْمِهِمْ وَأَنَّهُمْ مِّنْ خَمْرٍ لَّذَوٍّ لِّلشُّرْبِ إِنَّا أَنَّهُمْ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَعْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٨﴾

16. And among them, [O Muḥammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge,¹³⁹⁶ "What has he said just now?" Those are the ones of whom Allāh has sealed over their hearts and who have followed their [own] desires.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنَّىٰ أَوَّلَيْكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٩﴾

17. And those who are guided – He increases them in guidance and gives them their righteousness.¹³⁹⁷

وَالَّذِينَ هُدُوا لِرَبِّهِمْ هُدًى وَزَادَهُمْ هُدًى وَآتَاهُم تَقْوَاهُمْ ﴿٢٠﴾

¹³⁹⁵In taste or smell, neither stagnant nor polluted.

¹³⁹⁶From among the Prophet's companions.

¹³⁹⁷*Taqwā*, meaning piety, consciousness and fear of Allāh, and care to avoid His displeasure.

18. Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then how [i.e., what good] to them, when it has come, will be their remembrance?

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنْتُمْ أَنْتُمْ إِذَا جَاءَهُمْ وَذَكَرْتَهُمْ ﴿١٣٨﴾

19. So know, [O Muḥammad], that there is no deity except Allāh and ask forgiveness for your sin¹³⁹⁸ and for the believing men and believing women. And Allāh knows of your movement and your resting place.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمَوَاقِعَكُمْ ﴿١٣٩﴾

20. Those who believe say, "Why has a sūrah¹³⁹⁹ not been sent down?" But when a precise sūrah is revealed and fighting is mentioned therein, you see those in whose hearts is disease [i.e., hypocrisy] looking at you with a look of one overcome by death. And more appropriate for them¹⁴⁰⁰ [would have been]

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمُ

21. Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allāh, it would have been better for them.

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ حَيْرًا لَهُمْ ﴿١٤٠﴾

22. So would you perhaps, if you turned away,¹⁴⁰¹ cause corruption on earth and sever your [ties of] relationship?

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿١٤١﴾

¹³⁹⁸See footnote to 40:55.

¹³⁹⁹i.e., one in which permission is given the believers to fight their enemies.

¹⁴⁰⁰The words "awlā lahum" can also be interpreted as "woe to them!" In that case, the following verse would begin, "[Better for them would have been] obedience and good words."

¹⁴⁰¹From Islām or from *jihād* (struggling in the cause of Allāh).

23. Those [who do so] are the ones that Allāh has cursed, so He deafened them and blinded their vision.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّتْ
أَبْصَارَهُمْ ﴿١٦﴾

24. Then do they not reflect upon the Qur'ān, or are there locks upon [their] hearts?

أَفَلَا يَتَذَكَّرُونَ أَلَمْ يَكُنْ أَمْرٌ عَلَى قُلُوبٍ
أَقْفَالُهَا ﴿١٧﴾

25. Indeed, those who reverted back [to disbelief] after guidance had become clear to them – Satan enticed them and prolonged hope for them.

إِنَّ الَّذِينَ ارْتَدُوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا
بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ
وَأَمَّنَىٰ لَهُمْ ﴿١٨﴾

26. That is because they said to those who disliked what Allāh sent down,¹⁴⁰² "We will obey you in part of the matter." And Allāh knows what they conceal.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا
نَزَّلَ اللَّهُ سَنَطِينُكُمْ فِي بَعْضِ الْأُمْرِ
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿١٩﴾

27. Then how [will it be] when the angels take them in death, striking their faces and their backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٠﴾

28. That is because they followed what angered Allāh and disliked [what earns] His pleasure, so He rendered worthless their deeds.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ
وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ
أَعْمَالَهُمْ ﴿٢١﴾

29. Or do those in whose hearts is disease think that Allāh would never expose their [feelings of] hatred?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّنْ
يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٢٢﴾

30. And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allāh knows your deeds.

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ
أَعْمَالَكُمْ ﴿٢٣﴾

¹⁴⁰²i.e., the Jews of Madinah.

31. And We will surely test you until We make evident those who strive among you [for the cause of Allāh] and the patient, and We will test your affairs.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ
وَالصَّابِرِينَ وَتَبْلُواْ الْآخِرَةَ كَمَا

32. Indeed, those who disbelieved and averted [people] from the path of Allāh and opposed the Messenger after guidance had become clear to them – never will they harm Allāh at all, and He will render worthless their deeds.

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ وَشَاقُّواْ
الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوْا
اللَّهَ شَيْئًا وَسَيُحِطُّ بِأَعْمَالِهِمْ

33. O you who have believed, obey Allāh and obey the Messenger and do not invalidate your deeds.

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا
الرَّسُولَ وَلَا تُبطلُوا أَعْمَالَكُمْ

34. Indeed, those who disbelieved and averted [people] from the path of Allāh and then died while they were disbelievers – never will Allāh forgive them.

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ ثُمَّ
مَاتُواْ وَهُمْ كَافِرُونَ فَلَن يَغْفِرَ اللَّهُ لَهُمْ

35. So do not weaken and call for peace while you are superior; and Allāh is with you and will never deprive you of [the reward of] your deeds.

فَلَا تَهِنُواْ وَتَدْعُوا إِلَى السَّلَامِ وَأَنتُمْ الْآخِلُونَ
وَاللَّهُ مَعَكُمْ وَإِن يَرِيْكُمْ أَعْمَالَكُمْ

36. [This] worldly life is only amusement and diversion. And if you believe and fear Allāh, He will give you your rewards and not ask you for your properties.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِن يَشَاءُ
وَيَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ
أَعْمَالَكُمْ

37. If He should ask you for them and press you, you would withhold, and He would expose your hatred [i.e., unwillingness].

إِن يَسْأَلْكُمْ لَهَا فَيَسْأَلْكُمْ بِبَحْلٍ
وَيَضْحِكْ أَضْحُكَكُمْ

38. Here you are – those invited to spend in the cause of Allāh – but among you are those who withhold

هَآءَآنتُمْ هَآؤَآءَ تَدْعُونَ لِتُقَاتِلُوا فِي سَبِيلِ
اللَّهِ فَمِنْكُمْ مَّن يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا

[out of greed]. And whoever withholds only withholds [benefit] from himself; and Allāh is the Free of need, while you are the needy. And if you turn away [i.e., refuse], He will replace you with another people; then they will not be the likes of you.

يَحْضِلْ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ
الْفُقَرَاءُ وَإِن تَوَلَّوْا سَتَجِدِلْ قَوْمًا غَيْرَكُمْ
ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ

Sūrah al-Faṭḥ¹⁴⁰³*Bismillāh-Raḥmān-Raḥeem*

1. Indeed, We have given you, [O Muḥammad], a clear conquest¹⁴⁰⁴
2. That Allāh may forgive for you what preceded of your sin [i.e., errors] and what will follow and complete His favor upon you and guide you to a straight path
3. And [that] Allāh may aid you with a mighty victory.
4. It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allāh belong the soldiers of the heavens and the earth, and ever is Allāh Knowing and Wise.
5. [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds – and ever is that, in the sight of Allāh, a great attainment –
6. And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women – those who

سورة الفتح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ
وَيَهْدِيَنَا بِرَحْمَتِهِ عَلَىٰ سَبِيلٍ مُسْتَقِيمًا ﴿٢﴾

وَيُضِرِّكَ اللَّهُ تَضْرِبًا عَظِيمًا ﴿٣﴾

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُودُ
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ
سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتُ الظَّالِمَاتُ بِاللَّهِ
ظُرٌّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ

¹⁴⁰³ *Al-Faṭḥ*: The Conquest.

¹⁴⁰⁴ Ibn Mas'ūd said, "You [people] consider the conquest to be that of Makkah, but we consider it to be the Treaty of al-Ḥudaybiyyah." Al-Bukhārī reported a similar quotation from al-Barā' bin 'Āzib. Although initially regarded by the companions as a setback, the treaty, in effect, served to promote the spread of Islām, which led to the conquest of Makkah two years later.

assume about Allāh an assumption of evil nature. Upon them is a misfortune of evil nature; and Allāh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

اللَّهُ عَلَيْهِمُ لَعْنَةٌ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

7. And to Allāh belong the soldiers of the heavens and the earth. And ever is Allāh Exalted in Might and Wise.

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَكِيمًا ﴿٧﴾

8. Indeed, We have sent you as a witness and a bringer of good tidings and a warner

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

9. That you [people] may believe in Allāh and His Messenger and honor him and respect him [i.e., the Prophet (ﷺ)] and exalt Him [i.e., Allāh] morning and afternoon.

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَفِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

10. Indeed, those who pledge allegiance to you, [O Muḥammad] – they are actually pledging allegiance to Allāh. The hand¹⁴⁰⁵ of Allāh is over their hands.¹⁴⁰⁶ So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allāh – He will give him a great reward.

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُتْ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَ سَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

11. Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent

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

¹⁴⁰⁵See footnote to 2:19.

¹⁴⁰⁶Meaning that He (*subḥānahu wa ta'ālā*) accepted their pledge.

Allāh at all if He intended for you harm or intended for you benefit? Rather, ever is Allāh, with what you do, Acquainted.

12. But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."
13. And whoever has not believed in Allāh and His Messenger – then indeed, We have prepared for the disbelievers a Blaze.
14. And to Allāh belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allāh Forgiving and Merciful.
15. Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allāh. Say, "Never will you follow us. Thus did Allāh say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.¹⁴⁰⁷
16. Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit.¹⁴⁰⁸ So if you obey, Allāh will give you a good reward; but if you turn away

بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٦﴾

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّرَتْ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٧﴾

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٧﴾

وَلِلَّهِ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ عَفُوًّا رَحِيمًا ﴿١٨﴾

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَابِرِنَا لِتَأْخُذُوا بِهَا ذُرُوعًا نَحْبِعْكُمْ بِرِيْدُونَ أَنْ يُبَدِّلُوا كَلِمَةَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَٰلِكُمْ قَالِ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٩﴾

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَعُدْعُونَ إِلَىٰ قَوْمِي أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِن تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِن تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿٢٠﴾

¹⁴⁰⁷ i.e., they only understood the material aspects of life.

¹⁴⁰⁸ To Allāh in Islām.

as you turned away before, He will punish you with a painful punishment."

17. There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allāh and His Messenger – He will admit him to gardens beneath which rivers flow; but whoever turns away – He will punish him with a painful punishment.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ
يَسُؤْلِ يَعْذِبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest¹⁴⁰⁹

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ
يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا
قَرِيبًا ﴿١٨﴾

19. And much war booty which they will take. And ever is Allāh Exalted in Might and Wise.

وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٩﴾

20. Allāh has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you – that it may be a sign for the believers and [that] He may guide you to a straight path.

وَعَدَكُمْ اللَّهُ مَعَانِدَ كَثِيرَةٍ تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ
وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
مُّسْتَقِيمًا ﴿٢٠﴾

21. And [He promises] other [victories] that you were [so far] unable to [realize] which Allāh has already encompassed.¹⁴¹⁰ And ever is Allāh, over all things, competent.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا
وَكَانَ اللَّهُ عَلَنَ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

¹⁴⁰⁹That of Khaybar, which preceded the conquest of Makkah.

¹⁴¹⁰i.e., prepared for you or decreed.

22. And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper.
23. [This is] the established way of Allāh which has occurred before. And never will you find in the way of Allāh any change.
24. And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allāh, of what you do, Seeing.
25. They are the ones who disbelieved and obstructed you from al-Masjid al-Harām while the offering¹⁴¹¹ was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know – that you might trample [i.e., kill] them and there would befall you because of them dishonor without [your] knowledge – [you would have been permitted to enter Makkah]. [This was so] that Allāh might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment
26. When those who disbelieved had put into their hearts chauvinism – the chauvinism of the time of

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا
يَجِدُونَ وِثْرًا وَلَا نَصِيرًا ﴿٢٢﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجِدَ
لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ
بِظُنِّ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ
اللَّهُ يَمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ
الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْرُوفًا أَنْ يَبْلُغَ
مَحَلَّهُمْ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَدَّ
تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْنَتِكُمْ مِنْهُمْ مَعْرَةٌ
يَعْتَرِ عَلَيْهِمْ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مِنْ نِسَاءٍ
لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابًا أَلِيمًا ﴿٢٥﴾

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ
حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى

¹⁴¹¹i.e., seventy camels intended for sacrifice and feeding of the poor.

ignorance. But Allāh sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allāh, of all things, Knowing.

27. Certainly has Allāh showed to His Messenger the vision [i.e., dream] in truth. You will surely enter al-Masjid al-Ḥarām, if Allāh wills, in safety, with your heads shaved and [hair] shortened,¹⁴¹² not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].

28. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allāh as Witness.

29. Muḥammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their mark [i.e., sign] is on their faces [i.e., foreheads] from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that He [i.e., Allāh] may enrage by

رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ
كَلِمَةَ الْقَوْمَانِ وَفَاتُوا أَحَقَّ بِهَا وَأَهْلَهَا
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿١٧﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ
ءَامِينَ تَحِلِّينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا
تَخَافُونَ قَلِمًا مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
ذُنُوبِكُمْ دَلِيلًا فَتَحَارَبُوا قَرِيبًا ﴿١٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ
شَهِيدًا ﴿١٩﴾

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى
الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ تَرْتَابًا ذَلِكُمْ سَجْدًا يَنْتَعِنُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مُنْجَلُهُمْ فِي
التَّوْرَةِ وَمِثْلَهُ فِي الْإِنْجِيلِ كَرِزَجٍ أَخْضَجَ
سَطْفَهُمْ فَأَزْرَهُ فَأَسْتَفَلَطَ فَاسْتَوَى عَلَى سُوقِهِ
يُعِجِبُ الزَّرْعَ لِيُعِجِبَ رَّبُّهُمُ الْكُفَّارُ وَعَدَّ اللَّهُ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا ﴿٢٠﴾

¹⁴¹²i.e., having completed the rites of 'umrah.

them¹⁴¹³ the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ
الَّتِي سَلَكَتُمُوهَا لَعَلَّكُمْ تَتَّقُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ
الَّتِي سَلَكَتُمُوهَا لَعَلَّكُمْ تَتَّقُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ
الَّتِي سَلَكَتُمُوهَا لَعَلَّكُمْ تَتَّقُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ
الَّتِي سَلَكَتُمُوهَا لَعَلَّكُمْ تَتَّقُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ
الَّتِي سَلَكَتُمُوهَا لَعَلَّكُمْ تَتَّقُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ
الَّتِي سَلَكَتُمُوهَا لَعَلَّكُمْ تَتَّقُونَ

...the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

...the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

...the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

...the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

¹⁴¹³The given examples depict the Prophet (ﷺ) and his companions.

Sūrah al-Ḥujurāt¹⁴¹⁴*Bismillāh-Raḥmān-Raḥcem*

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O you who have believed, do not put [yourselves] before Allāh and His Messenger¹⁴¹⁵ but fear Allāh. Indeed, Allāh is Hearing and Knowing.
2. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.
3. Indeed, those who lower their voices before the Messenger of Allāh – they are the ones whose hearts Allāh has tested for righteousness. For them is forgiveness and great reward.
4. Indeed, those who call you, [O Muḥammad], from behind the chambers – most of them do not use reason.
5. And if they had been patient until you [could] come out to them, it would have been better for them. But Allāh is Forgiving and Merciful.
6. O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ
وَرَسُولِهِ ؕ وَاتَّقُوا 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 يَغْضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ
أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقْوَى
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

إِنَّ الَّذِينَ يَدْعُونَكَ مِنَ الْخُجُرَاتِ
كَثِيرٌ مِّنْهُمْ لَا يَعْقِلُونَ ﴿٤﴾

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا
لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكَ فَاصِقٌ مِّنْهُمْ
فَسَبِّحْنَا أَن نُّصِيبُوا قَوْمًا بِمَجْهَلِكُمْ فَتُصِيبُوا عَلَى
مَا فَعَلْتُمْ بَيْنَ يَدَيْهِمْ ﴿٦﴾

¹⁴¹⁴ *Al-Ḥujurāt*: The Chambers, referring to the rooms in which the wives of the Prophet (ﷺ) lived.

¹⁴¹⁵ Rather, wait for instruction and follow the way of the Prophet (ﷺ).

ignorance and become, over what you have done, regretful.

7. And know that among you is the Messenger of Allāh. If he were to obey you in much of the matter, you would be in difficulty, but Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِيدُونَ ﴿٧﴾

8. [It is] as bounty from Allāh and favor. And Allāh is Knowing and Wise.

فَضْلًا مِّنَ اللَّهِ وَرِزْقًا وَعَلَّمَ اللَّهُ عَلَيْهِ حِكْمًا ﴿٨﴾

9. And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly.

وَلِإِن طَافَتَانِ مِنَ الْمُؤْمِنِينَ افْتَضَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

10. The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

11. O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْقُسُوفُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَفْعَلْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.

12. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allāh; indeed, Allāh is Accepting of repentance and Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعضُكُمْ بَعْضًا أَيُّبٌ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ نَوَّابٌ رَّحِيمٌ ﴿١٢﴾

13. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous¹⁴¹⁶ of you. Indeed, Allāh is Knowing and Acquainted.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

14. The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allāh and His Messenger, He will not deprive you from your deeds¹⁴¹⁷ of anything. Indeed, Allāh is Forgiving and Merciful."

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا ءَاَسَلْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَنفِكَنَّ كَفْرًا مِّنْ أَعْمَالِكُمْ سِيئًا إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٤﴾

15. The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ

¹⁴¹⁶Literally, "he who has the most *taqwa*," i.e., consciousness and fear of Allāh, piety and righteousness.

¹⁴¹⁷i.e., the reward thereof.

their lives in the cause of Allāh. It is those who are the truthful.

16. Say, "Would you acquaint Allāh with your religion while Allāh knows whatever is in the heavens and whatever is on the earth, and Allāh is Knowing of all things?"
17. They consider it a favor to you that they have accepted Islām. Say, "Do not consider your Islām a favor to me. Rather, Allāh has conferred favor upon you that He has guided you to the faith, if you should be truthful."
18. Indeed, Allāh knows the unseen [aspects] of the heavens and the earth. And Allāh is Seeing of what you do.

الصَّادِقُونَ ﴿١٥﴾

قُلْ أَعْلِمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمُ بِاللَّهِ يَمُنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

Sūrah Qāf¹⁴¹⁸*Bismillāhir-Raḥmānir-Raḥeem*

1. Qāf.¹⁴¹⁹ By the honored Qur'ān...¹⁴²⁰
2. But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing.
3. When we have died and have become dust, [we will return to life]? That is a distant [i.e., unlikely] return."
4. We know what the earth diminishes [i.e., consumes] of them, and with Us is a retaining record.
5. But they denied the truth when it came to them, so they are in a confused condition.
6. Have they not looked at the heaven above them – how We structured it and adorned it and [how] it has no rifts?
7. And the earth – We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,
8. Giving insight and a reminder for every servant who turns [to Allāh].

سُورَةُ قَافٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَافٍ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ يَحْسَبُونَ أَن جَاءَهُمْ مُنذِرٌ مِّنْهُمْ فَقَالَ

الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

أَيَّادِنَا وَكَانَ أَرَابًا ذَٰلِكَ رَجَعُ بَعِيدٌ ﴿٣﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ

حَفِيفٌ ﴿٤﴾

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ

مُرِيبٍ ﴿٥﴾

أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا

وَرَزَقْنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا

فِيهَا مِنْ كُلِّ ذِي نَبْعٍ ﴿٧﴾

بَصِيرَةً وَيَذِّكُرَى لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾

¹⁴¹⁸ Qāf: (the letter) qāf.¹⁴¹⁹ See footnote to 2:1.¹⁴²⁰ See footnote to 38:1.

9. And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest
10. And lofty palm trees having fruit arranged in layers –
11. As provision for the servants, and We have given life thereby to a dead land. Thus is the emergence [i.e., resurrection].
12. The people of Noah denied before them,¹⁴²¹ and the companions of the well¹⁴²² and Thamūd
13. And ‘Aad and Pharaoh and the brothers [i.e., people] of Lot
14. And the companions of the thicket and the people of Tubba’. All denied the messengers, so My threat was justly fulfilled.
15. Did We fail in the first creation? But they are in confusion over a new creation.
16. And We have already created man and know what his soul whispers to him, and We are closer¹⁴²³ to him than [his] jugular vein
17. When the two receivers [i.e., recording angels] receive,¹⁴²⁴ seated on the right and on the left.
18. He [i.e., man] does not utter any

وَزَلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ
جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

رِزْقًا لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ
الْخُرُوجُ ﴿١١﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيِّسِ
وَقَوْمُ ثَمُودَ ﴿١٢﴾

وَعَادَ وَفِرْعَوْنَ وَإِخْوَانَ لُوطِ ﴿١٣﴾

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ
عِيدِي ﴿١٤﴾

أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقِي
جَدِيدِ ﴿١٥﴾

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ نَفْسَهُ
وَحَنُّ أَقْرَبُ إِلَيْهِ مِّنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

إِذْ يَتْلَى الْمُتَلَقَاتِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ مُعِيدٌ ﴿١٧﴾

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

¹⁴²¹i.e., before the disbelievers of Makkah.

¹⁴²²See footnote to 25:38.

¹⁴²³In absolute knowledge of everything about him. "We" has also been interpreted to mean the angels who are mentioned in the following verse.

¹⁴²⁴And record each word and deed.

word except that with him is an observer prepared [to record].

19. And the intoxication of death will bring the truth; that is what you were trying to avoid.
20. And the Horn will be blown. That is the Day of [carrying out] the threat.
21. And every soul will come, with it a driver and a witness.¹⁴²⁵
22. [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover,¹⁴²⁶ so your sight, this Day, is sharp."
23. And his companion, [the angel], will say, "This [record] is what is with me, prepared."
24. [Allāh will say], "Throw into Hell every obstinate disbeliever,
25. Preventer of good, aggressor, and doubter,
26. Who made [as equal] with Allāh another deity; then throw him into the severe punishment."
27. His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."
28. [Allāh] will say, "Do not dispute before Me, while I had already

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ مِنْهُ
تَحِيدُونَ ﴿١٩﴾

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعْدِ ﴿٢٠﴾

وَوَجَّاتِ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكُنْضْنَا عَنْكُمْ
غِطَاءً لِكُفْرِكُمْ الْيَوْمَ الْحَدِيدُ ﴿٢٢﴾

وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَيْنِي ﴿٢٣﴾

أَلَيْسَ فِي جَهَنَّمَ كُلٌّ كِغْفَارٍ عَيْنِي ﴿٢٤﴾

مَنْعًا لِلْخَيْرِ مُعْتَدِرٌ مُرِيدٌ ﴿٢٥﴾

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْفِيَاهُ فِي الْعَذَابِ
الشَّدِيدِ ﴿٢٦﴾

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتَهُمْ وَلَكِنْ كَانَ فِي ضَلَالٍ
بَعِيدٍ ﴿٢٨﴾

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُمْ إِلَيَّ كُرْ

¹⁴²⁵i.e., one angel driving the soul to the Judgement and one to testify as to its deeds.

¹⁴²⁶Of heedlessness, or that which had sealed your hearing, your vision and your heart from guidance.

presented to you the threat [i.e., warning].

بِالْوَعْدِ ﴿٥٠﴾

29. The word [i.e., decree] will not be changed with Me, and never will I be unjust to the servants."

مَا يَدُلُّ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ ﴿٥١﴾

30. On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٥٢﴾

31. And Paradise will be brought near to the righteous, not far,

وَأَذْلَفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٥٣﴾

32. [It will be said], "This is what you were promised – for every returner [to Allāh] and keeper [of His covenant]

هَذَا مَا وَعَدُونَا لِكُلِّ أُوْبٍ حَفِيظٍ ﴿٥٤﴾

33. Who feared the Most Merciful unseen and came with a heart returning [in repentance].

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٥٥﴾

34. Enter it in peace. This is the Day of Eternity."

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٥٦﴾

35. They will have whatever they wish therein, and with Us is more.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٥٧﴾

36. And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?

وَكَمْ أُمَّةَ كُنَّا قَبْلَهُمْ مِنْ قَبْلِ هُمْ أَهَدَّ رَسْمَهُمْ
بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَخْرَجٍ ﴿٥٨﴾

37. Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ
أَلْفَىٰ سَمْعًا وَهُوَ شَاهِدٌ ﴿٥٩﴾

38. And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ
لُغُوبٍ ﴿٦٠﴾

39. So be patient, [O Muḥammad], over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting,
40. And [in part] of the night exalt Him and after prostration [i.e., prayer].
41. And listen on the Day when the Caller¹⁴²⁷ will call out from a place that is near –
42. The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].
43. Indeed, it is We who give life and cause death, and to Us is the destination
44. On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.
45. We are most knowing of what they say, and you are not over them a tyrant.¹⁴²⁸ But remind by the Qur'ān whoever fears My threat.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾

وَأَسْمِعْ يَوْمَ يُنَادِ السَّادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ
الْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ نُحْيِيهِ وَنُؤْتِيهِ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

يَوْمَ نَسْفَعُ الْأَرْضَ عَنْهُمْ بِرَاعًا ذَٰلِكَ حَشْرٌ
عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ
بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِبِيدُ ﴿٤٥﴾

¹⁴²⁷An angel who will call out Allāh's command for the Resurrection.

¹⁴²⁸Forcing people to belief or submission.

Sūrah adh-Dhāriyāt¹⁴²⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. By those [winds] scattering [dust], dispersing [it]
2. And those [clouds] carrying a load [of water]
3. And those [ships] sailing with ease
4. And those [angels] apportioning [each] matter,
5. Indeed, what you are promised is true.
6. And indeed, the recompense is to occur.
7. By the heaven containing pathways,¹⁴³⁰
8. Indeed, you are in differing speech.¹⁴³¹
9. Deluded away from it [i.e., the Qur'ān] is he who is deluded.
10. Destroyed are the falsifiers¹⁴³²
11. Who are within a flood [of confusion] and heedless.
12. They ask, "When is the Day of Recompense?"
13. [It is] the Day they will be tormented over the Fire

سورة الذاريات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالذَّارِبَاتِ ذَرَّوَاتِ

فَالْحَابِلَاتِ وَقَرَّاتِ

فَالْحَابِرَاتِ يَسْرَاتِ

فَالْمَقْسِدَاتِ أَمْرَاتِ

إِنَّمَا تُوعَدُونَ لَصَادِقَاتِ

وَإِنَّ الدِّينَ لَرَاقِبَاتِ

وَالسَّمَاءِ ذَاتِ الْحَبَبَاتِ

إِنَّكُمْ لَبِئْسَ قَوْمٌ مُّخَلِّبَاتِ

يُؤْفِكُ عَنْهُ مَنْ آفَكَ

قِيلَ الْفَرَّاصُونَ

الَّذِينَ هُمْ فِي عَمْرُقَاتِهِمْ سَاهُونَ

يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ

يَوْمَ هُمْ عَلَى النَّارِ يُصْنَعُونَ

¹⁴²⁹ *Adh-Dhāriyāt*: The Scattering Winds.

¹⁴³⁰ Explained as tracks, layers or orbits.

¹⁴³¹ About Prophet Muḥammad (ﷺ) and the Qur'an.

¹⁴³² Or "May they be destroyed" or "cursed."

14. [And will be told], "Taste your torment. This is that for which you were impatient."
15. Indeed, the righteous will be among gardens and springs,
16. Accepting what their Lord has given them. Indeed, they were before that doers of good.
17. They used to sleep but little of the night,¹⁴³³
18. And in the hours before dawn they would ask forgiveness,
19. And from their properties was [given] the right of the [needy] petitioner and the deprived.
20. And on the earth are signs for the certain [in faith]
21. And in yourselves. Then will you not see?
22. And in the heaven is your provision and whatever you are promised.
23. Then by the Lord of the heaven and earth, indeed, it is truth – just as [sure as] it is that you are speaking.
24. Has there reached you the story of the honored guests of Abraham?¹⁴³⁴ –
25. When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace; [you are] a people unknown."

ذُوقُوا فَنَتَكَّرْ هَذَا الَّذِي كُنتُمْ يَدْعُونَ
تَسْتَعْجِلُونَ ۝

إِنَّ السَّالِفِينَ فِي جَنَّاتٍ وَعُيُونٍ ۝

مَأْجُزِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ
مُحْسِنِينَ ۝

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۝

وَبِالْأَصْحَارِ هُمْ يَسْتَغْفِرُونَ ۝

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُورِ ۝

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُتَّقِينَ ۝

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝

قَرِيبَ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ
نُطِقُونَ ۝

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ
الْمُكْرَمِينَ ۝

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ
مُّنْكَرُونَ ۝

¹⁴³³i.e., spending a portion of the night in prayer and supplication.

¹⁴³⁴Who were angels given honored positions by Allah.

26. Then he went to his family and came with a fat [roasted] calf
27. And placed it near them; he said, "Will you not eat?"
28. And he felt from them apprehension.¹⁴³⁵ They said, "Fear not," and gave him good tidings of a learned boy.
29. And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"
30. They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."
31. [Abraham] said, "Then what is your business [here], O messengers?"
32. They said, "Indeed, we have been sent to a people of criminals¹⁴³⁶
33. To send down upon them stones of clay,
34. Marked in the presence of your Lord for the transgressors."
35. So We brought out whoever was in them [i.e., the cities] of the believers.
36. And We found not within them other than a [single] house of Muslims.¹⁴³⁷
37. And We left therein a sign for those who fear the painful punishment.

27
30

فَرَأَىٰ إِلَىٰ آلِهِ فَجَاءَ بِمِثْلِ سَعِيرٍ ﴿٢٦﴾

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ
بِعَلْمٍ كَلِيمٍ ﴿٢٨﴾

فَأْتَتْ أَمْرَأَتُهُ فِي صَرَخٍ فَصَكَتَ وَجْهَهَا وَقَالَتْ
بَجُورٍ عَقِيمٍ ﴿٢٩﴾

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْعَلِيمُ
الْكَلِيمُ ﴿٣٠﴾

﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَيْكُمْ بِمُجْرِمِينَ ﴿٣٢﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٣﴾

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾

وَرَكْعًا فِيهَا آيَةٌ لِلَّذِينَ يَخَافُونَ الْعَذَابَ
الْأَلِيمَ ﴿٣٧﴾

¹⁴³⁵See footnote to 11:70.

¹⁴³⁶i.e., those who defied Lot (upon him be peace).

¹⁴³⁷i.e., Lot and his family, excepting his wife.

38. And in Moses [was a sign], when We sent him to Pharaoh with clear authority.
39. But he turned away with his supporters and said, "A magician or a madman."
40. So We took him and his soldiers and cast them into the sea, and he was blameworthy.
41. And in 'Aad [was a sign], when We sent against them the barren wind.¹⁴³⁸
42. It left nothing of what it came upon but that it made it like disintegrated ruins.
43. And in Thamūd, when it was said to them, "Enjoy yourselves for a time."
44. But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.
45. And they were unable to arise, nor could they defend themselves.
46. And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.
47. And the heaven We constructed with strength, and indeed, We are [its] expander.
48. And the earth We have spread out, and excellent is the preparer.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٢٨﴾

فَتَوَلَّىٰ رُكْبَتَهُ وَقَالَ سِحْرٌ أَوْ أَجْنُونٌ ﴿٢٩﴾

فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٣٠﴾

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٣١﴾

مَا تَذُرُّ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرِّيشِ ﴿٣٢﴾

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٣٣﴾

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّيْحَةُ وَهُمْ يَنْظُرُونَ ﴿٣٤﴾

فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٣٥﴾

وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِبْرَاهِيمَ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٦﴾

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا وَإِنَّا لَمُوسِعُونَ ﴿٣٧﴾

وَالْأَرْضَ فَرَسْنَاهَا فَيَعْمَ الْعَالَمِينَ ﴿٣٨﴾

¹⁴³⁸Barren of any benefit, i.e., evil.

49. And of all things We created two mates [i.e., counterparts]; perhaps you will remember.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٤٩﴾

50. So flee to Allāh.¹⁴³⁹ Indeed, I am to you from Him a clear warner.

فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكَرِمَةٌ لِّذَرِّئِي ﴿٥٠﴾

51. And do not make [as equal] with Allāh another deity. Indeed, I am to you from Him a clear warner.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكَرِمَةٌ
لِّذَرِّئِي ﴿٥١﴾

52. Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا
قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾

53. Did they suggest it to them?¹⁴⁴⁰ Rather, they [themselves] are a transgressing people.

أَتَوَصَّوهُمُ بِبَلِّ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

54. So leave them, [O Muḥammad], for you are not to be blamed.

فَقَوْلٌ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ﴿٥٤﴾

55. And remind, for indeed, the reminder benefits the believers.

وَذَكْرٌ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56. And I did not create the jinn and mankind except to worship Me.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. I do not want from them any provision, nor do I want them to feed Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

58. Indeed, it is Allāh who is the [continual] Provider, the firm possessor of strength.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

59. And indeed, for those who have wronged is a portion [of punishment] like the portion of their companions

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا يَسْتَلِ ذُنُوبَ أَصْحَابِهِمْ فَلَا
يَسْتَعْمِلُونَ ﴿٥٩﴾

1439: i.e., turn to Allāh and take refuge in Him from disbelief and sin, thereby escaping His punishment.

1440: i.e., Did the former disbelievers pass on these words to the Makkans so that they repeat the same expressions?

[i.e., predecessors], so let them not impatiently urge Me.

60. And woe to those who have disbelieved from their Day which they are promised.

قَوْلِ الَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

Sūrah at-Ṭūr¹⁴⁴¹*Bismillāhir-Raḥmānir-Raḥeem*

سورة الطور

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the mount وَالطُّورِ ﴿١﴾
2. And [by] a Book inscribed¹⁴⁴² وَكِتَابٍ مَّسْطُورٍ ﴿٢﴾
3. In parchment spread open فِي رَقٍّ مَنْشُورٍ ﴿٣﴾
4. And [by] the frequented House¹⁴⁴³ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾
5. And [by] the ceiling [i.e., heaven] raised high وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾
6. And [by] the sea filled [with fire],¹⁴⁴⁴ وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾
7. Indeed, the punishment of your Lord will occur. إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾
8. Of it there is no preventer. مَا لَكُمْ مِنْ دَافِعٍ ﴿٨﴾
9. On the Day the heaven will sway with circular motion يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾
10. And the mountains will pass on, departing¹⁴⁴⁵ – وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾
11. Then woe, that Day, to the deniers, قَوْلٍ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾
12. Who are in [empty] discourse amusing themselves. الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿١٢﴾
13. The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say], يَوْمَ يَدْعُوكَ إِلَى نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾
14. "This is the Fire which you used to deny. هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿١٤﴾

1441 *At-Ṭūr*: The Mount, where Allāh spoke to Moses.

1442 Interpreted as the Preserved Slate or possibly the Qur'ān.

1443 The house of worship for the angels in the seventh heaven, comparable to the *Ka'bah* on earth.

1444 On the Day of Resurrection. Or "the sea which has overflowed."

1445 Becoming dust and moving as clouds.

15. Then is this magic, or do you not see?

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

16. [Enter to] burn therein; then be patient or impatient – it is all the same for you. You are only being recompensed [for] what you used to do."

أَصْلُوهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ
إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

17. Indeed, the righteous will be in gardens and pleasure,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

18. Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

فَنَكِيهِينَ يَمَّا آتَاهُم رِزْقُهُمْ وَوَقَّهَتْهُمْ رَبَّهُمْ
عَذَابَ الْجَحِيمِ ﴿١٨﴾

19. [They will be told], "Eat and drink in satisfaction for what you used to do."

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

20. They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.

مُنْكَيْنَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ
بِحُورٍ عِينٍ ﴿٢٠﴾

21. And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds.¹⁴⁴⁶ Every person, for what he earned, is retained.¹⁴⁴⁷

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا
بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ
أُمَّةٍ بِمَا كَسَبَتْ رَهينٌ ﴿٢١﴾

22. And We will provide them with fruit and meat from whatever they desire.

وَأَمَدَدْنَاهُمْ فِيهَا كَهْفَافًا وَالْحَمِيرَ وَمِمَّا يَشْتَهُونَ ﴿٢٢﴾

23. They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.

يَتَشْرَبُونَ فِيهَا كَأْسًا لَا لَعْنٌ فِيهَا وَلَا يَأْتِيهِمُ
بِئْسَ شَرِبًا ﴿٢٣﴾

¹⁴⁴⁶i.e., the reward thereof.

¹⁴⁴⁷i.e., subject or held responsible. Literally, "a hostage."

24. There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.
25. And they will approach one another, inquiring of each other.
26. They will say, "Indeed, we were previously among our people fearful [of displeasing Allāh].
27. So Allāh conferred favor upon us and protected us from the punishment of the Scorching Fire.
28. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."
29. So remind, [O Muḥammad], for you are not, by the favor of your Lord, a soothsayer or a madman.
30. Or do they say [of you], "A poet for whom we await a misfortune of time"¹⁴⁴⁸
31. Say, "Wait, for indeed I am, with you, among the waiters."
32. Or do their minds¹⁴⁴⁹ command them to [say] this, or are they a transgressing people?
33. Or do they say, "He has made it up"? Rather, they do not believe.
34. Then let them produce a statement like it, if they should be truthful.
35. Or were they created by nothing, or were they the creators [of themselves]?

وَيَطُوفُ عَلَيْهِمْ وُعْدَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤًا
مَكْمُورٌ ﴿٢٤﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُتَوَقِّعِينَ ﴿٢٦﴾

فَسَبَّحَ لِلَّهِ عَلَيْنَا وَإِنَّا كُنَّا لَعِندَ
السُّعُورِ ﴿٢٧﴾

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ
الرَّحِيمُ ﴿٢٨﴾

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا
مَجْنُونٍ ﴿٢٩﴾

أَمْ يَقُولُونَ سُاعِرٌ يَتَّبِعُ بِرَبِّ الْمُنُونِ ﴿٣٠﴾

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْأَنْتَرَبِصِينَ ﴿٣١﴾

أَمْ تَأْمُرُهُمْ أَعْيُنُهُمْ يَتَذَكَّرُ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

أَمْ يَقُولُونَ نَقُولُ لَمْ يَلْ يَأْمُرُؤُونَ ﴿٣٣﴾

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا
صَادِقِينَ ﴿٣٤﴾

أَمْ خُلِقُوا مِن غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾

¹⁴⁴⁸i.e., some accident or inevitable death.

¹⁴⁴⁹In this expression is also a subtle allusion to the leaders of the Quraysh, who considered themselves to be great minds.

36. Or did they create the heavens and the earth? Rather, they are not certain.

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

37. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُصَيِّرُونَ ﴿٣٧﴾

38. Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority [i.e., proof].

أَمْ لَهُمْ سُلَّمٌ مِّنْ سَمَاءٍ يَّسْمَعُونَ فِيهَا فَلْيَأْتِ مُسْمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. Or has He daughters while you have sons?

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

40. Or do you, [O Muḥammad], ask of them a payment, so they are by debt burdened down?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾

41. Or have they [knowledge of] the unseen, so they write [it] down?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

42. Or do they intend a plan? But those who disbelieve – they are the object of a plan.

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

43. Or have they a deity other than Allāh? Exalted is Allāh above whatever they associate with Him.

أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

44. And if they were to see a fragment from the sky falling,¹⁴⁵⁰ they would say, "[It is merely] clouds heaped up."

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

45. So leave them until they meet their Day in which they will be struck insensible –

فَذَرِهِمْ حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

46. The Day their plan will not avail them at all, nor will they be helped.

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

¹⁴⁵⁰Marking the onset of Allāh's punishment, as they had requested.

47. And indeed, for those who have wronged is a punishment¹⁴⁵¹ before that, but most of them do not know.
48. And be patient, [O Muḥammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [Allāh] with praise of your Lord when you arise
49. And in a part of the night exalt Him and after [the setting of] the stars.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

¹⁴⁵¹If not in this world, in the grave.

Sūrah an-Najm¹⁴⁵²*Bismillāhīr-Raḥmānir-Raḥeem*

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the star when it descends,
2. Your companion [i.e., Muḥammad] has not strayed, nor has he erred,
3. Nor does he speak from [his own] inclination.
4. It is not but a revelation revealed,
5. Taught to him by one intense in strength [i.e., Gabriel] –
6. One of soundness.¹⁴⁵³ And he rose to [his] true form¹⁴⁵⁴
7. While he was in the higher [part of the] horizon.¹⁴⁵⁵
8. Then he approached and descended
9. And was at a distance of two bow lengths or nearer.
10. And he revealed to His Servant¹⁴⁵⁶ what he revealed [i.e., conveyed].
11. The heart¹⁴⁵⁷ did not lie [about] what it saw.
12. So will you dispute with him over what he saw?

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

مَا سَلَ صَاحِبِكُمْ وَمَا عَوَىٰ ﴿٢﴾

وَمَا يَتَّبِعُ عَنِ الْهَوَىٰ ﴿٣﴾

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

عَلَّمَهُ شَدِيدُ الْغَوَىٰ ﴿٥﴾

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾

أَفَتَسْتَرْوِبُونَ عَلَىٰ مَا رَأَىٰ ﴿١٢﴾

¹⁴⁵² *An-Najm*: The Star.¹⁴⁵³ i.e., strength of body and of mind.¹⁴⁵⁴ Gabriel appeared to Muḥammad (ﷺ) at the outset of his prophethood in the angelic form in which Allāh originally created him.¹⁴⁵⁵ i.e., in the sky, above the eastern horizon.¹⁴⁵⁶ i.e., to the Servant of Allāh, Prophet Muḥammad (ﷺ).¹⁴⁵⁷ i.e., mind or perception (of the Prophet (ﷺ)).

13. And he certainly saw him in another descent¹⁴⁵⁸ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾
14. At the Lote Tree of the Utmost Boundary – عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾
15. Near it is the Garden of Refuge [i.e., Paradise] – عِنْدَهَا جَنَّةُ الْأَوْفَىٰ ﴿١٥﴾
16. When there covered the Lote Tree that which covered [it].¹⁴⁵⁹ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾
17. The sight [of the Prophet (ﷺ)] did not swerve, nor did it transgress [its limit]. مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾
18. He certainly saw of the greatest signs of his Lord. لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾
19. So have you considered al-Lāt and al-'Uzzā? أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾
20. And Manāt, the third – the other one?¹⁴⁶⁰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾
21. Is the male for you and for Him the female? أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾
22. That, then, is an unjust division.¹⁴⁶¹ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾
23. They are not but [mere] names you have named them – you and your forefathers – for which Allāh has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance. إِن هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾

¹⁴⁵⁸i.e., on another occasion. During his ascent into the heavens (*al-Mi'raj*), the Prophet (ﷺ) also saw Gabriel in his true form.

¹⁴⁵⁹Then and there he (ﷺ) saw Gabriel in angelic form.

¹⁴⁶⁰The three names given in this and the previous verse are those of well-known "goddesses" which were worshipped by the pagan Arabs before the spread of Islām.

¹⁴⁶¹According to their own standards.

24. Or is there for man whatever he wishes?
25. Rather, to Allāh belongs the Hereafter and the first [life].
26. And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves.
27. Indeed, those who do not believe in the Hereafter name the angels female names,
28. And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.
29. So turn away from whoever turns his back on Our message and desires not except the worldly life.
30. That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.
31. And to Allāh belongs whatever is in the heavens and whatever is in the earth – that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] –
32. Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most

أَمْ لِلْإِنسَانِ مَا تَشَاءُ ﴿١١﴾

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿١٢﴾

﴿١١﴾ وَكَرَّمْنَا مَلَائِكَةَ السَّمَوَاتِ لَا تَعْبِي سَفْعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيُرِضِي ﴿١٢﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ نَسِيَةً الْأُنثَىٰ ﴿١٣﴾

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿١٤﴾

فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿١٥﴾

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ أَهْتَدَىٰ ﴿١٦﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَفْتُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَقِّ ﴿١٧﴾

الَّذِينَ يَجْتَنِبُونَ كَثِيرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّغْوَ إِنَّ رَبَّكَ وَسِيعُ الْعَافِرِينَ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ

knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

أَمْهَتَكُمُ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣١﴾

33. Have you seen the one who turned away

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٢﴾

34. And gave a little and [then] refrained?

وَأَعْطَى قَلِيلاً وَأَكْثَى ﴿٣٣﴾

35. Does he have knowledge of the unseen, so he sees?¹⁴⁶²

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ بِرَىٰ ﴿٣٤﴾

36. Or has he not been informed of what was in the scriptures of Moses

أَمْ لَمْ يَلْتَمِسْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٥﴾

37. And [of] Abraham, who fulfilled [his obligations] –

وَأَبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٦﴾

38. That no bearer of burdens will bear the burden of another

أَلَا نُزِيرُ وَزْرَهُ وَنَزْرَ الْآخَرِي ۖ ﴿٣٧﴾

39. And that there is not for man except that [good] for which he strives

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٨﴾

40. And that his effort is going to be seen –

وَأَنْ سَعْيُهُمْ سَوْفَ يُرَىٰ ﴿٣٩﴾

41. Then he will be recompensed for it with the fullest recompense –

فَمُمَجِّزٌ لَهُ الْجَزَاءُ الْأَوْفَىٰ ﴿٤٠﴾

42. And that to your Lord is the finality

وَأَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤١﴾

43. And that it is He who makes [one] laugh and weep

وَأَنْتُمْ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٢﴾

¹⁴⁶²Knows that his provision will be exhausted if he spends on the poor, while Allah (*subhānahu wa ta'ālā*) has promised otherwise.

44. And that it is He who causes death and gives life
وَأَنْتَ هُوَ أَمَاتٌ وَأَحْيَا ﴿١١﴾
45. And that He creates the two mates – the male and female –
وَأَنْتَ خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿١٢﴾
46. From a sperm-drop when it is emitted
مِنْ نُّطْفَةٍ إِذَا تُنْفَخَتْ ﴿١٣﴾
47. And that [incumbent] upon Him is the other [i.e., next] creation
وَأَنَّ عَلَيْهِ النُّشْأَةَ الْآخَرَى ﴿١٤﴾
48. And that it is He who enriches and suffices
وَأَنْتَ هُوَ الْغَنِيُّ وَالْكَافِي ﴿١٥﴾
49. And that it is He who is the Lord of Sirius¹⁴⁶³
وَأَنْتَ هُوَ رَبُّ الشُّعْرَى ﴿١٦﴾
50. And that He destroyed the first [people of] 'Aad
وَأَنْتَ أَهْلَكَ عَادًا الْأُولَى ﴿١٧﴾
51. And Thamūd – and He did not spare [them] –
وَتَمُودًا إِذْ بَعَثْنَا فِيهِمُ الرَّسُولَ ﴿١٨﴾
52. And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.
وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِيَّاهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْلَمَ ﴿١٩﴾
53. And the overturned towns¹⁴⁶⁴ He hurled down
وَالْمُؤَنَّفِكَ أَهْوَى ﴿٢٠﴾
54. And covered them by that which He covered.¹⁴⁶⁵
فَعَشَنَهَا مَاءً غَشِيًّا ﴿٢١﴾
55. Then which of the favors of your Lord do you doubt?
فِي أَيِّ آيَةٍ مِنْ آيَاتِنَا يَسْتَكْبِرُ ﴿٢٢﴾
56. This [Prophet (ﷺ)] is a warner from [i.e., like] the former warners.
هَذَا نَذِيرٌ مِمَّنْ نَذَرِ الْأُولَى ﴿٢٣﴾
57. The Approaching Day has approached.
أَزَلَّتِ الْآرْزَاقُ ﴿٢٤﴾

¹⁴⁶³A star worshipped by some of the pagan Arabs.

¹⁴⁶⁴Whose inhabitants defied Prophet Lot.

¹⁴⁶⁵i.e., a rain of stones.

58. Of it, [from those] besides Allāh, there is no remover.
59. Then at this statement do you wonder?
60. And you laugh and do not weep
61. While you are proudly sporting?¹⁴⁶⁶
62. So prostrate to Allāh and worship [Him].

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

أَلَمْ يَنْهَذَا الْحَدِيثَ تَعْجَبُونَ ﴿٥٩﴾

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

وَأَنْتُمْ سَمِيدُونَ ﴿٦١﴾

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

¹⁴⁶⁶Additional meanings are "singing [with expanded chest]," "heedless," or "lost in vain amusements."

Sūrah al-Qamar¹⁴⁶⁷*Bismillāh-Raḥmān-Raḥīm*

1. The Hour has come near, and the moon has split [in two].¹⁴⁶⁸
2. And if they see a sign [i.e., miracle], they turn away and say, "Passing magic."¹⁴⁶⁹
3. And they denied and followed their inclinations. But for every matter is a [time of] settlement.
4. And there has already come to them of information that in which there is deterrence –
5. Extensive wisdom – but warning does not avail [them].
6. So leave them, [O Muḥammad]. The Day the Caller¹⁴⁷⁰ calls to something forbidding,
7. Their eyes humbled, they will emerge from the graves as if they were locusts spreading,
8. Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."
9. The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفْزَقَتِ السَّاعَةُ وَالشَّمْسُ كَغَوْرَةٍ

وَأَن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ

مُسْتَفْتِرٌ

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أُمَّرٍ

مُسْتَفْتَرٌ

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ

مُرَدِّجٌ

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ التَّذْذِيرُ

فَقَوْلَ عَتَمَةٍ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ

نُكْرٍ

خَشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ

جَرَادٌ مُنْتَشِرٌ

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ

عَسِيرٌ

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ كَذَّبُوا عَبْدَنَا وَقَالُوا

بِمَجْنُونٍ وَازْدَجَرُوا

¹⁴⁶⁷ *Al-Qamar*: The Moon.¹⁴⁶⁸ This was a sign given by Allāh to Prophet Muḥammad (ﷺ) when the Quraysh challenged him to show them a miracle.¹⁴⁶⁹ Or "Continuing magic."¹⁴⁷⁰ Said to be an angel announcing the account and judgement.

10. So he invoked his Lord, "Indeed, I am overpowered, so help."
 فَدَعَا رَبَّهُ: أَنِّي مَغْلُوبٌ فَانصُرْ ﴿١٠﴾
11. Then We opened the gates of the heaven with rain pouring down
 فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّثَمَرٍ ﴿١١﴾
12. And caused the earth to burst with springs, and the waters met for a matter already predestined.
 وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِّرَ ﴿١٢﴾
13. And We carried him on a [construction of] planks and nails,
 وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَلْوَجِ وُدُسِرٍ ﴿١٣﴾
14. Sailing under Our observation as reward for he who had been denied.
 نَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرًا ﴿١٤﴾
15. And We left it as a sign, so is there any who will remember?
 وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِن مُّدْكِرٍ ﴿١٥﴾
16. And how [severe] were My punishment and warning.¹⁴⁷¹
 فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٦﴾
17. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?
 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿١٧﴾
18. 'Aad denied; and how [severe] were My punishment and warning.
 كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٨﴾
19. Indeed, We sent upon them a screaming wind on a day of continuous misfortune,
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾
20. Extracting the people¹⁴⁷² as if they were trunks of palm trees uprooted.
 نَزَعْنَا النَّاسَ كَأَنَّهُمْ أَعْجَارٌ نَّحْلٍ مُّنْقَعِرٍ ﴿٢٠﴾
21. And how [severe] were My punishment and warning.
 فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٢١﴾
22. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?
 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿٢٢﴾

¹⁴⁷¹To those after them, who were expected to derive a lesson from previous occurrences.

¹⁴⁷²From their hiding places.

23. Thamūd denied the warning

كَذَّبَتْ قَوْمُ يَالْتُدُرِ ﴿٢٣﴾

24. And said, "Is it one human being¹⁴⁷³ among us that we should follow? Indeed, we would then be in error and madness.

فَقَالُوا أَأُنشِرْنَا مَعَ وَجِدَا نَتَّبِعُهُ إِيَّانَا إِذَا لَفِيَ ضَلَالٍ
وَسُوءٍ ﴿٢٤﴾

25. Has the message been sent down upon him from among us? Rather, he is an insolent liar."

أَلَيْسَ الْإِذْكَرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ
أَيْسُرٌ ﴿٢٥﴾

26. They will know tomorrow who is the insolent liar.

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَيْسُرُ ﴿٢٦﴾

27. Indeed, We are sending the she-camel as trial for them, so watch them and be patient.¹⁴⁷⁴

إِنَّا مُرْسِلُوا آتَافٍ فَنَنْهَ لَهُمْ فَأَرْيَبُهُمْ
وَأَصْطَبِرُ ﴿٢٧﴾

28. And inform them that the water is shared between them,¹⁴⁷⁵ each [day of] drink attended [by turn].

وَيَبَيِّنُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ
مُحْتَضَرٌ ﴿٢٨﴾

29. But they called their companion,¹⁴⁷⁶ and he dared¹⁴⁷⁷ and hamstrung [her].

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

30. And how [severe] were My punishment and warning.

كَفَيْكَ كَانَ عَذَابِي وَنَذِيرٌ ﴿٣٠﴾

31. Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of an [animal] pen.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَجِدَةً فَكَانُوا كَهَشِيمِ
الْحَشِيطِ ﴿٣١﴾

32. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾

33. The people of Lot denied the warning.

كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذِيرِ ﴿٣٣﴾

¹⁴⁷³i.e., the prophet Šāliḥ.

¹⁴⁷⁴This and the following verse are an address to Šāliḥ (upon him be peace).

¹⁴⁷⁵i.e., between the tribe of Thamūd and the she-camel – a day for each to drink.

¹⁴⁷⁶i.e., the worst and most despicable among them.

¹⁴⁷⁷Or "he took," referring to his sword or to the she-camel.

34. Indeed, We sent upon them a storm of stones, except the family of Lot – We saved them before dawn
35. As favor from Us. Thus do We reward he who is grateful.
36. And he had already warned them of Our assault, but they disputed the warning.
37. And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."
38. And there came upon them by morning an abiding punishment.
39. So taste My punishment and warning.
40. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?
41. And there certainly came to the people of Pharaoh warning.
42. They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.
43. Are your disbelievers better than those [former ones], or have you immunity in the scriptures?
44. Or do they say, "We are an assembly supporting [each other]"?
45. [Their] assembly will be defeated, and they will turn their backs [in retreat].¹⁴⁷⁸

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالِ لُوطٍ نَّجَّيْنَاهُمْ
بِسَمَرٍ ﴿٢٤﴾

يُؤْتِيهِم مِّنْ عِندِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٢٥﴾

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ ﴿٢٦﴾

وَلَقَدْ رَدَدُوهُ عَن صُيُوفِهِ فَمُتَسِّئًا أَعْيَنَاهُمْ
فَذُوقُوا عَذَابِي وَنَذْرِي ﴿٢٧﴾

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٢٨﴾

فَذُوقُوا عَذَابِي وَنَذْرِي ﴿٢٩﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿٣٠﴾

وَلَقَدْ جَاءَ عَالِ فِرْعَوْنَ النَّذْرُ ﴿٣١﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ
مُّقْتَدِرٍ ﴿٣٢﴾

أَكْفَرُكُمْ شِرْكَ مِنِّي أَوْ الْيَهُودَ أَمْ لَكُمْ بَرَاءَةٌ فِي
الْزُبُرِ ﴿٣٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٣٤﴾

سَيُجْرَمُونَ أَلَمْ نَجْعَلِ لَهُمُ الْحَدِيدَ
سِيْهُمُ الْأَلْبَعُ وَيُولُونَ الدُّبُرَ ﴿٣٥﴾

¹⁴⁷⁸This foretold event took place on the day of Badr.

46. But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.
47. Indeed, the criminals are in error and madness.¹⁴⁷⁹
48. The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."¹⁴⁸⁰
49. Indeed, all things We created with predestination.
50. And Our command is but one, like a glance of the eye.
51. And We have already destroyed your kinds,¹⁴⁸¹ so is there any who will remember?
52. And everything they did is in written records.
53. And every small and great [thing] is inscribed.
54. Indeed, the righteous will be among gardens and rivers,
55. In a seat of honor near a Sovereign, Perfect in Ability.

بِئْسَ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرٌ ﴿١١﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿١٢﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿١٣﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٤﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿١٥﴾

وَلَقَدْ أَهْلَكْنَا شَتَّىٰ مِمَّا خَلَقْنَا مِنْ قَبْلِهِمْ لَئِن لَّمْ يَظْهَرِ عَلَيْكَ إِسْرَارُهُمْ قَدْ جَاءَ مِنْ قَبْلِهِمْ آيَاتٌ مِنْ مُذَكِّرٍ ﴿١٦﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي زُبُرٍ ﴿١٧﴾

وَكُلُّ شَيْءٍ نَحْنُ بِعِلْمٍ غَيْرِ مُسْتَطِرٍّ ﴿١٨﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٩﴾

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٢٠﴾

¹⁴⁷⁹Or "in blazing fires."

¹⁴⁸⁰One of the proper names of Hell.

¹⁴⁸¹i.e., those similar to you in attitude and behavior when they rejected Allah's messengers.

Sūrah ar-Raḥmān¹⁴⁸²*Bismillāhir-Raḥmānir-Raḥcem*

سُورَةُ الرَّحْمٰنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. The Most Merciful
2. Taught the Qur'ān,
3. Created man,
4. [And] taught him eloquence.
5. The sun and the moon [move] by precise calculation,
6. And the stars and trees prostrate.¹⁴⁸³
7. And the heaven He raised and imposed the balance
8. That you not transgress within the balance.
9. And establish weight in justice and do not make deficient the balance.
10. And the earth He laid [out] for the creatures.
11. Therein is fruit and palm trees having sheaths [of dates]
12. And grain having husks and scented plants.
13. So which of the favors of your Lord would you¹⁴⁸⁴ deny?
14. He created man from clay like [that of] pottery.

الرَّحْمٰنُ ﴿١﴾
 عَلَّمَ الْقُرْآنَ ﴿٢﴾
 خَلَقَ الْاِنْسَانَ ﴿٣﴾
 عَلَّمَهُ الْبَيَانَ ﴿٤﴾
 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾
 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
 وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
 اَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
 وَاَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾
 وَالْاَرْضَ وَضَعَهَا لِلْاِنْسَانِ ﴿١٠﴾
 فِيهَا نَكَبَةٌ وَالنَّخْلُ ذَاتُ الْاَكَارِ ﴿١١﴾
 وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾
 قِيَامًا الْاَدْنَىٰ رَبِّكُمْ اَنْ كَذَّبْتُمْ اَنْ تَخْسَرُوا الْمِيزَانَ ﴿١٣﴾
 خَلَقَ الْاِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾

¹⁴⁸² *Ar-Raḥmān*: The Most Merciful, or more literally, "The Entirely Merciful." See footnote to 1:1.

¹⁴⁸³ They submit obediently to the laws of Allāh. See 22:18.

¹⁴⁸⁴ Literally, "you two," addressing the species of mankind and *jinn*.

15. And He created the jinn from a smokeless flame of fire.
16. So which of the favors of your Lord would you deny?
17. [He is] Lord of the two sunrises and Lord of the two sunsets.¹⁴⁸⁵
18. So which of the favors of your Lord would you deny?
19. He released the two seas,¹⁴⁸⁶ meeting [side by side];
20. Between them is a barrier [so] neither of them transgresses.
21. So which of the favors of your Lord would you deny?
22. From both of them emerge pearl and coral.
23. So which of the favors of your Lord would you deny?
24. And to Him belong the ships [with sails] elevated in the sea like mountains.
25. So which of the favors of your Lord would you deny?
26. Everyone upon it [i.e., the earth] will perish,
27. And there will remain the Face¹⁴⁸⁷ of your Lord, Owner of Majesty and Honor.
28. So which of the favors of your Lord would you deny?

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾

فَيَأْتِيءُ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

رَبُّ الشَّرْقَيْنِ وَرَبُّ الْغَرْبَيْنِ ﴿١٧﴾

فَيَأْتِيءُ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

فَيَأْتِيءُ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

فَيَأْتِيءُ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

وَلَهُ الْغَوَاوِرُ الْمُنشَأَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

فَيَأْتِيءُ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

كُلٌّ مِنْ عَلَيْهَا فَأَنْوَاعٌ ﴿٢٦﴾

وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

فَيَأْتِيءُ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

¹⁴⁸⁵I.e., the points of sunrise in the east and sunset in the west in both summer and winter.

¹⁴⁸⁶The two bodies of water: fresh and salt.

¹⁴⁸⁷See footnote to 2:19.

29. Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter.¹⁴⁸⁸
30. So which of the favors of your Lord would you deny?
31. We will attend to you, O prominent beings.¹⁴⁸⁹
32. So which of the favors of your Lord would you deny?
33. O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allāh].
34. So which of the favors of your Lord would you deny?
35. There will be sent upon you a flame of fire and smoke,¹⁴⁹⁰ and you will not defend yourselves.
36. So which of the favors of your Lord would you deny?
37. And when the heaven is split open and becomes rose-colored like oil!¹⁴⁹¹ –
38. So which of the favors of your Lord would you deny? –
39. Then on that Day none will be asked about his sin among men or jinn.¹⁴⁹²

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا بَانَ ﴿٣٠﴾

سَنُفِخُ بِكُمُ الْنُفُوحَ ﴿٣١﴾

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا بَانَ ﴿٣٢﴾

يَتَمَشَرُّ الْجِنُّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا بَانَ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْصُرَانِ ﴿٣٥﴾

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا بَانَ ﴿٣٦﴾

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا بَانَ ﴿٣٨﴾

فَيَوْمَذِي لَا يَنْسَأَلُ عَنْ دِينِهِ إِسْءٌ وَلَا جَانٌ ﴿٣٩﴾

¹⁴⁸⁸For each of His creatures.

¹⁴⁸⁹Specifically two: mankind and *jinn*.

¹⁴⁹⁰Another possible meaning is liquefied brass or copper.

¹⁴⁹¹Or "like a tanned skin."

¹⁴⁹²Once they have been condemned to the Fire.

40. So which of the favors of your Lord would you deny?
41. The criminals will be known by their marks, and they will be seized by the forelocks and the feet.
42. So which of the favors of your Lord would you deny?
43. This is Hell, which the criminals deny.
44. They will go around between it and scalding water, heated [to the utmost degree].
45. So which of the favors of your Lord would you deny?
46. But for he who has feared the position of his Lord¹⁴⁹³ are two gardens –
47. So which of the favors of your Lord would you deny? –
48. Having [spreading] branches.
49. So which of the favors of your Lord would you deny?
50. In both of them are two springs, flowing.
51. So which of the favors of your Lord would you deny?
52. In both of them are of every fruit, two kinds.
53. So which of the favors of your Lord would you deny?

فِي أَيِّ آءِ الْآءِ رَبِّكُمْ أَنْكَرْتُمْ ۝١٠

يَعْرِفُ الْمَجْرُمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي
وَالْأَقْدَامِ ۝١١

فِي أَيِّ آءِ الْآءِ رَبِّكُمْ أَنْكَرْتُمْ ۝١٢

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ۝١٣

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنَ ۝١٤

فِي أَيِّ آءِ الْآءِ رَبِّكُمْ أَنْكَرْتُمْ ۝١٥

وَلَمْ نَجْعَلْ لِمَنْ هَؤُلَاءِ مَقَامًا رَيْبِيهِ جَنَّاتٍ ۝١٦

فِي أَيِّ آءِ الْآءِ رَبِّكُمْ أَنْكَرْتُمْ ۝١٧

ذُرَاتٍ آفَاتٍ ۝١٨

فِي أَيِّ آءِ الْآءِ رَبِّكُمْ أَنْكَرْتُمْ ۝١٩

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝٢٠

فِي أَيِّ آءِ الْآءِ رَبِّكُمْ أَنْكَرْتُمْ ۝٢١

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ۝٢٢

فِي أَيِّ آءِ الْآءِ رَبِّكُمْ أَنْكَرْتُمْ ۝٢٣

¹⁴⁹³An alternative meaning is "the standing [for account] before his Lord."

54. [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.
55. So which of the favors of your Lord would you deny?
56. In them are women limiting [their] glances,¹⁴⁹⁴ untouched¹⁴⁹⁵ before them by man or jinnī –
57. So which of the favors of your Lord would you deny? –
58. As if they were rubies and coral.¹⁴⁹⁶
59. So which of the favors of your Lord would you deny?
60. Is the reward for good [anything] but good?
61. So which of the favors of your Lord would you deny?
62. And below them both [in excellence] are two [other] gardens –
63. So which of the favors of your Lord would you deny? –
64. Dark green [in color].
65. So which of the favors of your Lord would you deny?
66. In both of them are two springs, spouting.
67. So which of the favors of your Lord would you deny?

مُكَيِّبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

فِي أَيِّ آيَةِ الْآيَةِ رَبِّكُمْ تَكْذِبَانِ ﴿٥٥﴾

فِيهِنَّ نَاصِرَاتٌ طَّرِيفٌ لَمْ يَطْمِئِنَّهُنَّ مِنْ بَشَرٍ وَلَا جَانٍ ﴿٥٦﴾

فِي أَيِّ آيَةِ الْآيَةِ رَبِّكُمْ تَكْذِبَانِ ﴿٥٧﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

فِي أَيِّ آيَةِ الْآيَةِ رَبِّكُمْ تَكْذِبَانِ ﴿٥٩﴾

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

فِي أَيِّ آيَةِ الْآيَةِ رَبِّكُمْ تَكْذِبَانِ ﴿٦١﴾

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

فِي أَيِّ آيَةِ الْآيَةِ رَبِّكُمْ تَكْذِبَانِ ﴿٦٣﴾

مُدَّهَا أَمْتَانِ ﴿٦٤﴾

فِي أَيِّ آيَةِ الْآيَةِ رَبِّكُمْ تَكْذِبَانِ ﴿٦٥﴾

فِيهِمَا عَيْنَانِ تَضَّخَتَانِ ﴿٦٦﴾

فِي أَيِّ آيَةِ الْآيَةِ رَبِّكُمْ تَكْذِبَانِ ﴿٦٧﴾

¹⁴⁹⁴To their own mates, i.e., being chaste and modest.

¹⁴⁹⁵Literally, they have not been caused to bleed by loss of virginity.

¹⁴⁹⁶In purity, color and beauty.

68. In both of them are fruit and palm trees and pomegranates.

فِي سَاءِ فَاكِهَةٍ وَنَخْلٍ وَرُمَّانٍ ﴿١٨﴾

69. So which of the favors of your Lord would you deny?

فَيَأْتِيءُ آلَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٩﴾

70. In them are good and beautiful women –

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٢٠﴾

71. So which of the favors of your Lord would you deny? –

فَيَأْتِيءُ آلَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

72. Fair ones reserved in pavilions –

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٢٢﴾

73. So which of the favors of your Lord would you deny? –

فَيَأْتِيءُ آلَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

74. Untouched before them by man or jinnī –

لَمْ يَطْمِئِنَّ قُلُوبُهُنَّ بِأَنَّهُنَّ بَلَغَانِ ﴿٢٤﴾

75. So which of the favors of your Lord would you deny? –

فَيَأْتِيءُ آلَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

76. Reclining on green cushions and beautiful fine carpets.

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبَقَرٍ ﴿٢٦﴾
حِسَانٍ ﴿٢٦﴾

77. So which of the favors of your Lord would you deny?

فَيَأْتِيءُ آلَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٧﴾

78. Blessed is the name of your Lord, Owner of Majesty and Honor.

بِذِكْرِ اسْمِ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٢٨﴾

Sūrah al-Wāqī‘ah¹⁴⁹⁷*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the Occurrence occurs, إِذَا وَقَعَتُ الْوَاقِعَةُ ﴿١﴾
2. There is, at its occurrence, no denial. لَيْسَ لَوْعِبِهَا كَاذِبَةٌ ﴿٢﴾
3. It will bring down [some] and raise up [others].¹⁴⁹⁸ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾
4. When the earth is shaken with convulsion إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾
5. And the mountains are broken down, crumbling وَبَسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾
6. And become dust dispersing, فَكَانَتْ هَبَاءً مُتْبِنًا ﴿٦﴾
7. And you become [of] three kinds: وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾
8. Then the companions of the right – what are the companions of the right?¹⁴⁹⁹ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾
9. And the companions of the left – what are companions of the left?¹⁵⁰⁰ وَأَصْحَابُ الْمَشْأَمِ مَا أَصْحَابُ الْمَشْأَمِ ﴿٩﴾
10. And the forerunners, the forerunners¹⁵⁰¹ – وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾
11. Those are the ones brought near [to Allāh] أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾
12. In the Gardens of Pleasure, فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾
13. A [large] company of the former peoples ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

¹⁴⁹⁷ *Al-Wāqī‘ah*: The Occurrence, literally, "That which befalls," meaning the Resurrection.

¹⁴⁹⁸ According to their deeds rather than wealth and social position, as is the case in this world.

¹⁴⁹⁹ i.e., those given their records in their right hand and who are destined for Paradise.

¹⁵⁰⁰ i.e., those given their records in their left hand and who are destined for Hell.

¹⁵⁰¹ The words can also be understood as a complete sentence, i.e., "The forerunners [in good deeds] are the forerunners [in entering Paradise]."

14. And a few of the later peoples,
 15. On thrones woven [with ornament],
 16. Reclining on them, facing each other.
 17. There will circulate among them young boys made eternal
 18. With vessels, pitchers and a cup [of wine] from a flowing spring –
 19. No headache will they have therefrom, nor will they be intoxicated –
 20. And fruit of what they select
 21. And the meat of fowl, from whatever they desire.
 22. And [for them are] fair women with large, [beautiful] eyes,
 23. The likenesses of pearls well-protected,
 24. As reward for what they used to do.
 25. They will not hear therein ill speech or commission of sin –
 26. Only a saying: "Peace, peace."
 27. The companions of the right – what are the companions of the right?
 28. [They will be] among lote trees with thorns removed
 29. And [banana] trees layered [with fruit]
 30. And shade extended
 31. And water poured out

وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾

عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

مُتَّكِلِينَ عَلَيْهَا مُتَّقِلِبِينَ ﴿١٦﴾

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٩﴾

وَفَنَاجِيهِمْ مِمَّا يَشْحَرُونَ ﴿٢٠﴾

وَلَحْيِدٍ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾

وَحُورٍ عِينٍ ﴿٢٢﴾

كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

لَا يَسْمَعُونَ فِيهَا لِقَاءً وَلَا تَأْتِيًا ﴿٢٥﴾

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

فِي سِدْرٍ مَخْضُودٍ ﴿٢٨﴾

وَطَلْحٍ مَنْشُورٍ ﴿٢٩﴾

وِظِلٍّ مَمْدُودٍ ﴿٣٠﴾

وَمَاءٍ مَسْكُوبٍ ﴿٣١﴾

32. And fruit, abundant [and varied], ﴿٢٢﴾ وَفَكَهَمَوْنَ كَثِيرًا
33. Neither limited [to season] nor forbidden, ﴿٢٣﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ
34. And [upon] beds raised high. ﴿٢٤﴾ وَفُرُشٍ مَّرْفُوعَةٍ
35. Indeed, We have produced them [i.e., the women of Paradise] in a [new] creation ﴿٢٥﴾ إِنَّا أَنشَأْنَهُنَّ إِنشَاءً
36. And made them virgins, ﴿٢٦﴾ جَعَلْنَهُنَّ أَبْكَارًا
37. Devoted [to their husbands] and of equal age, ﴿٢٧﴾ عَرُفًا أَرْبَابًا
38. For the companions of the right [who are] ﴿٢٨﴾ لِأَصْحَابِ الْيَمِينِ
39. A company of the former peoples ﴿٢٩﴾ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ
40. And a company of the later peoples. ﴿٣٠﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ
41. And the companions of the left – what are the companions of the left? ﴿٣١﴾ وَأَصْحَابِ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ
42. [They will be] in scorching fire and scalding water ﴿٣٢﴾ فِي سَمُومٍ وَجَمِيمٍ
43. And a shade of black smoke, ﴿٣٣﴾ وَظِلٍّ مِنْ يَحْمُومٍ
44. Neither cool nor beneficial. ﴿٣٤﴾ لَا بَارِدٍ وَلَا كَرِيمٍ
45. Indeed they were, before that, indulging in affluence, ﴿٣٥﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ
46. And they used to persist in the great violation,¹⁵⁰² ﴿٣٦﴾ وَكَانُوا يُصِرُّونَ عَلَى اللَّيْنِ الْعَظِيمِ
47. And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? ﴿٣٧﴾ وَكَانُوا يَقُولُونَ أَيُّنَا وَكُنَّا تُرَابًا وَعِظَامًا
48. And our forefathers [as well]?" ﴿٣٨﴾ أَوِنَا لَمَبْعُوثُونَ
- ﴿٣٩﴾ أَوِ آبَاؤُنَا الْأَوَّلُونَ

¹⁵⁰²i.e., *shirk* (association with Allāh) or disbelief.

49. Say, [O Muḥammad], "Indeed, the former and later peoples
- قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾
50. Are to be gathered together for the appointment of a known Day."
- لَسَجْمُوعُونَ إِلَىٰ مِقْدَاتٍ يَوْمَ مَعْلُومٍ ﴿٥٠﴾
51. Then indeed you, O those astray [who are] deniers,
- ثُمَّ إِنَّكُمْ أَنْتُمُ الصَّالُونَ الْكَافِرُونَ ﴿٥١﴾
52. Will be eating from trees of zaqūm
- لَا يَكُونُ مِن شَجَرٍ مِّن زَقُومٍ ﴿٥٢﴾
53. And filling with it your bellies
- فَالرَّاتُونَ مِنهَا الْبُطُونَ ﴿٥٣﴾
54. And drinking on top of it from scalding water
- فَسَرِيحٌ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾
55. And will drink as the drinking of thirsty camels.
- فَسَرِيحٌ يَشْرَبُ الْهَمِيمِ ﴿٥٥﴾
56. That is their accommodation on the Day of Recompense.
- هَذَا نَزْلُكُمْ يَوْمَ الدِّينِ ﴿٥٦﴾
57. We have created you, so why do you not believe?
- مَنْ خَلَقْنَكُمْ فَلَوْلَا تَشْكُرُونَ ﴿٥٧﴾
58. Have you seen that which you emit?¹⁵⁰³
- أَفَرَأَيْتُم مَّا تُمْتَرُونَ ﴿٥٨﴾
59. Is it you who creates it, or are We the Creator?
- أَمْ أَنْتُمْ خَالِقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾
60. We have decreed death among you, and We are not to be outdone
- مَنْ قَدَرْنَا يَبْدَأُكَ الْمَوْتَ وَمَا نَحْنُ بِمُسْبِقِينَ ﴿٦٠﴾
61. In that We will change your likenesses and produce you in that [form] which you do not know.¹⁵⁰⁴
- عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾
62. And you have already known the first creation, so will you not remember?
- وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

¹⁵⁰³i.e., semen, which contains the potential for human life.

¹⁵⁰⁴An alternative meaning has also been given: "...in that We will replace the likes of you [with others upon the earth] and create you [in the Hereafter] in that which you do not know."

63. And have you seen that [seed] which you sow?

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿١٦﴾

64. Is it you who makes it grow, or are We the grower?

أَأَنْتُمْ تَرْعَوْنَهُ وَأَمْ نَحْنُ الرَّاعُونَ ﴿١٧﴾

65. If We willed, We could make it [dry] debris, and you would remain in wonder,¹⁵⁰⁵

لَوْ شَاءَ لَجَعَلْنَاهُ حُطَبًا فَتَلَّكَمُوهُنَّ نَفَكَّهُونَ ﴿١٨﴾

66. [Saying], "Indeed, we are [now] in debt;

إِنَّا لَمَغْرُومُونَ ﴿١٩﴾

67. Rather, we have been deprived."

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٠﴾

68. And have you seen the water that you drink?

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٢١﴾

69. Is it you who brought it down from the clouds, or is it We who bring it down?

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٢٢﴾

70. If We willed, We could make it bitter, so why are you not grateful?

لَوْ شَاءَ لَجَعَلْنَاهُ حَلْوًا فَلَوْلَا نَشْكُرُونَ ﴿٢٣﴾

71. And have you seen the fire that you ignite?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٢٤﴾

72. Is it you who produced its tree, or are We the producer?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ

الْمُنشِئُونَ ﴿٢٥﴾

73. We have made it a reminder¹⁵⁰⁶ and provision for the travelers,¹⁵⁰⁷

نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَحْمَةً لِّلْمُتَّقِينَ ﴿٢٦﴾

74. So exalt the name of your Lord, the Most Great.

فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٢٧﴾

75. Then I swear by the setting of the stars,¹⁵⁰⁸

﴿٢٨﴾ فَلَا أُفْسِدُ يَوْمَئِذٍ الصُّجُورَ ﴿٢٨﴾

¹⁵⁰⁵At what had happened or remain in a state of shock. Another meaning is "in regret."

¹⁵⁰⁶Of the great fire of Hell.

¹⁵⁰⁷In the form of flints or other means by which to ignite fire. Travelers are mentioned because of the special convenience to them, although it is a provision for all people in general.

¹⁵⁰⁸Allāh (*subhānahu wa ta'ālā*) confirms absolutely by oath.

76. And indeed, it is an oath – if you could know – [most] great. وَأِنَّكُمْ لَأَقْسَرُّوْا لَوْ تَعْلَمُوْنَ عَظِيْمًا ﴿٧٦﴾
77. Indeed, it is a noble Qur'ān إِنَّكُمْ لَقُرْآنٌ كَرِيْمٌ ﴿٧٧﴾
78. In a Register well-protected;¹⁵⁰⁹ فِي كِتَابٍ مَّكْنُوْنٍ ﴿٧٨﴾
79. None touch it except the purified [i.e., the angels]. لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُوْنَ ﴿٧٩﴾
80. [It is] a revelation from the Lord of the worlds. نَزِيْلٌ مِّن رَّبِّ الْعَالَمِيْنَ ﴿٨٠﴾
81. Then is it to this statement that you are indifferent أَفَبِعَذَابِنَا أَنتُمْ مَّذْهُوْبُوْنَ ﴿٨١﴾
82. And make [the thanks for] your provision that you deny [the Provider]? وَيَجْعَلُوْنَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُوْنَ ﴿٨٢﴾
83. Then why, when it [i.e., the soul at death] reaches the throat فَلَوْلَا إِذَا بَلَغَتِ الْحُلُوْمَ ﴿٨٣﴾
84. And you are at that time looking on – وَأَنْتُمْ حِيْثُ نَنْظُرُوْنَ ﴿٨٤﴾
85. And We [i.e., Our angels] are nearer to him than you, but you do not see – وَمَنْ أَدْرَبُ إِلَيْهِمْ وَلَكِنْ لَا تَبْصُرُوْنَ ﴿٨٥﴾
86. Then why do you not, if you are not to be recompensed, فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدْبُوْرِيْنَ ﴿٨٦﴾
87. Bring it back,¹⁵¹⁰ if you should be truthful? تَرْجِعُوْنَهَا إِنْ كُنْتُمْ صَادِقِيْنَ ﴿٨٧﴾
88. And if he [i.e., the deceased] was of those brought near [to Allāh], فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِيْنَ ﴿٨٨﴾
89. Then [for him is] rest and bounty and a garden of pleasure. فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيْمٌ ﴿٨٩﴾

¹⁵⁰⁹The Preserved Slate (*al-Lawḥ al-Maḥfūḍ*), which is with Allāh (*subḥānahu wa ta'ālā*).

¹⁵¹⁰i.e., return the soul to the body, meaning that just as you cannot prevent death when it is decreed, you will not escape the recompense when it is decreed.

90. And if he was of the companions of the right,
- وَأَمَّا إِنْ كَانَ مِنْ أَحْسَبِ الْيَمِينِ ﴿١٥﴾
91. Then [the angels will say], "Peace for you; [you are] from the companions of the right."
- فَسَلِّمْ لَكَ مِنْ أَحْسَبِ الْيَمِينِ ﴿١٦﴾
92. But if he was of the deniers [who were] astray,
- وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿١٧﴾
93. Then [for him is] accommodation of scalding water
- فَنَزَّلُ مِنْ جَهَنَّمَ ﴿١٨﴾
94. And burning in Hellfire.
- وَنَصْلَةَ جَهَنَّمَ ﴿١٩﴾
95. Indeed, this is the true certainty,
- إِنَّ هَذَا لَهُوَّ حَقُّ الْيَقِينِ ﴿٢٠﴾
96. So exalt the name of your Lord, the Most Great.
- فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٢١﴾

Sūrah al-Ḥadeed¹⁵¹¹*Bismillāh-rahmānir-Raḥcem*

1. Whatever is in the heavens and earth exalts Allāh,¹⁵¹² and He is the Exalted in Might, the Wise.
2. His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.
3. He is the First and the Last, the Ascendant¹⁵¹³ and the Intimate,¹⁵¹⁴ and He is, of all things, Knowing.
4. It is He who created the heavens and earth in six days and then established Himself above the Throne.¹⁵¹⁵ He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you¹⁵¹⁶ wherever you are. And Allāh, of what you do, is Seeing.
5. His is the dominion of the heavens and earth. And to Allāh are returned [all] matters.
6. He causes the night to enter the day and causes the day to enter the

سُورَةُ الْحَدِيدِ

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 يَلِيحُ 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﴾

يُرْسِلُ اللَّيْلَ فِي النَّهَارِ وَيُرْسِلُ النَّهَارَ فِي اللَّيْلِ

¹⁵¹¹ *Al-Ḥadeed*: Iron.

¹⁵¹² By praising Him and declaring Him far above and beyond any failure or imperfection.

¹⁵¹³ Nothing being above Him. Another meaning is "the Apparent," i.e., evident through His creation and revelation.

¹⁵¹⁴ Nothing being nearer than Him by way of His knowledge. Another meaning is "the Unapparent," i.e., concealed from man's physical senses.

¹⁵¹⁵ See footnote to 2:19.

¹⁵¹⁶ In knowledge – observing and witnessing.

night, and He is Knowing of that within the breasts.

وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٦﴾

7. Believe in Allāh and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent,¹⁵¹⁷ there will be a great reward.

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
مُتَسَلِّطِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ
أَجْرٌ كَبِيرٌ ﴿٦٧﴾

8. And why do you not believe in Allāh while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ
لِئْتُمُنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٦٨﴾

9. It is He who sends down upon His Servant [Muḥammad (ﷺ)] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allāh is to you Kind and Merciful.

هُوَ الَّذِي يُرْسِلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ
بِكُورِكُمْ لَرَوَّافٌ رَّحِيمٌ ﴿٦٩﴾

10. And why do you not spend in the cause of Allāh while to Allāh belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allāh has promised the best [reward]. And Allāh, with what you do, is Acquainted.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ يَبْرُثُ
السَّمَوَاتُ وَالْأَرْضُ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ
مِن قَبْلِ الْفَتْحِ وَقَدْلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ
الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتَلُوا وَكُلًّا وَعَدَّ اللَّهُ
الْحَسَنَى وَاللَّهُ يَمَّا تَعْمَلُونَ خَيْرٌ ﴿٧٠﴾

11. Who is it that would loan Allāh a goodly loan so He will multiply it for him and he will have a noble reward?

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٧١﴾

¹⁵¹⁷In ways pleasing to Allāh.

12. On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشْرَتِكُمْ أَلَمْ تَجْعَلْ يَوْمَ تَخْرُجْ مِنْ حَتْمِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١﴾

13. On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you¹⁵¹⁸ and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِبْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَمْ يَأْبَاطُوا فِيهَا الرَّحْمَةَ وَظَاهَرُوا مِنْ قِبَلِهِ الْعَذَابُ ﴿١٢﴾

14. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves¹⁵¹⁹ and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh.

يَنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَكَم بِلِ اللَّهِ الْغُرُورُ ﴿١٣﴾

15. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.

فَالْيَوْمَ لَا يَفْضَلُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَانِكُمُ النَّارُ هِيَ مَوْلَانِكُمْ وَرَيْسَ الْمَصِيرِ ﴿١٤﴾

16. Has the time not come for those who have believed that their hearts should become humbly submissive

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا

¹⁵¹⁸To where light was acquired, i.e., in the worldly life.

¹⁵¹⁹By hypocrisy or by falling into temptations.

at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

17. Know that Allāh gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.¹⁵²⁰

18. Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allāh a goodly loan – it will be multiplied for them, and they will have a noble reward.

19. And those who have believed in Allāh and His messengers – those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light.¹⁵²¹ But those who have disbelieved and denied Our verses – those are the companions of Hellfire.

20. Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children – like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see

كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ
الْأَمَدُ فَحَسَّتْ قُلُوبُهُمْ وَكَثُرَتْ مِنْهُمْ
فَسِيفُونَ ﴿١٧﴾

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٨﴾

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ
قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ
كَرِيمٌ ﴿١٩﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ
الصَّادِقُونَ وَالشَّاهِدَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ
وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٢٠﴾

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ
وَتَفَاخُرُهُمْ بَيْنَهُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَمَثَلِ غَيْثٍ آجَبَ الْكُفَّارَ بِنَائِهِ ثُمَّ يَسِيحُ
فَرِيضَةً مُمْصِقًا ثُمَّ يَكُونُ حُطَّلًا وَفِي الْآخِرَةِ
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا

¹⁵²⁰That similarly, Allāh (*subḥānahu wa ta'ālā*) can soften a heart after its hardness and guide one who had previously been astray.

¹⁵²¹Another accepted meaning is "And those who have believed in Allāh and His messengers – they are the supporters of truth. And the martyrs, with their Lord, will have their reward and their light."

it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allāh and approval. And what is the worldly life except the enjoyment of delusion.

21. Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allāh and His messengers. That is the bounty of Allāh which He gives to whom He wills, and Allāh is the possessor of great bounty.
22. No disaster strikes upon the earth or among yourselves except that it is in a register¹⁵²² before We bring it into being – indeed that, for Allāh, is easy –
23. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allāh does not like everyone self-deluded and boastful –
24. [Those] who are stingy and enjoin upon people stinginess. And whoever turns away¹⁵²³ – then indeed, Allāh is the Free of need, the Praiseworthy.
25. We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the

الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعُ الْغُرُوْرِ ﴿١١﴾

سَابِقُوْا اِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْاَرْضِ أُعِدَّتْ لِلَّذِيْنَ
ءَامَنُوْا بِاللّٰهِ وَرُسُلِهِۦٓ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ
مَنْ يَّشَاءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿١٢﴾

مَا اَصَابَ مِنْ مُّصِيبَةٍ فِى الْاَرْضِ وَلَا فِى
اَنْفُسِكُمْ اِلَّا فِى كِتٰبٍ مِّن قَبْلِ اَنْ
نَّزَلْنٰهَا اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿١٣﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوْا
بِمَا ءَاتٰكُمْ وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُوْرٍ ﴿١٤﴾

الَّذِيْنَ يَبْتَغُوْنَ وِبٰرِئُوْنَ النَّاسِ بِالْبَحْلِ
وَمَنْ يَتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿١٥﴾

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمْ
الْكِتٰبَ وَالْمِيْزٰنَ لِيُقُوْمَ النَّاسُ
بِالْقِسْطِ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاسٌ شَدِيْدٌ

¹⁵²²i.e., the Preserved Slate (*al-Lawḥ al-Mahfūth*).

¹⁵²³Refusing to spend for Allāh's cause or refusing obedience to Him.

people may maintain [their affairs] in justice. And We sent down [i.e., created] iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might.

26. And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.
27. Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allāh. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.
28. O you who have believed, fear Allāh and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allāh is Forgiving and Merciful.

وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرَسُولَهُ
بِالْعَلِيِّ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٧﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي
ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنَهُمْ
مُهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٥٦﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آصَاتِهِم بِرُسُلِنَا وَقَفَّيْنَا
بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً
وَرَحْمَةً وَرَهَابِيَةَ إِتْبَاعِهَا مَا كَتَبْنَا
عَلَيْهِمْ إِلَّا الْإِتْبَاعَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا
حَقَّ رِعَايَتِهَا فَفَاتِنَا الَّذِينَ آمَنُوا مِنَّمْ
أَجْرِهِمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا
بِرُسُلِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَلْ
لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ
عَفُورٌ رَّحِيمٌ ﴿٥٨﴾

29. [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allāh¹⁵²⁴ and that [all] bounty is in the hand¹⁵²⁵ of Allāh; He gives it to whom He wills. And Allāh is the possessor of great bounty.

إِنَّمَا يَعْلَمُ أَهْلَ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى
شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

¹⁵²⁴As long as they refuse to believe in the message of Allāh which was conveyed through Muḥammad (ﷺ).

¹⁵²⁵See footnote to 2:19.

Sūrah al-Mujādilah¹⁵²⁶*Bismillāh-Raḥmān-Raḥeem*

1. Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.
2. Those who pronounce *ḥihār*¹⁵²⁷ among you [to separate] from their wives – they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.
3. And those who pronounce *ḥihār* from their wives and then [wish to] go back on what they said – then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Acquainted with what you do.
4. And he who does not find [a slave] – then a fast for two months consecutively¹⁵²⁸ before they touch one another; and he who is unable – then the feeding of sixty

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَدَّتْكِ إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ مَا وَرَكَمَا إِنَّ
اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ
أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ إِلَّا الَّتِي وَلَدْتَهُمْ
وَلَاتِهِمْ يَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا
وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا
قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ
تَوْعُظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ
أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ
مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

¹⁵²⁶ *Al-Mujādilah*: The Arguing (or Pleading) Woman.

¹⁵²⁷ The saying by a husband to his wife, "You are to me like the back of my mother," meaning unlawful to approach. This was a type of divorce practiced by the Arabs before the prophethood of Muḥammad (ﷺ).

¹⁵²⁸ See footnote to 4:92.

poor persons. That is for you to believe [completely] in Allāh and His Messenger; and those are the limits [set by] Allāh. And for the disbelievers is a painful punishment.

وَذَلِكَ حُدُودُ اللَّهِ وَاللَّكْفِيرِينَ عَذَابٌ أَلِيمٌ ﴿١١﴾

5. Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُنُوا كَمَا كُنْتُمْ الَّذِينَ مِنْ قَبْلِهِمْ وَوَقَدْ أَنْزَلْنَا آيَاتِنَا يَتَذَكَّرُ بِهَا وَاللَّكْفِيرِينَ عَذَابٌ مُهِينٌ ﴿١٢﴾

6. On the Day when Allāh will resurrect them all and inform them of what they did. Allāh had enumerated it, while they forgot it; and Allāh is, over all things, Witness.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٣﴾

7. Have you not considered that Allāh knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them,¹⁵²⁹ nor are there five but that He is the sixth of them – and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing.

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 آدَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤﴾

8. Have you not considered those who were forbidden from private conversation [i.e., ridicule and conspiracy], then they return to that which they were forbidden

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ التَّجْوَرِ ثُمَّ يَمُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْأَنْسِرِ وَالْعَدْوَيْنِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءَهُمْ حَيْوَتُكَ يَسْتَأْذِنُوا

¹⁵²⁹Through His knowledge of them and their secrets.

and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allāh does not greet you¹⁵³⁰ and say among themselves, "Why does Allāh not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

9. O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allāh, to whom you will be gathered.
10. Private conversation is only from Satan that he may grieve those who have believed,¹⁵³¹ but he will not harm them at all except by permission of Allāh. And upon Allāh let the believers rely.
11. O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you.¹⁵³² And when you are told, "Arise,"¹⁵³³ then arise; Allāh will raise those who have believed among you and those who were

يُخَيِّكُ بِهِ اللَّهُ وَيُقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَنْسَوْنَ الْعَصِيرَ ﴿٨﴾

يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَسَّجُوا بِالْأَيْدِي وَالْعُدُورِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَجَّجُوا بِالْيَدِ وَاللِّقْوَى وَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَرَارِهِمْ شَيْئًا إِلَّا لِأَيِّدِنَ اللَّهُ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ فَاسْحُوا فِي الْمَجْلِسِ فَاسْحُوا فَاغْسُوا بِأَيْدِيكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

¹⁵³⁰This is in reference to the Jews who would greet the Muslims with the words "Death be upon you," rather than "Peace."

¹⁵³¹The reference may be to the sinful type of conversation, as mentioned in the previous verses, or to the practice of two persons speaking in confidence in the presence of a third, which might lead him to assume that he is the subject of their conversation. Such behavior was prohibited by the Prophet (ﷺ) in narrations of al-Bukhārī and Muslim.

¹⁵³²In His mercy, in Paradise, or in everything good.

¹⁵³³To prayer, to battle, or to good deeds.

given knowledge, by degrees. And Allāh is Acquainted with what you do.

12. O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] – then indeed, Allāh is Forgiving and Merciful.
13. Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakāh and obey Allāh and His Messenger. And Allāh is Acquainted with what you do.
14. Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].
15. Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.
16. They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.
17. Never will their wealth or their children avail them against Allāh at all. Those are the companions of the Fire; they will abide therein eternally

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نَجَّيْتُمُ الرَّسُوْلَ فَقَدِمُوْا
بَيْنَ يَدَيْ نَجْوٰتِكُمْ صَدَقَةً ۚ ذٰلِكَ خَيْرٌ لَّكُمْ
وَاطْمَئِنُّوْا فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

ءَاَسْتَفْتِمُ كُنْ تَقْدِمُوْا بَيْنَ يَدَيْ نَجْوٰتِكُمْ صَدَقٰتٍ فَاِذَا
لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِمُوْا الصَّلٰوةَ
وَءَاتُوْا الزَّكٰوةَ وَاَطِيعُوْا اللّٰهَ وَرَسُوْلَهُ ۗ وَاللّٰهُ خَبِيْرٌ
بِمَا تَعْمَلُوْنَ ﴿١٣﴾

۞ اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُوْنَ عَلَى الْكٰذِبِ
وَهُمْ يَعْلَمُوْنَ ﴿١٤﴾

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا اِنَّهُمْ سَاءَ مَا كَانُوْا
يَعْمَلُوْنَ ﴿١٥﴾

اَتَّخَذُوْا اٰيْمٰنَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ
فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

لَنْ نُنْفِىَ عَنْهُمْ اٰمُوْنَهُمْ وَلَا اَوْلَادَهُمْ مِنَ اللّٰهِ
شَيْئًا ۗ اُولٰٓئِكَ اَصْحَابُ النَّارِ هُمْ فِيْهَا
خٰلِدُوْنَ ﴿١٧﴾

18. On the Day Allāh will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something.¹⁵³⁴ Unquestionably, it is they who are the liars.

يَوْمَ يَجْعَلُ اللَّهُ لِكُلِّهُمْ آيَاتٍ فَيَسْخَرُونَ مِنْهُمْ وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُدْعَوْنَ عَلَىٰ شَيْءٍ آلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

19. Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers.

أَسْخَرُوا عَلَيْهِمُ الشَّيْطَانَ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿١٩﴾

20. Indeed, the ones who oppose Allāh and His Messenger – those will be among the most humbled.

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَدْلٰئِينَ ﴿٢٠﴾

21. Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

22. You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit¹⁵³⁵ from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him – those are the party of Allāh. Unquestionably, the party of Allāh – they are the successful.

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنَّا وَيَدْخُلُهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

¹⁵³⁴They assume that their lies will be believed and that they will escape detection as they did in worldly life.

¹⁵³⁵i.e., "that which gives life," explained as the guidance of the Qur'an or victory over their opponents.

Sūrah al-Ḥaṣhr¹⁵³⁶*Bismillāhir-Raḥmānir-Raḥeem*

1. Whatever is in the heavens and whatever is on the earth exalts Allāh,¹⁵³⁷ and He is the Exalted in Might, the Wise.
2. It is He who expelled the ones who disbelieved among the People of the Scripture¹⁵³⁸ from their homes at the first gathering.¹⁵³⁹ You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.
3. And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.
4. That is because they opposed Allāh and His Messenger. And whoever opposes Allāh – then indeed, Allāh is severe in penalty.

سُورَةُ الْحَشْرِ

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 ظَنَنْتُمْ أَنْ
يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ
مِنَ اللَّهِ فَأَنَّ اللَّهَ فَأَنَّهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسِبُوا
وَقَدَّ فِي قُلُوبِهِمُ الرُّعْبَ يُرْجَوْنَ لِيَوْمِهِمْ
يَأْتِيهِمْ وَأَيُّدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي
الْأَبْصَارِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ
فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

¹⁵³⁶ *Al-Ḥaṣhr*: The Gathering.

¹⁵³⁷ See footnote to 57:1.

¹⁵³⁸ Referring to the Jews of Banun-Nadheer, who broke their pact with the Messenger of Allāh (ﷺ).

¹⁵³⁹ This was the first time they had ever been gathered and expelled.

5. Whatever you have cut down of [their] palm trees or left standing on their trunks – it was by permission of Allāh and so He would disgrace the defiantly disobedient.

مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَرَكْتُمْوهَا قَائِمَةً
عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَيُخْرِجُ
الْفَاسِقِينَ ﴿٥٩﴾

6. And what Allāh restored [of property] to His Messenger from them – you did not spur for it [in an expedition] any horses or camels,¹⁵⁴⁰ but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.

وَمَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ
عَلَيْهِمْ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ
رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٦٠﴾

7. And what Allāh restored to His Messenger from the people of the towns – it is for Allāh and for the Messenger and for [his] near relatives¹⁵⁴¹ and orphans and the [stranded] traveler¹⁵⁴² – so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allāh; indeed, Allāh is severe in penalty.

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَنَّ السَّبِيلَ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٦١﴾

8. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting Allāh and His Messenger, [there is also a share]. Those are the truthful.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ
بُيُوتِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴿٦٢﴾

¹⁵⁴⁰Meaning that they went through no hardship (i.e., war) to obtain it.

¹⁵⁴¹Those of Banū Hāshim and Banū Muṭṭalib, whom he (ﷺ) had prohibited from accepting *zakāh*.

¹⁵⁴²This ruling concerning properties abandoned by an enemy without a war effort differs from that in *Sūrah al-Anfāl*, verse 41, which refers to spoils of war in which four-fifths is distributed among those who fought in Allāh's cause.

9. And [also for] those who were settled in the Home [i.e., al-Madinah] and [adopted] the faith before them.¹⁵⁴³ They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ
عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ
يُوَفِّقْ شَيْعًا نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠﴾

10. And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا
اعْفُزْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ﴿١١﴾

11. Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone – ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.

﴿١٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ
فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٣﴾

12. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا
يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبُرَ
ثُمَّ لَا يُنصَرُونَ ﴿١٤﴾

¹⁵⁴³Before the settlement of the emigrants (Muhājireen) among the Anṣār, for whom a share is delegated as well.

13. You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

14. They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

لَا يُقَاتِلُونَكَ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ
أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ
تَخَسَّبُوهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

15. [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

كَسَلَى الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وَيَالَ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

16. [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."

كَسَلَى النَّجَّاتِي إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا
كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

17. So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا
وَذَلِكَ جَزَاءُ الْفَاطِلِينَ ﴿١٧﴾

18. O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow – and fear Allāh. Indeed, Allāh is Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَارْتَبِعُوا
نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ ﴿١٨﴾

19. And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ
أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

20. Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise – they are the attainers [of success].
21. If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allāh. And these examples We present to the people that perhaps they will give thought.
22. He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed.¹⁵⁴⁴ He is the Entirely Merciful, the Especially Merciful.
23. He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection,¹⁵⁴⁵ the Bestower of Faith,¹⁵⁴⁶ the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him.
24. He is Allāh, the Creator, the Inventor, the Fashioner; to Him belong the best names.¹⁵⁴⁷ Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ
خَاشِعًا مُصَادِعًا مِنْ خَشْيَةِ اللَّهِ وَذَلِكَ
الْأَمْثَلُ نُضْرِمَهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ 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 الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

¹⁵⁴⁴See footnotes to 6:73.

¹⁵⁴⁵Literally, "Free" from any imperfection or "the Security."

¹⁵⁴⁶Or "of Safety."

¹⁵⁴⁷Refer to the final paragraphs of "Editor's Preface" for a brief discussion of these attributes.

Sūrah al-Mumtaḥinah¹⁵⁴⁸*Bismillāhir-Raḥmānir-Raḥcem*

1. O you who have believed, do not take My enemies and your enemies as allies,¹⁵⁴⁹ extending to them affection while they have disbelieved in what came to you of the truth, having driven out of the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for jihād [i.e., fighting or striving] in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.
2. If they gain dominance over you, they would be [i.e., behave] to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.
3. Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allāh, of what you do, is Seeing.
4. There has already been for you an excellent pattern¹⁵⁵⁰ in Abraham

سُورَةُ الْمُنْتَحِنَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوِّيْكُمْ
 اَوْلِيَآءَ تَلْقَوْنَ اِلَيْهِمْ بِالْمُؤَدَّةِ وَقَدْ كَفَرُوْا بِمَا
 جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ
 تُوَفُّوْا بِاللّٰهِ وَرِزْقِكُمْ اِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِيْ
 سَبِيْلِىْ وَاَبْغَاةَ مَرَضَاتِيْ تَشِرُّوْنَ اِلَيْهِمْ بِالْمُؤَدَّةِ
 وَاَنَا اَعْلَمُ بِمَا اَخْفَيْتُمْ وَمَا اَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ
 مِنْكُمْ فَقَدْ ضَلَّ سُوْءَ السَّبِيْلِ ﴿١﴾

اِنْ يَتَفَقَّهْكُمْ يَكُوْنُوْا اِلَيْكُمْ اَعْدَاءً وَيَبْسُطُوْا اِلَيْكُمْ
 اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْءِ وَوَدُّوْا اَلَوْ تَكْفُرُوْنَ ﴿٢﴾

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَا اَوْلَادُكُمْ يَوْمَ الْقِيٰمَةِ
 يَفْصَلُ بَيْنَكُمْ وَاَللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٣﴾

قَدْ كَانَتْ لَكُمْ اَسْوَةٌ حَسَنَةٌ فِيْ اِبْرٰهِيْمَ

¹⁵⁴⁸ *Al-Mumtaḥinah*: That (Sūrah) Which Examines. Also called "*al-Mumtaḥanah*," meaning "The Woman Examined."

¹⁵⁴⁹ i.e., close associates and friends.

¹⁵⁵⁰ An example to be followed.

and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" – except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

5. Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."
6. There has certainly been for you in them an excellent pattern for anyone whose hope is in Allāh and the Last Day. And whoever turns away – then indeed, Allāh is the Free of need, the Praiseworthy.
7. Perhaps Allāh will put, between you and those to whom you have been enemies among them, affection. And Allāh is competent,¹⁵⁵¹ and Allāh is Forgiving and Merciful.
8. Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and

وَالَّذِينَ مَعَهُ إِذْ قَالُوا لَقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمْ الْمَدَوْدَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ ۚ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ
لَكَ وَمَا أَمْرُكَ لَكَ مِنَ اللَّهِ مِن شَيْءٍ ۗ رَبَّنَا عَلَيْنَا
نُؤْتِكُمْآ وَإِلَيْكَ أُنَبِّئُكَ وَإِلَيْكَ الْمَصِيرُ ﴿٦٠﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَن يُوَلِّهُ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ
الْحَمِيدُ ﴿٦١﴾

عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ
مِنْهُمْ مَّوَدَّةً ۗ وَاللَّهُ قَدِيرٌ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ آمَنَ بِغَيْرِلَكُمْ فِي الَّذِينَ
وَلَقَدْ يُخْرِجُكُمْ مِّن دِينِكُمْ أَن تَبَرُّوهُمْ وَتُقْسَطُوا
إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٦٣﴾

¹⁵⁵¹To accomplish this or whatever He should will.

acting justly toward them. Indeed, Allāh loves those who act justly.

9. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion – [forbids] that you make allies¹⁵⁵² of them. And whoever makes allies of them, then it is those who are the wrongdoers.

إِنَّمَا نَنْهَىٰكُمْ فِي الدِّينِ أَنْ تَقُولُوا فِي الَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَيْكُمْ أَنْ تُقَالُوا لَهُمْ قَوْلُ لَوْمَةٍ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾

10. O you who have believed, when the believing women come to you as emigrants, examine [i.e., test] them. Allāh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e., the disbelievers] what they have spent.¹⁵⁵³ And there is no blame upon you if you marry them when you have given them their due compensation [i.e., mahr]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e., the disbelievers] ask for what they have spent.¹⁵⁵⁴ That is the judgement of Allāh; He judges between you. And Allāh is Knowing and Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مِنَ الْكُفْرَانِ فَامْتَحِنُوهُنَّ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَسْتُرُونَ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفْرَانِ لَا مِنْ جِلٍّ لَهُنَّ وَلَا هُنَّ يَحِلُّونَ لَهُنَّ وَءَاثُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ وَلَا تَنْسِكُوا بِعِصَمِ الْكُفْرَانِ وَسَلُّوا مَا أَنْفَقْتُمْ وَلَسْتُمْ لَهُمْ أَزْوَاجًا فَلْيَسْئَلُوا مَا أَنْفَقُوا ذَلِكَ يَحْكُمُ اللَّهُ يُحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾

11. And if you have lost any of your wives to the disbelievers and you

وَلَوْ فَاتَكُمْ سُنَىٰ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفْرَانِ

¹⁵⁵²See footnote to verse 1 of this sūrah.

¹⁵⁵³For marriage, i.e., compensate their loss.

¹⁵⁵⁴When a disbelieving wife chose to join the disbelievers, a Muslim husband could demand in return the equivalent of her mahr. Likewise, the disbelievers had a similar right when a believing woman joined the Muslims. This and the following verses were revealed subsequent to the Treaty of al-Ḥudaybiyah.

subsequently obtain [something],¹⁵⁵⁵ then give those whose wives have gone the equivalent of what they had spent. And fear Allāh, in whom you are believers.

12. O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs,¹⁵⁵⁶ nor will they disobey you in what is right – then accept their pledge and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.

13. O you who have believed, do not make allies of a people with whom Allāh has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the companions [i.e., inhabitants] of the graves.

فَمَا بَقِيَتْكُمْ فَمَا تَأْتُوا الَّذِينَ ذَهَبَتْ أَرْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا وَأَنْفَقُوا اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

يَأْتِيَنَّكَ النِّسَاءُ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَّكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ يُبَايِعُهُنَّ وَاسْتَغْفِرَ لَهُنَّ اللَّهُ إِنْ اللَّهُ عَفُورٌ رَحِيمٌ ﴿١٢﴾

يَأْتِيَنَّ الَّذِينَ آمَنُوا لَا تَتَّوَلَوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَبِيسُ الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

¹⁵⁵⁵From the side of the disbelievers, i.e., war booty or a believing woman seeking refuge with the Muslims.

¹⁵⁵⁶This is an allusion to pregnancy and childbirth, i.e., to falsely attribute a child (whether adopted or born of adultery) to a woman's husband.

Sūrah aṣ-Ṣaff¹⁵⁵⁷*Bismillāhir-Raḥmānir-Raḥeem*

1. Whatever is in the heavens and whatever is on the earth exalts Allāh,¹⁵⁵⁸ and He is the Exalted in Might, the Wise.
2. O you who have believed, why do you say what you do not do?
3. Great is hatred in the sight of Allāh that you say what you do not do.
4. Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.
5. And [mention, O Muḥammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allāh to you?" And when they deviated, Allāh caused their hearts to deviate. And Allāh does not guide the defiantly disobedient people.
6. And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."¹⁵⁵⁹ But

سُورَةُ الصَّفِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهِ صَفًّا كَاذِهِمْ بَيْنَ مَرْضُوْصٍ ﴿٤﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوِّمُ لِمَ تَوَدُّونَنِيَّ وَقَدْ تَعْلَمُونَ اِنِّي رَسُوْلُ اللّٰهِ اِلَيْكُمْ فَلَمَّا زَاغُوا زَاغَ اللّٰهُ فُلُوْهُمْ وَاَللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٥﴾

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِيَّ اِسْرٰٓءِيْلَ يَاۤاَيُّهَا رَسُوْلُ اللّٰهِ اِنِّيۤ اَتِيْكَ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُوْلٍ اٰتٰٓى مِنْۢ بَعْدِيۤ اَسْمُوْهُ اَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّؤْتَمِرٌ ﴿٦﴾

¹⁵⁵⁷ *Aṣ-Ṣaff*: The Row.

¹⁵⁵⁸ See footnote to 57:1.

¹⁵⁵⁹ Another name of Prophet Muḥammad (ﷺ).

when he came to them with clear evidences, they said, "This is obvious magic."¹⁵⁶⁰

7. And who is more unjust than one who invents about Allāh untruth while he is being invited to Islām. And Allāh does not guide the wrongdoing people.
8. They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.
9. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.
10. O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?
11. [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you should know.
12. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.
13. And [you will obtain] another [favor] that you love – victory from Allāh and an imminent

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ
يَدْعُنَا إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُرُ عَلَىٰ تَحَرُّوْا نُنَجِّكُمْ مِنْ
عَذَابِ آلِيمٍ ﴿١٠﴾

تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ وَبِجَاهِدُونَ فِي سَبِيلِ اللَّهِ
يَأْمُرُكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿١١﴾

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَسَيَسْكِنُونَ فِيهَا دَارًا مُّدَبَّرَةً
أَلْفَوْزَ الْعَظِيمِ ﴿١٢﴾

وَأُخْرَىٰ يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرِ
الْمُؤْمِنِينَ ﴿١٣﴾

¹⁵⁶⁰i.e., fraud or deception.

conquest; and give good tidings to the believers.

14. O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are supporters of Allāh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيسٰى
 اِبْنُ مَرْيَمَ لِلْحَوَارِيْنَ مَنْ اَنْصَارِيْةَ اِلَى اللّٰهِ قَالَ
 الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاَمْنَتْ طٰٓئِفَةٌ مِّنْ
 بَنِيْۤ اِسْرٰٓءِيْلَ وَكَفَرَتْ طٰٓئِفَةٌۭۙ فَاَيَّدْنَا الَّذِيْنَ ءَامَنُوْا
 عَلٰى عَدُوِّهِمْ فَاتَّبَعُوْا طٰٓئِفَةً ۙ ﴿١٤﴾

Sūrah al-Jumu'ah¹⁵⁶¹*Bismillāhir-Raḥmānir-Raḥcem*

1. Whatever is in the heavens and whatever is on the earth is exalting Allāh,¹⁵⁶² the Sovereign, the Pure, the Exalted in Might, the Wise.
2. It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom [i.e., the sunnah] – although they were before in clear error –
3. And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.
4. That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty.
5. The example of those who were entrusted with the Torah and then did not take it on¹⁵⁶³ is like that of a donkey who carries volumes [of books].¹⁵⁶⁴ Wretched is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people.
6. Say, "O you who are Jews, if you claim that you are allies of Allāh, excluding the [other] people, then

¹⁵⁶¹ *Al-Jumu'ah*: Friday.

¹⁵⁶² See footnote to 57:1.

¹⁵⁶³ i.e., neglected their responsibility towards it by not putting its teachings into practice.

¹⁵⁶⁴ But does not benefit from their contents.

سُورَةُ الْجُمُعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ
الْقُدُّوسِ الْقَهْرِيِّ الْحَكِيمِ ﴿١﴾

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي
ضَلَالٍ مُبِينٍ ﴿٢﴾

وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٣﴾

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿٤﴾

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ
الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الضَّالِّينَ ﴿٥﴾

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ
أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ

wish for death, if you should be truthful."

7. But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers.
8. Say, "Indeed, the death from which you flee – indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."
9. O you who have believed, when [the adhān] is called for the prayer on the day of Jumu‘ah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew.
10. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed.
11. But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing. Say, "What is with Allāh is better than diversion and than a transaction, and Allāh is the best of providers."

كُنتُمْ صَادِقِينَ ﴿٦٢﴾

وَلَا يَسْتَوُونَ أَبَدًا بِمَا قَدَّمْت أَيْدِيَهُمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ﴿٦٣﴾

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ
مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِنْدِ الْعَلِيِّ
وَالشَّهِدَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٤﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ
يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنتُمْ
تَعْلَمُونَ ﴿٦٥﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٦﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ
قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ
الْبَيْعِ وَاللَّهِ خَيْرٌ الرَّازِقِينَ ﴿٦٧﴾

Sūrah al-Munāfiqūn¹⁵⁶⁵*Bismillāhīr-Raḥmānīr-Raḥīm*

1. When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars.
2. They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing.
3. That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.
4. And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up¹⁵⁶⁶ – they think that every shout is against them. They are the enemy, so beware of them. May Allāh destroy them; how are they deluded?
5. And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.
6. It is all the same for them whether you ask forgiveness for them or do

سُورَةُ الْمُنَافِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَجَعَ عَلَى قُلُوبِهِمْ نَجْمٌ فَلَا يَفْقَهُونَ ﴿٣﴾

﴿٤﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّكُمْ خُشْبٌ مِّنْ مَّسْنَدَةٍ يَّحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرهُمْ فَنُكَلِّهُمُ اللَّهُ أَنْ يُوَفَّقُوا لَكُمُ الْوَعْدَ وَأَنْ يُجِيبُوا لَكُمْ إِذَا دُعِيتُمْ إِلَى اللَّهِ وَرَسُولِهِ لِيُنْفِیْ عَنكُمْ كُفْرَكُمْ وَاللَّهُ يَعْلَمُ إِنَّكُمْ لَكَاذِبُونَ ﴿٥﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّزُوا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٦﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ

¹⁵⁶⁵ *Al-Munāfiqūn*: The Hypocrites.¹⁵⁶⁶ i.e., bodies with empty minds and empty hearts.

not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people.

تَسْتَغْفِرَ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦٣﴾

7. They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

هُم الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَيَلَّهِ حَرَائِمُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٦٤﴾

8. They say, "If we return to al-Madīnah, the more honored [for power] will surely expel therefrom the more humble." And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْيَمِينَةُ وَرَسُولُهُ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٦٥﴾

9. O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that – then those are the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٦﴾

10. And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ إِنِّي لَأَنْتَزِعُ إِلَيْكَ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿٦٧﴾

11. But never will Allāh delay a soul when its time has come. And Allāh is Acquainted with what you do.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦٨﴾

Sūrah at-Taghābun¹⁵⁶⁷*Bismillāhir-Raḥmānir-Raḥeem*

1. Whatever is in the heavens and whatever is on the earth is exalting Allāh.¹⁵⁶⁸ To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.
2. It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing.
3. He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.
4. He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allāh is Knowing of that within the breasts.
5. Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.
6. That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allāh dispensed [with them]; and Allāh is Free of need and Praiseworthy.

سورة التغابن

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 يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ
فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْتَرُونَ
وَمَا تُبْلَغُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا
وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا
أَبْشَرٌ يَهْتَدُونَ وَنَا كَفَرُوا وَقُولُوا «أَسْتَغْفِرُ اللَّهَ وَاللَّهُ
عَفِيفٌ حَمِيدٌ ﴿٦﴾

¹⁵⁶⁷ *At-Taghābun*: Deprivation, another name for the Day of Judgement. See footnote 1569.

¹⁵⁶⁸ See footnote to 57:1.

7. Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy."

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْرَبُوا قُلْ بَلَىٰ وَرَبِّي لَأُبْعَثَنَّ
هُمْ لِنَتَبِّئَنَّهُمْ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

8. So believe in Allāh and His Messenger and the light [i.e., the Qur'an] which We have sent down. And Allāh is Acquainted with what you do.

فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

9. The Day He will assemble you for the Day of Assembly – that is the Day of Deprivation.¹⁵⁶⁹ And whoever believes in Allāh and does righteousness – He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ وَمَنْ
يُؤْمِنْ بِاللَّهِ وَعَمِلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ﴿٩﴾

10. But the ones who disbelieved and denied Our verses – those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا
وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

11. No disaster strikes except by permission of Allāh. And whoever believes in Allāh – He will guide his heart. And Allāh is Knowing of all things.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ
يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١١﴾

12. And obey Allāh and obey the Messenger; but if you turn away – then upon Our Messenger is only [the duty of] clear notification.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ
الْمُبِينُ ﴿١٢﴾

¹⁵⁶⁹"At-Taghābun" suggests having been outdone by others in the acquisition of something valued. That Day, the disbelievers will suffer the loss of Paradise to the believers.

13. Allāh – there is no deity except Him. And upon Allāh let the believers rely.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٣﴾

14. O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive – then indeed, Allāh is Forgiving and Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ
وَأَوْلَادِكُمْ وَعَدُوِّكُمْ فَاحْذَرُوهُمْ
وَإِنْ تَعَفَوْا وَاصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١٤﴾

15. Your wealth and your children are but a trial, and Allāh has with Him a great reward.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ
أَجْرٌ عَظِيمٌ ﴿١٥﴾

16. So fear Allāh as much as you are able and listen and obey and spend [in the way of Allāh]; it is better for your selves. And whoever is protected from the stinginess of his soul – it is those who will be the successful.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا
وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ يُوقِ
شَحْهَ نَفْسِهِ فَاولئك هم المفلحون ﴿١٦﴾

17. If you loan Allāh a goodly loan, He will multiply it for you and forgive you. And Allāh is Most Appreciative and Forbearing,

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفْهُ لَكُمْ
وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

18. Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Sūrah at-Ṭalāq¹⁵⁷⁰*Bismillāhir-Raḥmānir-Raḥcem*

1. O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period¹⁵⁷¹ and keep count of the waiting period, and fear Allāh, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allāh. And whoever transgresses the limits of Allāh has certainly wronged himself. You know not; perhaps Allāh will bring about after that a [different] matter.¹⁵⁷²
2. And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allāh. That is instructed to whoever should believe in Allāh and the Last Day. And whoever fears Allāh – He will make for him a way out¹⁵⁷³
3. And will provide for him from where he does not expect. And

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ
 لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ
 رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا
 يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ
 وَذَلِكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ
 ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ
 ذَلِكَ أَمْرًا ﴿١﴾

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
 فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ
 وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ لَكُمْ يُعْطَى بِيَوْمِ
 مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ
 يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى

¹⁵⁷⁰ *At-Ṭalāq*: Divorce.

¹⁵⁷¹ See rulings in 2:228-233. A wife should not be divorced except after the completion of her menstrual period but before sexual intercourse has occurred, or else during a confirmed pregnancy. The pronouncement of divorce begins her waiting period ('iddah).

¹⁵⁷² Such as regret or renewed desire for the wife.

¹⁵⁷³ i.e., relief from distress.

whoever relies upon Allāh – then He is sufficient for him. Indeed, Allāh will accomplish His purpose. Allāh has already set for everything a [decreed] extent.

اللَّهُ فَهوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٥﴾

4. And those who no longer expect menstruation among your women – if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth.¹⁵⁷⁴ And whoever fears Allāh – He will make for him of his matter ease.

وَالَّتِي يَبْتَنَنَّ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فِي دُبُرِهِنَّ ذَلِكُنَّ أَشْهُرٌ وَالَّتِي لَمْ يَحِيضْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٦٦﴾

5. That is the command of Allāh, which He has sent down to you; and whoever fears Allāh – He will remove for him his misdeeds and make great for him his reward.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٦٧﴾

6. Lodge them¹⁵⁷⁵ [in a section] of where you dwell out of your means and do not harm them in order to oppress them.¹⁵⁷⁶ And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him [i.e., the father] another woman.¹⁵⁷⁷

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ وَلَا تُضَارُوهُنَّ لِضْيَاقِ عَالِيْنَهُنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَمْرُهُمْ بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَوَارَعْتُمْ فَسَرِّضْ لَهُ أُخْرَى ﴿٦٨﴾

7. Let a man of wealth spend from his wealth, and he whose provision is restricted – let him spend from what Allāh has given him. Allāh

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٦٩﴾

¹⁵⁷⁴The ruling concerning pregnancy applies also in the case of the husband's death.

¹⁵⁷⁵During their waiting period (referring to wives whose divorce has been pronounced).

¹⁵⁷⁶So that they would be forced to leave or to ransom themselves.

¹⁵⁷⁷See 2:233.

does not charge a soul except [according to] what He has given it. Allāh will bring about, after hardship, ease [i.e., relief].

8. And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.
9. And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss.

وَكَايِنٍ مِّن قَرْيَةٍ عَتَتْ عَن أَمْرِ رَبِّهَا وَرُسُلِهِ
فَمَا سَبِّتَهَا حِسَابًا شَدِيدًا وَعَدَّ نَبْهًا عَذَابًا لِّتُذَكَّرَ ﴿٨﴾

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

10. Allāh has prepared for them a severe punishment; so fear Allāh, O you of understanding who have believed. Allāh has sent down to you a message [i.e., the Qur'an].¹⁵⁷⁸

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي
الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

11. [He sent] a Messenger [i.e., Muḥammad (ﷺ)] reciting to you the distinct verses of Allāh that He may bring out those who believe and do righteous deeds from darkneses into the light. And whoever believes in Allāh and does righteousness – He will admit him into gardens beneath which rivers flow to abide therein forever. Allāh will have perfected for him a provision.

رَسُولًا يَلْقَاوُا عَلَيْهِمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ
الَّذِينَ آمَنُوا وَيَعْمَلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا قَدْ أَحْسَنَ اللَّهُ لِمَنْ يَرْتَقَى ﴿١١﴾

12. It is Allāh who has created seven heavens and of the earth, the like of them.¹⁵⁷⁹ [His] command descends among them so you may know that Allāh is over all things competent and that Allāh has encompassed all things in knowledge.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ
يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ
عِلْمًا ﴿١٢﴾

¹⁵⁷⁸Some scholars have interpreted "dhikr" here as "a reminder," meaning the Messenger (ﷺ), since he is mentioned in the following verse.

¹⁵⁷⁹i.e., a similar number: seven.

Sūrah at-Taḥreem¹⁵⁸⁰*Bismillāhīr-Raḥmānīr-Raḥeem*

1. O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful.
2. Allāh has already ordained for you [Muslims] the dissolution of your oaths.¹⁵⁸¹ And Allāh is your protector, and He is the Knowing, the Wise.
3. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."
4. If you two [wives] repent to Allāh, [it is best], for your hearts have deviated. But if you cooperate against him – then indeed Allāh is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.
5. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you – submitting

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَيَّنَّا
مِمَّا مَرَّاتُ أَرْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾

لَقَدْ فَرَضَ اللَّهُ لَكُمُْ فِجَالَةَ أَيْمَانِكُمْ وَاللَّهُ مُؤْتِكُمْ
وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا
نَبَّأَتْ بِهِهُ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُمْ
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ
هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ
تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ
وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ
ظَهِيرٌ ﴿٤﴾

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُمْ أَرْوَاجًا خَيْرًا
مِمَّا مَسَّكُنَّ مُسَلِّمَاتٍ مُّؤْمِنَاتٍ فَيُنبِئَنَّكِتَّ عَيْنَاتٍ

¹⁵⁸⁰ *At-Taḥreem*: Prohibition.

¹⁵⁸¹ By means of a *kaffārah* (expiation). This is required when one is unable to fulfill an oath or when one has taken an oath which would not be pleasing to Allāh (*subḥānahu wa ta'ālā*). See 5:89.

[to Allāh], believing, devoutly obedient, repentant, worshipping, and traveling¹⁵⁸² – [ones] previously married and virgins.

سَيَجْعَلُ رَبِّيَنِي وَأَبْكَارًا ﴿٥﴾

6. O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.

يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا
وَقُدُّهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ﴿٦﴾

7. O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

يَأْتِيهَا الَّذِينَ كَفَرُوا لَا تَعْدِرُوا الْيَوْمَ إِنَّمَا
تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾

8. O you who have believed, repent to Allāh with sincere repentance. Perhaps¹⁵⁸³ your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

يَأْتِيهَا الَّذِينَ ءَامَنُوا تُوبًا إِلَى اللَّهِ تَوْبَةً
نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ
وَالَّذِينَ ءَامَنُوا مَعَهُ تُوهُمَ يَسْعَىٰ بَيْنَ
أَيْدِيهِمْ وَيَأْتِيهِمْ يَقُولُونَ بَرَئْنَا
نُورًا وَأَعْفِرْنَا لَنَا ذُنُوبَنَا كُلَّ شَيْءٍ
قَدِيرٌ ﴿٨﴾

9. O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

يَأْتِيهَا النَّبِيُّ جِهَدِ الْكُفْرَانَ وَالْمُنَافِقِينَ
وَاعْلَظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّ
الْمَصِيرُ ﴿٩﴾

10. Allāh presents an example of those who disbelieved: the wife of Noah

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ

¹⁵⁸²Emigrating for the cause of Allāh.

¹⁵⁸³i.e., it is expected or promised.

and the wife of Lot. They were under two of Our righteous servants but betrayed them,¹⁵⁸⁴ so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."

11. And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."
12. And [the example of] Mary, the daughter of 'Imrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

نُوحٍ وَأُمَّرَاتٍ لُّوطٍ كَانَتْ تَحْتِ عِبْدَيْنِ مِنْ
عِبَادِنَا صَالِحِينَ فَمَاتَاهُمَا فَلَمْ يُغْنِيَا
عَنهُمَا مِنْ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا
النَّارَ مَعَ الَّذِينَ خَلُوا ﴿١٥﴾

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي
الْجَنَّةِ وَجِنِّي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَجِنِّي
مِنْ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ
بِكَلِمَاتِ رَبِّهَا وَكُنْتِهِ وَكَانَتْ مِنَ
الْقَانِنِينَ ﴿١٢﴾

¹⁵⁸⁴In the matter of religion.

Sūrah al-Mulk¹⁵⁸⁵*Bismillāhir-Raḥmānir-Raḥcem*

1. Blessed is He in whose hand is dominion, and He is over all things competent –
2. [He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving –
3. [And] who created seven heavens in layers.¹⁵⁸⁶ You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?
4. Then return [your] vision twice again.¹⁵⁸⁷ [Your] vision will return to you humbled while it is fatigued.
5. And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils¹⁵⁸⁸ and have prepared for them the punishment of the Blaze.
6. And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.
7. When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

¹⁵⁸⁵ *Al-Mulk*: Dominion.

¹⁵⁸⁶ i.e., one covering or fitting over the other.

¹⁵⁸⁷ i.e., repeatedly.

¹⁵⁸⁸ Thereby driving them from the heavens and preventing them from eavesdropping. See 72:8-9.

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي يَدُوهُ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُوفُ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِيهَا خَلْقَ الرَّجْمَانِ مِن تَفْزُوفٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿٣﴾

مِمَّا أَنْجَبَ الْبَصَرَ كَرِيمًا يَنْقَلِبُ إِلَيْكَ الْبَصَرُ حَاسِرًا وَهُوَ حَسِيرٌ ﴿٤﴾

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

وَالَّذِينَ كَفَرُوا فِيهِمْ عَذَابُ جَهَنَّمَ وَسَاءُ الْمَصِيرُ ﴿٦﴾

إِذَا الْفُؤَادُ فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ ﴿٧﴾

8. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

كَأُذُنُ غَرَضٍ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ
سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

9. They will say, "Yes, a warner had come to us, but we denied and said, 'Allāh has not sent down anything. You are not but in great error.'"

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ
مِنْ سَمَاءٍ إِنَّ أَنْشُرَ إِلَّا فِي سُلُوكِ كَبِيرٍ ﴿٩﴾

10. And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ ﴿١٠﴾

11. And they will admit their sin, so [it is] alienation¹⁵⁸⁹ for the companions of the Blaze.

فَاعْتَرَفُوا بِذُنُوبِهِمْ فُسْحَقًا لِّأَصْحَابِ
السَّعِيرِ ﴿١١﴾

12. Indeed, those who fear their Lord unseen will have forgiveness and great reward.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

13. And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٣﴾

14. Does He who created not know,¹⁵⁹⁰ while He is the Subtle, the Acquainted?

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

15. It is He who made the earth tame¹⁵⁹¹ for you – so walk among its slopes and eat of His provision – and to Him is the resurrection.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي
مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

16. Do you feel secure that He who [holds authority] in the heaven would not cause the earth to

ءَأْيُنُّكُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفِّفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

¹⁵⁸⁹From all good and from Allāh's mercy.

¹⁵⁹⁰Another accepted meaning is "Does He not know those whom He created...?"

¹⁵⁹¹i.e., stable and subservient.

swallow you and suddenly it would sway?¹⁵⁹²

17. Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.
18. And already had those before them denied, and how [terrible] was My reproach.
19. Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.
20. Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.
21. Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.
22. Then is one who walks fallen on his face better guided or one who walks erect on a straight path?
23. Say, "It is He who has produced you and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful."
24. Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ
حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ
نَذِيرِ ﴿١٨﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافِتٍ وَيَقْبِضْنَ مَا
يَمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ
بَصِيرٌ ﴿١٩﴾

أَمْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَمْشُرُكُم مِّن دُونِ
الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

أَمْ هَذَا الَّذِي يُرَفِّقُكُم إِنِ أَمْسَكَ رِزْقَهُمْ بَلْ
لَجُوا فِي عُنْوٍ وَنُفُورٍ ﴿٢١﴾

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي
سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾

¹⁵⁹²In a circular motion, as in an earthquake.

25. And they say, "When is this promise, if you should be truthful?"
26. Say, "The knowledge is only with Allāh, and I am only a clear warner."
27. But when they see it¹⁵⁹³ approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."¹⁵⁹⁴
28. Say, [O Muḥammad], "Have you considered:¹⁵⁹⁵ whether Allāh should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"
29. Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."
30. Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾

قُلْ إِنَّمَا الْغَلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

قُلْ أَرَأَيْتُمْ إِن أَهْلَكَنِي اللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِن عَذَابِ الْعَذَابِ ﴿٢٨﴾

قُلْ هُوَ الرَّحْمَنُ أَمَنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَن هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

قُلْ أَرَأَيْتُمْ إِن أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ مَّجِينٍ ﴿٣٠﴾

¹⁵⁹³The punishment of which they were warned.

¹⁵⁹⁴When they challenged their prophets, saying, "Bring on the punishment, if you are truthful."

¹⁵⁹⁵i.e., inform me.

Sūrah al-Qalam¹⁵⁹⁶*Bismillāh-Raḥmān-Raḥīm*

1. Nūn.¹⁵⁹⁷ By the pen and what they inscribe,
2. You are not, [O Muḥammad], by the favor of your Lord, a madman.
3. And indeed, for you is a reward uninterrupted.
4. And indeed, you are of a great moral character.
5. So you will see and they will see
6. Which of you is the afflicted [by a devil].
7. Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.
8. Then do not obey the deniers.
9. They wish that you would soften [in your position], so they would soften [toward you].
10. And do not obey every worthless habitual swearer
11. [And] scorners, going about with malicious gossip –
12. A preventer of good, transgressing and sinful,

سُورَةُ الْقَلَمِ

بِسْمِ آفِ الْكَلَمِ الْكَلَمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

بِأَبْصَابِكُمُ الْمُفْتُونِ ﴿٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ

أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

فَلَا تَطِيعِ الْمُكَذِبِينَ ﴿٨﴾

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

وَلَا تَطِيعِ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

هَمَّازٍ مَّسْمُومٍ بِنَافِثٍ ﴿١١﴾

مَنْعًا لِلْخَيْرِ مُعْتَدٍ أَلِيمٍ ﴿١٢﴾

1596 *Al-Qalam*: The Pen.

1597 See footnote to 2:1.

13. Cruel, moreover, and an illegitimate pretender.¹⁵⁹⁸

عُتِلَّ بَعْدَ ذَلِكَ زَيْبٌ ﴿١٣﴾

14. Because he is a possessor of wealth and children,

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

15. When Our verses are recited to him, he says, "Legends of the former peoples."

إِذَا تُمْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

16. We will brand him upon the snout.¹⁵⁹⁹

سَنَسِمُهُ عَلَى الْكُرْهُورِ ﴿١٦﴾

17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

إِنَّا بَلَوْتَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِفُنَّهَا مُصْبِحِينَ ﴿١٧﴾

18. Without making exception.¹⁶⁰⁰

وَلَا يَسْتَنْوُونَ ﴿١٨﴾

19. So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.

فَنَالَهَا عَلَىٰ غَلَبَةٍ مِّنْ رَبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

20. And it became as though reaped.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

21. And they called one another at morning,

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

22. [Saying], "Go early to your crop if you would cut the fruit."

أَيُّ أَغْدَاؤِ عَلَىٰ سَرَكَرٍ إِن كُنتُمْ صَاحِبِينَ ﴿٢٢﴾

23. So they set out, while lowering their voices,

فَانطَلَقُوا وَهُمْ يَخْفَوْنَ ﴿٢٣﴾

24. [Saying], "There will surely not enter it today upon you [any] poor person."

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ يَسِيرٌ ﴿٢٤﴾

¹⁵⁹⁸i.e., claiming a particular lineage falsely. The description given in these verses is of al-Waleed bin al-Mugheerah (see also 74:11-25) or possibly, as asserted by Ibn Katheer, al-Akhnas bin Shurayq.

¹⁵⁹⁹Literally, "trunk," meaning the nose of an elephant or pig.

¹⁶⁰⁰i.e., without conceding that nothing can be accomplished unless Allāh wills, saying, "...if Allāh wills" ("*in-shā'-Allāh*"). See 18:23-24.

25. And they went early in determination, [assuming themselves] able.¹⁶⁰¹ وَعَدُوا عَلَىٰ حَزَبٍ قَدِيرِينَ ﴿٦٨﴾
26. But when they saw it, they said, "Indeed, we are lost; قَالُوا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٦٩﴾
27. Rather, we have been deprived." بَلْ نَحْنُ مَحْرُومُونَ ﴿٧٠﴾
28. The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allāh]?' "¹⁶⁰² قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٧١﴾
29. They said, "Exalted is our Lord! Indeed, we were wrongdoers." قَالُوا سُبْحٰنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٧٢﴾
30. Then they approached one another, blaming each other. فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٧٣﴾
31. They said, "O woe to us; indeed we were transgressors. قَالُوا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٧٤﴾
32. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."¹⁶⁰³ عَسَىٰ رَبِّنَا أَنْ يَبْدِلَنَا خَيْرًا مِّمَّهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٧٥﴾
33. Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew. كَذٰلِكَ الْعَذَابُ ۚ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ ۗ لَوْ كَانُوا يَعْلَمُونَ ﴿٧٦﴾
34. Indeed, for the righteous with their Lord are the Gardens of Pleasure. إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ النَّعِيمِ ﴿٧٧﴾
35. Then will We treat the Muslims like the criminals? أَفَجَعَلُ الْمُتْسِلِينَ كَالْمُجْرِمِينَ ﴿٧٨﴾
36. What is [the matter] with you? How do you judge? مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٧٩﴾

¹⁶⁰¹To carry out their plan, confident of their ability.

¹⁶⁰²i.e., remember or mention Him by saying, "...if Allah wills." An additional meaning is "praise" or "thank" Him for His bounty.

¹⁶⁰³Of His mercy, forgiveness and bounty.

37. Or do you have a scripture in which you learn

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

38. That indeed for you is whatever you choose?

إِنَّ لَكُمْ فِيهِ لَمَا تَخْتَرُونَ ﴿٣٨﴾

39. Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَأَتْخَاتُومُونَ ﴿٣٩﴾

40. Ask them which of them, for that [claim], is responsible.

سَأَلْتَهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

41. Or do they have partners?¹⁶⁰⁴ Then let them bring their partners, if they should be truthful.

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

42. The Day the shin will be uncovered¹⁶⁰⁵ and they are invited to prostration but they [i.e., the disbelievers] will not be able,

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيَدْعَوْنَ إِلَى الشُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

43. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.¹⁶⁰⁶

خَشِيعَةً أَبْصَرُهُمْ زَهَقَتْ لَهُمْ أَنفُسُهُمْ ذَلِكَ وَوَقَدْ كَانُوا يُدْعَوْنَ إِلَى الشُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

44. So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.¹⁶⁰⁷

فَذَرْنِي وَمَنْ يَكْذِبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

45. And I will give them time. Indeed, My plan is firm.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

¹⁶⁰⁴i.e., those to whom they attribute divinity other than Allāh or partners from among themselves.

¹⁶⁰⁵i.e., when everyone will find before him great difficulty. In accordance with authentic *ḥadīths*, "the shin" might also refer to that of Allāh (*subḥānahu wa ta'ālā*), before which every believer will prostrate on the Day of Judgement. See footnote to 2:19.

¹⁶⁰⁶During worldly life.

¹⁶⁰⁷Allāh will increase His favors to them in this world by way of trial, whereby they will sink deeper into sin and thus into destruction.

46. Or do you ask of them a payment, so they are by debt burdened down?
47. Or have they [knowledge of] the unseen, so they write [it] down?
48. Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed.
49. If not that a favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.¹⁶⁰⁸
50. And his Lord chose him and made him of the righteous.
51. And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad."
52. But it is not except a reminder to the worlds.

أَمْ قَسَمَ الْغَابِرُونَ ﴿٤٦﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُتُورِ إِذْ نَادَىٰ وَهُوَ مَكْشُومٌ ﴿٤٨﴾

أَلَوْ لَا أَن نَّذَرْنَاكَ نِعْمَةً مِّن رَّبِّهِ أَكِيدَ بِالْعُرَىٰ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

فَأَجْنَبْهُ رَبُّهُ فَقَمَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

¹⁶⁰⁸But instead, Allah accepted his repentance and provided means for his recovery. See 37:139-148.

Sūrah al-Ḥāqqah¹⁶⁰⁹*Bismillāhīr-Raḥmānīr-Raḥīm*

1. The Inevitable Reality –
2. What is the Inevitable Reality?
3. And what can make you know what is the Inevitable Reality?
4. Thamūd and 'Aad denied the Striking Calamity [i.e., the Resurrection].
5. So as for Thamūd, they were destroyed by the overpowering [blast].
6. And as for 'Aad, they were destroyed by a screaming,¹⁶¹⁰ violent wind
7. Which He [i.e., Allāh] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.
8. Then do you see of them any remains?
9. And there came Pharaoh and those before him and the overturned cities¹⁶¹¹ with sin.
10. And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].

سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾

مَا الْحَاقَّةُ ﴿٢﴾

وَمَا آذُرُكَ مَا الْحَاقَّةُ ﴿٣﴾

كَذَّبَتْ ثَمُودُ بِطَغْوَاهُمْ إِذِ انبَعَثَ إِتْرَاقُهَا ﴿٤﴾

فَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ إِذْ نَبَّأْنَاهُمْ بِأَنْعَامِ رَبِّهِمْ ﴿٥﴾

وَأَمَّا عَادُ فَهَتَّكُوا بَرْدًا رَاصِدًا ﴿٦﴾

عَاصِفًا ﴿٧﴾

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَذَرَى الْقَوْمَ فِيهَا صَرَغِي كَالشَّجَرِ مَقْطُوعِ السَّاقِ ﴿٨﴾

أَعْجَازٍ تَخِجُ خَاوِيَةً ﴿٩﴾

فَهَلْ رَأَى لَهُمْ مِنْ بَاقِيَةٍ ﴿١٠﴾

وَمَا رَأَى فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْحَاقَّةِ ﴿١١﴾

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٢﴾

¹⁶⁰⁹ *Al-Ḥāqqah*: The Inevitable Reality or That Which Manifests Realities – another name for the Resurrection.

¹⁶¹⁰ Or "cold."

¹⁶¹¹ Those to which Lot was sent (see 11:82-83) or generally, all cities which were destroyed due to their denial of a messenger from Allāh.

11. Indeed, when the water overflowed,
We carried you [i.e., your ancestors]
in the sailing ship¹⁶¹² إِنَّا لَنَّا حَمَلْنَا الْمَاءَ حَمَلَتَكُرِّي فِي الْبَارِيَةِ ﴿١١﴾
12. That We might make it for you a
reminder and [that] a conscious
ear would be conscious of it. لِنَجْمَلَهَا لَكَ تَذَكُّرًا وَتَعْبًا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾
13. Then when the Horn is blown with
one blast فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً ﴿١٣﴾
14. And the earth and the mountains
are lifted and leveled with one
blow [i.e., stroke] – وَحَمَلَتِ الْأَرْضُ وَالْجِبَالُ فَذُكِّرًا ذَكَّةً وَاحِدَةً ﴿١٤﴾
15. Then on that Day, the Occurrence
[i.e., Resurrection] will occur, فِيَوْمِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾
16. And the heaven will split [open],
for that Day it is infirm.¹⁶¹³ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمِذٍ وَاهِيَةٌ ﴿١٦﴾
17. And the angels are at its edges.
And there will bear the Throne of
your Lord above them, that Day,
eight [of them]. وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِبَهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
يَوْمِذٍ ثَمَنِيَةٌ ﴿١٧﴾
18. That Day, you will be exhibited
[for judgement]; not hidden among
you is anything concealed.¹⁶¹⁴ يَوْمِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾
19. So as for he who is given his
record in his right hand, he will
say, "Here, read my record!" فَأَمَّا مَنْ أُوْقِفَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُوا
كِتَابِيَّةً ﴿١٩﴾
20. Indeed, I was certain that I would
be meeting my account." إِنِّي لَطَلْتُ أَنِّي مُلْتَقٍ حَسَابِيَّةً ﴿٢٠﴾
21. So he will be in a pleasant life – فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾
22. In an elevated garden, فِي جَنَّاتٍ عَالِيَةٍ ﴿٢٢﴾

¹⁶¹²Which was constructed by Noah.

¹⁶¹³i.e., weak, enfeebled and unstable.

¹⁶¹⁴i.e., any person or any secret you might attempt to conceal.

23. Its [fruit] to be picked hanging near.
24. [They will be told], "Eat and drink in satisfaction for what you put forth¹⁶¹⁵ in the days past."
25. But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record
26. And had not known what is my account.
27. I wish it [i.e., my death] had been the decisive one.¹⁶¹⁶
28. My wealth has not availed me.
29. Gone from me is my authority."
30. [Allāh will say], "Seize him and shackle him.
31. Then into Hellfire drive him.
32. Then into a chain whose length is seventy cubits insert him."
33. Indeed, he did not used to believe in Allāh, the Most Great,
34. Nor did he encourage the feeding of the poor.
35. So there is not for him here this Day any devoted friend
36. Nor any food except from the discharge of wounds;
37. None will eat it except the sinners.

قُطُوفُهَا دَانِيَةٌ ﴿١٧﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ
الْأُولَىٰ ﴿١٨﴾

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُدْنِيَنِي لَرَأَيْتُ
كَيْفِيَّتِهِ ﴿١٩﴾

وَلَوْ أَدْرِمَا حِسَابِيَةَ ﴿٢٠﴾

يَلْبِسَهَا كَانَتْ الْقَائِمِيَةَ ﴿٢١﴾

مَا أَغْنَىٰ عَنِّي مَالِيهِ ﴿٢٢﴾

هَلَكَ عَنِّي سُلْطَانِيَتِي ﴿٢٣﴾

خُذُوهُ فَغُلُّوهُ ﴿٢٤﴾

فَرَالْبَحِيمِ سَلُّوهُ ﴿٢٥﴾

فَرَفِي سَلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٢٦﴾

إِنَّهُمْ كَانُوا لَا يَتُوبُونَ إِلَّا لِلَّهِ الْعَظِيمِ ﴿٢٧﴾

وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٢٨﴾

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٢٩﴾

وَلَا طَعَامٌ إِلَّا مِن غِسْلِينٍ ﴿٣٠﴾

لَا يَأْكُلُهُمْ إِلَّا الْفَاطِرُونَ ﴿٣١﴾

¹⁶¹⁵Literally, "advanced" in anticipation of reward in the Hereafter.

¹⁶¹⁶i.e., ending life rather than being the gateway to eternal life.

38. So I swear by what you see ﴿٦٨﴾ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ
39. And what you do not see ﴿٦٩﴾ وَمَا لَا تُبْصِرُونَ
40. [That] indeed, it [i.e., the Qur'an] is the word of a noble Messenger. ﴿٧٠﴾ إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ
41. And it is not the word of a poet; little do you believe. ﴿٧١﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ
42. Nor the word of a soothsayer; little do you remember. ﴿٧٢﴾ وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ
43. [It is] a revelation from the Lord of the worlds. ﴿٧٣﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ
44. And if he [i.e., Muḥammad] had made up about Us some [false] sayings, ﴿٧٤﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ
45. We would have seized him by the right hand, ¹⁶¹⁷ ﴿٧٥﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ
46. Then We would have cut from him the aorta. ¹⁶¹⁸ ﴿٧٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ
47. And there is no one of you who could prevent [Us] from him. ﴿٧٧﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ
48. And indeed, it [i.e., the Qur'an] is a reminder for the righteous. ﴿٧٨﴾ وَإِنَّهُ لَنذَكْرَةٌ لِّلشَّاقِقِينَ
49. And indeed, We know that among you are deniers. ﴿٧٩﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ
50. And indeed, it will be [a cause of] regret upon the disbelievers. ﴿٨٠﴾ وَإِنَّهُم لَحَسْرَةٌ عَلَى الْكَافِرِينَ
51. And indeed, it is the truth of certainty. ﴿٨١﴾ وَإِنَّهُم لَحَقُّ الْيَقِينِ
52. So exalt the name of your Lord, the Most Great. ﴿٨٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ

¹⁶¹⁷Another interpretation is "by [Our] right hand," i.e., Allāh would have exacted revenge with might and power.

¹⁶¹⁸Causing immediate death.

Sūrah al-Ma‘ārij¹⁶¹⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. A supplicant asked for a punishment bound to happen¹⁶²⁰
2. To the disbelievers; of it there is no preventer.
3. [It is] from Allāh, owner of the ways of ascent.
4. The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years.
5. So be patient with gracious patience.
6. Indeed, they see it [as] distant,
7. But We see it [as] near.
8. On the Day the sky will be like murky oil,¹⁶²¹
9. And the mountains will be like wool,¹⁶²²
10. And no friend will ask [anything of] a friend,
11. They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children
12. And his wife and his brother

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّكَّابِ الْعَلِيِّ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ①

لِلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ②

مِنْ أَهْوَى الْعَصَايِ ③

تَنْزِجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ

كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④

فَاصْبِرْ صَبْرًا جَمِيلًا ⑤

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑥

وَنَرَاهُ قَرِيبًا ⑦

يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلْهِلِ ⑧

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨

وَلَا يَسْتَلُ حَمِيْدٌ حَمِيْمًا ⑩

وَيَصْرُوهُمْ يَوْمَ الْبُؤْسِ لَوْ يَسْتَدِي مِنْ عَذَابٍ

يَوْمَئِذٍ يَبْنِيهِ ⑪

وَصَنْجِيئِهِ وَأَخِيهِ ⑫

¹⁶¹⁹ *Al-Ma‘ārij*: Ways of Ascent, i.e., those of the angels into the heavens.¹⁶²⁰ In the Hereafter. Disbelievers had challenged the Prophet (ﷺ) by invoking Allāh to bring on His punishment. See 8:32.¹⁶²¹ Or "molten metal."¹⁶²² i.e., in the process of disintegration.

13. And his nearest kindred who shelter him ﴿١٣﴾ وَقَصِيلَتِهِ الَّتِي تُؤْوِيهِ
14. And whoever is on earth entirely [so] then it could save him. ﴿١٤﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ
15. No!¹⁶²³ Indeed, it is the Flame [of Hell], ﴿١٥﴾ كَلَّا إِنَّهَا لَأَطْنُ
16. A remover of exteriors.¹⁶²⁴ ﴿١٦﴾ فَرَّاعَةٌ لِلشَّوَى
17. It invites he who turned his back [on truth] and went away [from obedience] ﴿١٧﴾ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى
18. And collected [wealth] and hoarded. ﴿١٨﴾ وَجَمَعَ فَأَوْعَى
19. Indeed, mankind was created anxious: ﴿١٩﴾ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا
20. When evil touches him, impatient, ﴿٢٠﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا
21. And when good touches him, withholding [of it], ﴿٢١﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا
22. Except the observers of prayer – ﴿٢٢﴾ إِلَّا الْمُصَلِّينَ
23. Those who are constant in their prayer ﴿٢٣﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ
24. And those within whose wealth is a known right¹⁶²⁵ ﴿٢٤﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ
25. For the petitioner and the deprived – ﴿٢٥﴾ لِلسَّائِلِ وَالْمَحْرُومِ
26. And those who believe in the Day of Recompense ﴿٢٦﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ
27. And those who are fearful of the punishment of their Lord – ﴿٢٧﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ

¹⁶²³An emphatic refusal meaning "It is not to be."

¹⁶²⁴This refers to the skin of the head or of the body or to the body extremities – which will be burned away.

¹⁶²⁵i.e., a specified share, meaning the obligatory *zakāh*.

28. Indeed, the punishment of their Lord is not that from which one is safe –
29. And those who guard their private parts
30. Except from their wives or those their right hands possess,¹⁶²⁶ for indeed, they are not to be blamed –
31. But whoever seeks beyond that, then they are the transgressors –
32. And those who are to their trusts and promises attentive
33. And those who are in their testimonies upright
34. And those who [carefully] maintain their prayer:
35. They will be in gardens,¹⁶²⁷ honored.
36. So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muḥammad],
37. [To sit] on [your] right and [your] left in separate groups?¹⁶²⁸
38. Does every person among them aspire to enter a garden of pleasure?
39. No! Indeed, We have created them from that which they know.¹⁶²⁹

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا تُوعَدُونَ ﴿٢٨﴾

وَالَّذِينَ هُمْ لِأَعْتَابِهِمْ حَافِظُونَ ﴿٢٩﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

وَالَّذِينَ هُمْ لِأَعْتَابِهِمْ وَعَاهِدِهِمْ رُءُوفُونَ ﴿٣٢﴾

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

فَالَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

أَيُّطَمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةً نَّصِيبًا ﴿٣٨﴾

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

¹⁶²⁶i.e., female slaves.

¹⁶²⁷in Paradise.

¹⁶²⁸They sat at a distance in order to oppose and mock the Prophet (ﷺ), claiming that they would enter Paradise before the believers.

¹⁶²⁹i.e., a liquid disdained. So how can they expect to enter Paradise except by the will of their Creator?

40. So I swear by the Lord of [all] risings and settings¹⁶³⁰ that indeed We are able
41. To replace them with better than them; and We are not to be outdone.
42. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised –
43. The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.¹⁶³¹
44. Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿١٠﴾

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿١١﴾

فَدَرَاهِمٌ يَمْحُضُونَ وَيَلْمِزُونَ حَتَّىٰ يَلْقَآءَ يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿١٢﴾

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَانِ سِرَّاءَ كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفَّضُونَ ﴿١٣﴾

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿١٤﴾

¹⁶³⁰i.e., Allāh (*subḥānahu wa ta'ālā*), who determines the point at which the sun, moon and stars rise and set according to season and every position of observation.

¹⁶³¹i.e., just as they used to race, whenever an idol was newly appointed, to be the first of its worshippers.

Sūrah Nūḥ¹⁶³²*Bismillāhir-Raḥmānir-Raḥeem*

1. Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."
2. He said, "O my people, indeed I am to you a clear warner,
3. [Saying], 'Worship Allāh, fear Him and obey me.
4. He [i.e., Allāh] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allāh, when it comes, will not be delayed, if you only knew.' "
5. He said, "My Lord, indeed I invited my people [to truth] night and day.
6. But my invitation increased them not except in flight [i.e., aversion].
7. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments,¹⁶³³ persisted, and were arrogant with [great] arrogance.
8. Then I invited them publicly.
9. Then I announced to them and [also] confided to them secretly

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحْمَنِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَقُولِ لِي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

إِنْ أَعْبُدُوا اللَّهَ وَأَنْفُسَهُمْ وَأَطِيعُونَ ﴿٣﴾

يَتَغَفَّرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْغُرَهُمْ فِي مَاذَا نَجَّيْتُمْ وَأَسْتَفْسِحُوا رَبِّيهِمْ وَأَصْرُوا وَأَسْتَكْبَرُوا اسْتَكْبَارًا ﴿٧﴾

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

¹⁶³²Nūḥ: (The Prophet) Noah.

¹⁶³³Refusing to look or listen.

10. And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

فَقُلْتُ اسْتَغْفِرُوا رَبِّي إِنَّكُمْ كُنْتُمْ عَافِينَ ﴿١٠﴾

11. He will send [rain from] the sky upon you in [continuing] showers

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

12. And give you increase in wealth and children and provide for you gardens and provide for you rivers.

وَيُمِدُّكُمْ بِأَمْوَالٍ وَأَوْلَادٍ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ﴿١٢﴾

13. What is [the matter] with you that you do not attribute to Allāh [due] grandeur

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

14. While He has created you in stages?¹⁶³⁴

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

15. Do you not consider how Allāh has created seven heavens in layers?¹⁶³⁵

أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

16. And made the moon therein a [reflected] light and made the sun a burning lamp?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

17. And Allāh has caused you to grow from the earth a [progressive] growth.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ طِبَاقًا ﴿١٧﴾

18. Then He will return you into it and extract you [another] extraction.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

19. And Allāh has made for you the earth an expanse

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾

20. That you may follow therein roads of passage.' "

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَابًا ﴿٢٠﴾

21. Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children

قَالَ نُوحٌ رَبِّي إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَنْ لَدُونَهُ
مَالُهُمْ وَوَلَدُهُمْ إِلَّا خَسَارًا ﴿٢١﴾

¹⁶³⁴i.e., in various progressive states and conditions. See 22:5 and 23:12-14.

¹⁶³⁵See footnote to 67:3.

will not increase him except in loss.

22. And they conspired an immense conspiracy

وَمَكَرُوا مَكْرًا كَبِيرًا ﴿١١﴾

23. And said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr.'¹⁶³⁶

وَقَالُوا لَا نَذَرُ الْهَيْكَلِ وَلَا نَذَرُ وَدًّا وَلَا سُوَاعًا
وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿١٢﴾

24. And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error."

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا
ضَلَالًا ﴿١٣﴾

25. Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers.

مِمَّا خَطَبْتَهُمْ أَغْرِقُوا فَادْجَلُوا نَارًا فَاتْرَجُوا
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿١٤﴾

26. And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
دَيَّارًا ﴿١٥﴾

27. Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا
فَاجِرًا كَفَّارًا ﴿١٦﴾

28. My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ
إِلَّا تَبَارًا ﴿١٧﴾

¹⁶³⁶These were the names of specific idols named after pious men of earlier generations.

Sūrah al-Jinn¹⁶³⁷*Bismillāhir-Raḥmānir-Raḥeem*

1. Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'ān [i.e., recitation].
2. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.
3. And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son
4. And that our foolish one [i.e., Iblees]¹⁶³⁸ has been saying about Allāh an excessive transgression.
5. And we had thought that mankind and the jinn would never speak about Allāh a lie.
6. And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin].
7. And they had thought, as you thought, that Allāh would never send anyone [as a messenger].
8. And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

سُورَةُ الْجِنِّ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اُوْحٰی اِلَیَّ اَنْهٗ اَسْمَعْتُ نَفْرًا مِّنَ الْجِنِّ فَقَالُوْا
اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ﴿١﴾

یَهْدِیْ اِلَی الرُّشْدِ فَآمَنَّا بِهٖ وَلَنْ نُّشْرِكَ بِرَبِّنَا
اَحَدًا ﴿٢﴾

وَاِنَّهٗ تَعَالٰی جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا
وَلَدًا ﴿٣﴾

وَاِنَّهٗ كَاذِبٌ یَّقُوْلُ سَفِیْهًا عَلٰی اللّٰهِ سَطَطًا ﴿٤﴾

وَاِنَّا ظَنَنَّا اَنْ لَّنْ نَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلٰی اللّٰهِ
كِذْبًا ﴿٥﴾

وَاِنَّهٗمْ كَانْ رِجَالًا مِّنَ الْاِنْسِ یَعُوْذُوْنَ بِرِجَالٍ مِّنَ
الْجِنِّ فَزَادُوْهُمْ رَهَقًا ﴿٦﴾

وَاِنَّهٗمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ یَبْعَثَ اللّٰهُ
اَحَدًا ﴿٧﴾

وَاِنَّا لَنَسْتَا السَّمٰوٰتِ فَنَجِدُنَهَا مِیْمَتًا حَرَسًا
شَدِیْدًا وَّشُهَبًا ﴿٨﴾

¹⁶³⁷ *Al-Jinn*: The Jinn, a species of beings created by Allāh from fire.

¹⁶³⁸ A plural form may also be understood, i.e., "the foolish ones among us."

9. And we used to sit therein in positions for hearing,¹⁶³⁹ but whoever listens now will find a burning flame lying in wait for him.
10. And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.
11. And among us are the righteous, and among us are [others] not so; we were [of] divided ways.¹⁶⁴⁰
12. And we have become certain that we will never cause failure to Allāh upon earth, nor can we escape Him by flight.
13. And when we heard the guidance [i.e., the Qur'an], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.¹⁶⁴¹
14. And among us are Muslims [in submission to Allāh], and among us are the unjust.¹⁶⁴² And whoever has become Muslim – those have sought out the right course.
15. But as for the unjust, they will be, for Hell, firewood.'
16. And [Allāh revealed] that if they had remained straight on the way,

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ مِنْهَا بَأْسًا ۖ

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهُمْ رَحْمَةً ۗ رَبُّكَ

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ۗ

وَأَنَّا نَلْتَمِذُ أَلَّا نَكْفُرَ بِاللَّهِ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ۗ

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَحْزَنُ بَخْسًا وَلَا رَهَقًا ۗ

وَأَنَّا وَمِنَّا الْمُتْسِلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۗ

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۗ

وَأَلْوِ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْفَيْنَهُمْ نَارَهُ

¹⁶³⁹Before the prophethood of Muhammad (ﷺ) the *jinn* used to collect information by eavesdropping on the angels and then pass it on to fortunetellers and soothsayers.

¹⁶⁴⁰In opinion, belief and religious practice.

¹⁶⁴¹In regard to his account in the Hereafter. Nothing of his good will be diminished, nor will the evil of another be placed upon him.

¹⁶⁴²i.e., those who deviate from the truth and act tyrannically.

- We would have given them abundant rain [i.e., provision] عَدَاً ﴿١٦﴾
17. So We might test them therein. And whoever turns away from the remembrance of his Lord¹⁶⁴³ He will put into arduous punishment. لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾
18. And [He revealed] that the masjids¹⁶⁴⁴ are for Allāh, so do not invoke with Allāh anyone. وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾
19. And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass."¹⁶⁴⁵ وَأَنْتُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا ﴿١٩﴾
20. Say, [O Muḥammad], "I only invoke my Lord and do not associate with Him anyone." قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾
21. Say, "Indeed, I do not possess for you [the power of] harm or right direction." قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾
22. Say, "Indeed, there will never protect me from Allāh anyone [if I should disobey], nor will I find in other than Him a refuge. قُلْ إِنِّي لَنْ يُخَيِّرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾
23. But [I have for you] only notification from Allāh, and His messages." And whoever disobeys Allāh and His Messenger – then indeed, for him is the fire of Hell; they will abide therein forever. إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾
24. [The disbelievers continue] until, when they see that which they are حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْعَمُونَ مِنْ

¹⁶⁴³i.e., refuses obedience to Him.

¹⁶⁴⁴The term "masjid" here includes every place of worship or the earth in general.

¹⁶⁴⁵Crowding on top of each other in the manner of locusts in order to hear him (ج). "They" may refer to the *jinn* or to the disbelievers among the Arabs.

promised, then they will know who is weaker in helpers and less in number.

25. Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."
26. [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone
27. Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers¹⁶⁴⁶
28. That he [i.e., Muḥammad (ﷺ)] may know¹⁶⁴⁷ that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿١١﴾

قُلْ إِنْ أَدْرَيْتُمْ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ
لَكُمْ رَبِّي أَمَدًا ﴿١٢﴾

عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ
أَحَدًا ﴿١٣﴾

إِلَّا مَنِ أَرَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿١٤﴾

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا
لَدَيْهِمْ وَأَخَصَّنَا كُلَّ شَيْءٍ عَدَدًا ﴿١٥﴾

¹⁶⁴⁶Guardian angels to protect the messenger and the message.

¹⁶⁴⁷This phrase may also be read: "So He [i.e., Allah] may make evident."

Sūrah al-Muzzammil¹⁶⁴⁸*Bismillāhīr-Raḥmānīr-Raḥīm*

1. O you who wraps himself [in clothing],¹⁶⁴⁹
2. Arise [to pray] the night, except for a little –
3. Half of it – or subtract from it a little
4. Or add to it, and recite the Qur'ān with measured recitation.
5. Indeed, We will cast upon you a heavy word.¹⁶⁵⁰
6. Indeed, the hours of the night are more effective for concurrence [of heart and tongue]¹⁶⁵¹ and more suitable for words.¹⁶⁵²
7. Indeed, for you by day is prolonged occupation.
8. And remember the name of your Lord and devote yourself to Him with [complete] devotion.
9. [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.¹⁶⁵³

سُورَةُ الزَّمَلِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

يٰۤاَيُّهَا الزَّمَلُ ۙ

قُمِ اللَّيْلَ اِلَّا قَلِيْلًا ۙ

وَصَفْهُۥٓ اَوْ اَنْقُصْ مِنْهُ قَلِيْلًا ۙ

اَوْ زِدْ عَلَيْهِ وَرَقِيْلًا ۙ

اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۙ

اِنَّ نَاشِئَةَ اللَّيْلِ هِيَ اَشَدُّ وَطْئًا وَاَقْوَمُ قِيْلًا ۙ

اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ۙ

وَادْكُرْ اِسْمَ رَبِّكَ وَاَنْتَبِلْ اِلَيْهِ تَتَّبِعِلًا ۙ

رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ

وَكِيْلًا ۙ

¹⁶⁴⁸ *Al-Muzzammil*: The One Who Wraps Himself (in clothing).

¹⁶⁴⁹ Allāh (*subḥānahu wa ta'ālā*) addresses the Prophet (ﷺ), who was asleep, wrapped in his garments.

¹⁶⁵⁰ i.e., the revelation, which when descending on the Prophet (ﷺ) bore down upon him with a great weight. Another meaning is "important ordinances."

¹⁶⁵¹ Another accepted interpretation of the same words is "Indeed, arising at night is more difficult..." meaning that it will only be done by sincere believers and not others.

¹⁶⁵² i.e., for recitation of the Qur'ān and for hearing and understanding it.

¹⁶⁵³ i.e., trust in Allāh and rely upon Him.

10. And be patient over what they say and avoid them with gracious avoidance.
11. And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.
12. Indeed, with Us [for them] are shackles and burning fire
13. And food that chokes and a painful punishment –
14. On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.
15. Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.
16. But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.
17. Then how can you fear, if you disbelieve, a Day that will make the children white-haired?¹⁶⁵⁴
18. The heaven will break apart therefrom;¹⁶⁵⁵ ever is His promise fulfilled.
19. Indeed, this is a reminder, so whoever wills may take to his Lord a way.
20. Indeed, your Lord knows, [O Muḥammad], that you stand [in

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْبِزْهُمْ هَهْرًا
جَمِيلًا ﴿١٠﴾

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي الْأَلْسِمَةِ وَمُهْلَعًا
فَلِيلًا ﴿١١﴾

إِنَّ لَدَيْنَا أَنْكَالًا وَرَحِيمًا ﴿١٢﴾

وَطَعَامًا ذَا غَضَصَةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

يَوْمَ تَرْتَجِفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا
مَّهِيلًا ﴿١٤﴾

إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَاهِدًا عَلَيْكَ كَمَا
أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْدًا
وَيَاكُفُرًا ﴿١٦﴾

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ
شِيبًا ﴿١٧﴾

السَّمَاءُ مُنْفَطِرًا بِهِ ۗ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾

إِنَّ هَذِهِ تَذَكُّرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ
سَبِيلًا ﴿١٩﴾

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ

¹⁶⁵⁴Another meaning is "How can you avoid [punishment]" on such a Day?

¹⁶⁵⁵From the terror of that Day.

prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allāh determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it¹⁶⁵⁶ and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allāh and others fighting for the cause of Allāh. So recite what is easy from it and establish prayer and give zakāh and loan Allāh a goodly loan.¹⁶⁵⁷ And whatever good you put forward for yourselves – you will find it with Allāh. It is better and greater in reward. And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

وَيَضَعُكُمْ فِيهِمْ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكُمْ وَاللَّهُ
يُعَدُّرُ اللَّيْلَ وَالنَّهَارَ عَلِيمٌ إِنَّهُ يَخْتَصِمُوهُ فَلَنَاب
عَلَيْكُمْ فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ عَلِيمٌ أَنْ
سَيَكُونُ مِنكُمْ مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي
الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ
فِي سَبِيلِ اللَّهِ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا
وَمَا تَقْدِمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ
رَّحِيمٌ ﴿١٢﴾

¹⁶⁵⁶Allāh has known that if they were to continue in such long periods of worship each night, the people would be caused much hardship.

¹⁶⁵⁷In the form of charities and contributions to His cause.

Sūrah al-Muddaththir¹⁶⁵⁸*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الْمُدَّثِّرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O you who covers himself [with a garment],¹⁶⁵⁹
2. Arise and warn
3. And your Lord glorify
4. And your clothing purify
5. And uncleanness¹⁶⁶⁰ avoid
6. And do not confer favor to acquire more¹⁶⁶¹
7. But for your Lord be patient.
8. And when the trumpet is blown,
9. That Day will be a difficult day
10. For the disbelievers – not easy.
11. Leave Me with the one I created alone¹⁶⁶²
12. And to whom I granted extensive wealth
13. And children present [with him]
14. And spread [everything] before him, easing [his life].
15. Then he desires that I should add more.

بَيِّنَاتٍ لِّلْمُدَّثِّرِ ﴿١﴾

قُمْ فَأَنْذِرْ ﴿٢﴾

وَرَبِّكَ فَكَبِّرْ ﴿٣﴾

وَتِبَابِكَ فَطَهِّرْ ﴿٤﴾

وَالرِّجْزَ فَاهْجُرْ ﴿٥﴾

وَلَا تَمُنَّ بِحِسَابِكَ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

فَإِذَا نَفَخَ الْفُؤُودُ ﴿٨﴾

فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾

عَلَى الْكٰفِرِيْنَ عَسِيْرٌ ﴿١٠﴾

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيْدًا ﴿١١﴾

وَجَعَلْتُ لَهُ مَالًا مَّمْدُوْدًا ﴿١٢﴾

وَبَيْنَ شُهُوْدًا ﴿١٣﴾

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ﴿١٥﴾

¹⁶⁵⁸ *Al-Muddaththir*: The One Who Covers Himself (with a garment).

¹⁶⁵⁹ Referring to the Prophet (ﷺ).

¹⁶⁶⁰ Specifically, idols or generally, bad conduct and morals.

¹⁶⁶¹ An alternative meaning is "Do not consider any favor you have conferred to be great."

¹⁶⁶² i.e., without wealth or children. The reference is to al-Waleed bin al-Mugheerah, who after inclining toward the Qur'ān, denied it publicly in order to win the approval of the Quraysh.

16. No! Indeed, he has been toward
Our verses obstinate. ﴿١٧﴾
17. I will cover him with arduous
torment. ﴿١٧﴾
18. Indeed, he thought and deliber-
ated.¹⁶⁶³ ﴿١٨﴾
19. So may he be destroyed [for] how
he deliberated. ﴿١٩﴾
20. Then may he be destroyed [for]
how he deliberated. ﴿٢٠﴾
21. Then he considered [again];
22. Then he frowned and scowled;
23. Then he turned back and was
arrogant ﴿٢١﴾
24. And said, "This is not but magic
imitated [from others]. ﴿٢٢﴾
25. This is not but the word of a
human being." ﴿٢٣﴾
26. I will drive him into Saqar.¹⁶⁶⁴ ﴿٢٤﴾
27. And what can make you know
what is Saqar? ﴿٢٥﴾
28. It lets nothing remain and leaves
nothing [unburned], ﴿٢٦﴾
29. Altering [i.e., blackening] the skins.
﴿٢٧﴾
30. Over it are nineteen [angels]. ﴿٢٨﴾
31. And We have not made the
keepers of the Fire except angels.
And We have not made their
number except as a trial for those

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا
عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَعِينِ الَّذِينَ
أُرْسِلُوا فِي الْكِتَابِ وَيَرْذُقَ الَّذِينَ آمَنُوا إِيْتَانًا وَلَا يَرْجَبَ

¹⁶⁶³About what he would say concerning the Qur'an and how he might discredit the Prophet (ﷺ).

¹⁶⁶⁴One of the proper names of Hell.

who disbelieve – that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allāh intend by this as an example?" Thus does Allāh leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity.

الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُذْمُومُونَ وَيَقُولُ الَّذِينَ فِي قُلُوبِهِمْ
مِرْسًا وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ
يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ
رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلنَّاسِ ﴿٦٦﴾

32. No! By the moon
33. And [by] the night when it departs
34. And [by] the morning when it brightens,
35. Indeed, it [i.e., the Fire] is of the greatest [afflictions]
36. As a warning to humanity –
37. To whoever wills among you to proceed¹⁶⁶⁵ or stay behind.
38. Every soul, for what it has earned, will be retained¹⁶⁶⁶
39. Except the companions of the right,¹⁶⁶⁷
40. [Who will be] in gardens, questioning each other

كَلَّا وَالْقَمَرِ ﴿٦٦﴾

وَاللَّيْلِ إِذَا يَدْبُرُ ﴿٦٧﴾

وَالصُّبْحِ إِذَا تَنَفَّسُ ﴿٦٨﴾

إِنَّهَا لَإِحدى الكبرِ ﴿٦٩﴾

نَذِيرًا لِلنَّاسِ ﴿٧٠﴾

لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٧١﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٧٢﴾

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٧٣﴾

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٧٤﴾

¹⁶⁶⁵To righteousness by acceptance of the warning.

¹⁶⁶⁶i.e., subject or held responsible.

¹⁶⁶⁷i.e., the righteous who receive their records in their right hands.

41. About the criminals,
42. [And asking them], "What put you into Saqar?"
43. They will say, "We were not of those who prayed,
44. Nor did we used to feed the poor.
45. And we used to enter into vain discourse with those who engaged [in it],
46. And we used to deny the Day of Recompense
47. Until there came to us the certainty [i.e., death]."
48. So there will not benefit them the intercession of [any] intercessors.
49. Then what is [the matter] with them that they are, from the reminder, turning away
50. As if they were alarmed donkeys
51. Fleeing from a lion?
52. Rather, every person among them desires that he¹⁶⁶⁸ would be given scriptures spread about.¹⁶⁶⁹
53. No! But they do not fear the Hereafter.
54. No! Indeed, it [i.e., the Qur'an] is a reminder
55. Then whoever wills will remember it.

عَنِ الْمُجْرِمِينَ ﴿١١﴾

مَا سَأَلَكَ فِي سَقَرٍ ﴿١٢﴾

قَالُوا لَوْ نَكُنْ مِنَ الْمُصَلِّينَ ﴿١٣﴾

وَلَوْ نَكُنْ نَظْمُومَ الْيَسْكِينِ ﴿١٤﴾

وَكُنَّا نَحْوُ مَنْعَ الْفَاطِيئِينَ ﴿١٥﴾

وَكُنَّا نَكُذِّبُ يَوْمَ الدِّينِ ﴿١٦﴾

حَتَّىٰ آتَانَا الْيَقِينَ ﴿١٧﴾

فَمَا نَنْفَعُهُمْ شَفِيعَةُ الشُّفِيْعِينَ ﴿١٨﴾

فَمَا لَهُمْ عَنِ التَّذْكَرِ مَرِيضِينَ ﴿١٩﴾

كَأَنَّهُمْ حِمْرٌ مُسْتَنْفِرَةٌ ﴿٢٠﴾

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٢١﴾

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنشَرَةً ﴿٢٢﴾

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٢٣﴾

كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٢٤﴾

فَمَنْ شَاءَ ذَكَرْهُ ﴿٢٥﴾

¹⁶⁶⁸Instead of Muhammad (ﷺ).

¹⁶⁶⁹i.e., made public. Much of their refusal of his message was due to envy and jealousy of the Prophet (ﷺ).

56. And they will not remember except that Allāh wills. He is worthy of fear and adequate for [granting] forgiveness.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى
وَأَهْلُ الْعَفْوَرة ﴿٧٤﴾

Sūrah al-Qiyāmah¹⁶⁷⁰*Bismillāhir-Raḥmānir-Raḥeem*

1. I swear by the Day of Resurrection
2. And I swear by the reproaching soul¹⁶⁷¹ [to the certainty of resurrection].
3. Does man think that We will not assemble his bones?
4. Yes. [We are] Able [even] to proportion his fingertips.
5. But man desires to continue in sin.¹⁶⁷²
6. He asks, "When is the Day of Resurrection?"
7. So when vision is dazzled
8. And the moon darkens
9. And the sun and the moon are joined,
10. Man will say on that Day, "Where is the [place of] escape?"
11. No! There is no refuge.
12. To your Lord, that Day, is the [place of] permanence.
13. Man will be informed that Day of what he sent ahead¹⁶⁷³ and kept back.¹⁶⁷⁴

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

أَلَيْسَ الْإِنْسَانُ أَلَّنْ يَجْمَعُ عِظَامَهُ ﴿٣﴾

بَلَىٰ قَدِيرِينَ عَلَيَّ أَنْ تُسَوِّىَ بَنَاتِهِ ﴿٤﴾

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

يَسْئَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ﴿٦﴾

إِذَا رَأَى الْبَصَرَ ﴿٧﴾

وَحَسَفَ الْقَمَرَ ﴿٨﴾

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ ﴿١٠﴾

كَلَّا لَا وَزَرَ ﴿١١﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

¹⁶⁷⁰ *Al-Qiyāmah*: The Resurrection.¹⁶⁷¹ i.e., that of the believer, which blames him when he falls into sin or error.¹⁶⁷² Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.¹⁶⁷³ i.e., his deeds, which await him in the Hereafter.¹⁶⁷⁴ i.e., that which he did not do or which he delayed.

14. Rather, man, against himself, will be a witness,¹⁶⁷⁵

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

15. Even if he presents his excuses.

وَلَوْ أَلْفٌ مَّذَابِرٌ ﴿١٥﴾

16. Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān].

لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

17. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

18. So when We have recited it [through Gabriel], then follow its recitation.

فَإِذَا قَرَأْتَهُ فَآلَيْهِ قُرْآنَهُ ﴿١٨﴾

19. Then upon Us is its clarification [to you].

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

20. No! But you [i.e., mankind] love the immediate

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

21. And leave [i.e., neglect] the Hereafter.

وَتَذُرُونَ الْآخِرَةَ ﴿٢١﴾

22. [Some] faces, that Day, will be radiant,

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾

23. Looking at their Lord.¹⁶⁷⁶

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

24. And [some] faces, that Day, will be contorted,

وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

25. Expecting that there will be done to them [something] backbreaking.

نَظَرٌ أَنْ يَفْعَلَ بِهَا قَافِرَةٌ ﴿٢٥﴾

26. No! When it [i.e., the soul] has reached the collar bones¹⁶⁷⁷

كَلَّا إِذَا بَلَغَتِ النَّوَارِقَ ﴿٢٦﴾

27. And it is said, "Who will cure [him]?"

وَيَقِيلُ مَنْ رَاقٍ ﴿٢٧﴾

¹⁶⁷⁵As described in 36:65 and 41:20-23.

¹⁶⁷⁶The people of Paradise will actually see their Creator in the Hereafter.

¹⁶⁷⁷At the time it is about to leave the body when one is on the verge of death.

28. And he [i.e., the dying one] is certain that it is the [time of] separation
 وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾
29. And the leg is wound about the leg,¹⁶⁷⁸
 وَأَلْفَتِ السَّاقُ السَّاقَ بِالسَّاقِ ﴿٢٩﴾
30. To your Lord, that Day, will be the procession.¹⁶⁷⁹
 إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾
31. And he [i.e., the disbeliever] had not believed, nor had he prayed.
 فَلَا صَلَّىٰ وَلَا صَلَّىٰ ﴿٣١﴾
32. But [instead], he denied and turned away.
 وَلٰكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾
33. And then he went to his people, swaggering [in pride].
 ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَسِكُ ﴿٣٣﴾
34. Woe to you, and woe!
 أَوَّلَٰكَ لَكَ فَأَوْكَ ﴿٣٤﴾
35. Then woe to you, and woe!
 ثُمَّ أَوَّلَٰكَ لَكَ فَأَوْكَ ﴿٣٥﴾
36. Does man think that he will be left neglected?¹⁶⁸⁰
 أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾
37. Had he not been a sperm from semen emitted?
 أَلَمْ يَكُنْ نَظْفَةً مِّن مَّيِّ يُمْنَىٰ ﴿٣٧﴾
38. Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him]
 ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾
39. And made of him two mates, the male and the female.
 جَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾
40. Is not that [Creator] Able to give life to the dead?
 أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلِيمٌ أَن يَحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

¹⁶⁷⁸From the difficulties the person faces at death or his sudden awareness of the realities of both this world and the Hereafter. It may also refer to his shrouding after death.

¹⁶⁷⁹Literally, "driving" or "herding" or "the place to which one is driven."

¹⁶⁸⁰i.e., to no end, without responsibility, or without being returned to the Creator for judgement.

Sūrah al-Insān¹⁶⁸¹*Bismillāhīr-Raḥmānīr-Raḥeem*

1. Has there [not] come upon man a period of time when he was not a thing [even] mentioned?
2. Indeed, We created man from a sperm-drop mixture¹⁶⁸² that We may try him; and We made him hearing and seeing.
3. Indeed, We guided him to the way, be he grateful or be he ungrateful.
4. Indeed, We have prepared for the disbelievers chains and shackles and a blaze.
5. Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr,¹⁶⁸³
6. A spring of which the [righteous] servants of Allāh will drink; they will make it gush forth in force [and abundance].
7. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.
8. And they give food in spite of love for it¹⁶⁸⁴ to the needy, the orphan, and the captive,
9. [Saying], "We feed you only for the countenance [i.e., approval] of

سورة الإنسان

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 إِنَّمَا شَاكَرًا وَإِنَّمَا 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 بِالَّذِذْرِ وَعِظَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

وَيَطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ وَخَشِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

إِنَّمَا نَطْعَمُكُمْ لِيُوجِبَ اللَّهُ لَنَا رِزْقًا مِنكُمْ جَزَاءً وَلَا

¹⁶⁸¹ *Al-Insān*: Man. Also entitled *Sūrah ad-Dahr* (Time).

¹⁶⁸² i.e., a combination of the male and female substance, within the womb.

¹⁶⁸³ A sweet-smelling spring in Paradise.

¹⁶⁸⁴ The meaning here may also be "out of love for Him," i.e., Allāh (*subḥānahu wa ta'ālā*).

Allāh. We wish not from you reward or gratitude.

شُكْرًا ﴿١٠﴾

10. Indeed, We fear from our Lord a Day austere and distressful."

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غَمًّوًّا قَطِيرًا ﴿١١﴾

11. So Allāh will protect them from the evil of that Day and give them radiance and happiness

فَوَقَّهْمُ اللَّهُ سُرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَهُ
وَسُرُورًا ﴿١٢﴾

12. And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٣﴾

13. [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا
ذَمِيرًا ﴿١٤﴾

14. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

وَدَائِجٌ عَلَيْهِمْ ظِلُّنَّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٥﴾

15. And there will be circulated among them vessels of silver and cups having been [created] clear [as glass],

وَيُطَافُ عَلَيْهِمْ بِذَاتِ بَيْنٍ مِنْ فِضَّةٍ وَأَكْرَابٍ كَانَتْ
قَوَارِيرًا ﴿١٦﴾

16. Clear glasses [made] from silver of which they have determined the measure.

قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٧﴾

17. And they will be given to drink a cup [of wine] whose mixture is of ginger

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ رِزَاجُهَا زَنْجَبِيلًا ﴿١٨﴾

18. [From] a fountain within it [i.e., Paradise] named Salsabeel.

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٩﴾

19. There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ
لُؤْلُؤًا مَنشُورًا ﴿٢٠﴾

20. And when you look there [in Paradise], you will see pleasure and great dominion.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَيْمًا وَمَلَكًا كَبِيرًا ﴿٢٠﴾

21. Upon them [i.e., the inhabitants] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

عَلَيْهِمْ ثِيَابٌ سَبْعُ مِائَةٍ خَضِرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا
أَسَاوِيرٌ مِنْ فِضَّةٍ وَوَقْفَةٌ لَهُمْ رَبَّهُمْ سَرَابًا
طَهُورًا ﴿٢١﴾

22. [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ
مَشْكُورًا ﴿٢٢﴾

23. Indeed, it is We who have sent down to you, [O Muḥammad], the Qur'ān progressively.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

24. So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا أَوْ
كُفْرًا ﴿٢٤﴾

25. And mention the name of your Lord [in prayer] morning and evening

وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

26. And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا
طَوِيلًا ﴿٢٦﴾

27. Indeed, these [disbelievers] love the immediate and leave behind them¹⁶⁸⁵ a grave Day.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ
يَوْمًا ضَعِيلًا ﴿٢٧﴾

28. We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا
بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾

29. Indeed, this is a reminder, so he who wills may take to his Lord a way.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَيْنَا
سَبِيلًا ﴿٢٩﴾

¹⁶⁸⁵i.e., neglect. The meaning may also be "leave ahead of them."

30. And you do not will except that Allāh wills. Indeed, Allāh is ever Knowing and Wise.
31. He admits whom He wills into His mercy; but the wrongdoers – He has prepared for them a painful punishment.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٣٠﴾

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ
عَذَابًا أَلِيمًا ﴿٣١﴾

Sūrah al-Mursalāt¹⁶⁸⁶*Bismillāhir-Raḥmānir-Raḥeem*

1. By those [winds] sent forth in gusts
2. And the winds that blow violently
3. And [by] the winds that spread [clouds]
4. And those [angels] who bring criterion¹⁶⁸⁷
5. And those [angels] who deliver a message
6. As justification or warning,
7. Indeed, what you are promised is to occur.
8. So when the stars are obliterated
9. And when the heaven is opened
10. And when the mountains are blown away
11. And when the messengers' time has come...¹⁶⁸⁸
12. For what Day was it postponed?¹⁶⁸⁹
13. For the Day of Judgement.
14. And what can make you know what is the Day of Judgement?

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

فَالْمُصَوِّتِ صَعْمًا ﴿٢﴾

وَالنَّشِيرَاتِ شَجْرًا ﴿٣﴾

فَالْمُفَرِّقَاتِ وَرَاقًا ﴿٤﴾

فَالْمَلْفِيعَاتِ ذِكْرًا ﴿٥﴾

عَذْرًا أَوْ نَذْرًا ﴿٦﴾

إِنَّمَا تُوعَدُونَ لَوَاقِعَ ﴿٧﴾

وَإِذَا النُّجُومُ طُوسِتَ ﴿٨﴾

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

وَإِذَا الْجِبَالُ سُيِّفَتْ ﴿١٠﴾

وَإِذَا الرَّسُلُ أُنْتَبِذَتْ ﴿١١﴾

لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

لِيَوْمِ الْقَضَائِ ﴿١٣﴾

وَمَا أَدْرَاكَ مَا يَوْمَ الْقَضَائِ ﴿١٤﴾

¹⁶⁸⁶ *Al-Mursalāt*: Those Sent Forth.¹⁶⁸⁷ To Allah's human messengers.¹⁶⁸⁸ i.e., when they are gathered to witness concerning their nations. The sentence's conclusion is understood to be "...the promised judgement will then take place."¹⁶⁸⁹ "It" may refer to either the aforementioned occurrences collectively or to the testimony of the messengers.

15. Woe,¹⁶⁹⁰ that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾
16. Did We not destroy the former peoples? أَلَمْ تَهْلِكِ الْأَوَّلِينَ ﴿١٦﴾
17. Then We will follow them with the later ones. ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾
18. Thus do We deal with the criminals. كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾
19. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
20. Did We not create you from a liquid disdained? أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾
21. And We placed it in a firm lodging [i.e., the womb] فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾
22. For a known extent. إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٢﴾
23. And We determined [it], and excellent [are We] to determine. فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
24. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have We not made the earth a container أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. Of the living and the dead? أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾
27. And We placed therein lofty, firmly set mountains and have given you to drink sweet water. وَجَعَلْنَا فِيهَا رُؤُوسَ سَائِبِغَاتٍ وَأَنْهَارَ سَائِبِغَاتٍ مَاءً قُرًّاتًا ﴿٢٧﴾
28. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾
29. [They will be told], "Proceed to that which you used to deny. أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾
30. Proceed to a shadow [of smoke] having three columns أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾
31. [But having] no cool shade and availing not against the flame." لَا ظِلِّيلٍ وَلَا يَتَّبِعُونَ مِنَ النَّارِ لَاحٍ ﴿٣١﴾

¹⁶⁹⁰i.e., death and destruction.

32. Indeed, it throws sparks [as huge] as a fortress, إِنَّمَا تَرْمِي بِشَرِّهِ كَالْقَصْرِ ﴿٧٧﴾
33. As if they were yellowish [black] camels. كَأَنَّهُمْ جَمَلٌ صَفَرٌ ﴿٧٨﴾
34. Woe, that Day, to the deniers. وَيْلٌ لِّلْمُكذِّبِينَ ﴿٧٩﴾
35. This is a Day they will not speak, هَذَا يَوْمٌ لَا يَنطِقُونَ ﴿٨٠﴾
36. Nor will it be permitted for them to make an excuse. وَلَا يُؤذِنُ لَهُمْ قَسْدٌ رُّودٌ ﴿٨١﴾
37. Woe, that Day, to the deniers. وَيْلٌ لِّلْمُكذِّبِينَ ﴿٨٢﴾
38. This is the Day of Judgement; We will have assembled you and the former peoples. هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكَ وَالْأَوَّلِينَ ﴿٨٣﴾
39. So if you have a plan, then plan against Me. فَإِن كَانَ لَكَ كَيْدٌ فَكِيدُنِي ﴿٨٤﴾
40. Woe, that Day, to the deniers. وَيْلٌ لِّلْمُكذِّبِينَ ﴿٨٥﴾
41. Indeed, the righteous will be among shades and springs إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعَيْوُنٍ ﴿٨٦﴾
42. And fruits from whatever they desire, وَفَوَاحِشٍ مِّمَّا يَشْتَهُونَ ﴿٨٧﴾
43. [Being told], "Eat and drink in satisfaction for what you used to do." كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨٨﴾
44. Indeed, We thus reward the doers of good. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٩﴾
45. Woe, that Day, to the deniers. وَيْلٌ لِّلْمُكذِّبِينَ ﴿٩٠﴾
46. [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals. كُلُوا وَتَمَنَّعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ ﴿٩١﴾
47. Woe, that Day, to the deniers. وَيْلٌ لِّلْمُكذِّبِينَ ﴿٩٢﴾
48. And when it is said to them, "Bow [in prayer]," they do not bow. وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا تَرْكَعُوا ﴿٩٣﴾

49. Woe, that Day, to the deniers.
 50. Then in what statement after it [i.e., the Qur'ān] will they believe?

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

فَيَأْتِي حَرِيثٌ بَعْدَهُ يُؤْمِنُوكَ ﴿٥٠﴾

Sūrah an-Naba'¹⁶⁹¹*Bismillāhir-Raḥmānir-Raḥeem*

سورة النبا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. About what are they asking one another?
2. About the great news¹⁶⁹² –
3. That over which they are in disagreement.
4. No! They are going to know.
5. Then, no! They are going to know.
6. Have We not made the earth a resting place?
7. And the mountains as stakes?¹⁶⁹³
8. And We created you in pairs
9. And made your sleep [a means for] rest
10. And made the night as clothing¹⁶⁹⁴
11. And made the day for livelihood
12. And constructed above you seven strong [heavens]
13. And made [therein] a burning lamp
14. And sent down, from the rain clouds, pouring water
15. That We may bring forth thereby grain and vegetation

عَمَّ بِنَسَاءَ لُؤْلُؤٍ ﴿١﴾

عَنِ النَّبِإِ الْمَطِيرِ ﴿٢﴾

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

الَّذِي جَعَلَ الْأَرْضَ مِهْدًا ﴿٦﴾

وَالجِبَالَ أَوْتَادًا ﴿٧﴾

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا سِدَادًا ﴿١٢﴾

وَجَعَلْنَا لِكُلِّ مِزْمَارٍ مَنَابِقًا ﴿١٣﴾

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً مُّجْتَابًا ﴿١٤﴾

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

¹⁶⁹¹ *An-Naba'*: The News (or Happening).¹⁶⁹² i.e., the Resurrection.¹⁶⁹³ To stabilize the land and balance the earth.¹⁶⁹⁴ Covering and concealing you in its darkness.

16. And gardens of entwined growth. ﴿١٦﴾
17. Indeed, the Day of Judgement is an appointed time – ﴿١٧﴾
18. The Day the Horn is blown and you will come forth in multitudes ﴿١٨﴾
19. And the heaven is opened and will become gateways ﴿١٩﴾
20. And the mountains are removed and will be [but] a mirage. ﴿٢٠﴾
21. Indeed, Hell has been lying in wait ﴿٢١﴾
22. For the transgressors, a place of return, ﴿٢٢﴾
23. In which they will remain for ages [unending]. ﴿٢٣﴾
24. They will not taste therein [any] coolness or drink ﴿٢٤﴾
25. Except scalding water and [foul] purulence – ﴿٢٥﴾
26. An appropriate recompense.¹⁶⁹⁵ ﴿٢٦﴾
27. Indeed, they were not expecting an account ﴿٢٧﴾
28. And denied Our verses with [emphatic] denial. ﴿٢٨﴾
29. But all things We have enumerated in writing. ﴿٢٩﴾
30. "So taste [the penalty], and never will We increase you except in torment."¹⁶⁹⁶ ﴿٣٠﴾
31. Indeed, for the righteous is ﴿٣١﴾

¹⁶⁹⁵In proportion to and comparable with their crimes.

¹⁶⁹⁶This announcement will be made to the companions of Hell.

Sūrah an-Nāzi‘āt¹⁷⁰³*Bismillāh-ir-Rahmān-ir-Raḥeem*

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By those [angels] who extract with violence¹⁷⁰⁴ وَالنَّازِعَاتِ غُرُقًا ﴿١﴾
2. And [by] those who remove with ease¹⁷⁰⁵ وَالنَّاشِطَاتِ نَطًّا ﴿٢﴾
3. And [by] those who glide [as if] swimming¹⁷⁰⁶ وَالسَّيِّحَاتِ سَبًّا ﴿٣﴾
4. And those who race each other in a race¹⁷⁰⁷ فَالْمُدْرِكَاتِ سَبًّا ﴿٤﴾
5. And those who arrange [each] matter,¹⁷⁰⁸ فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾
6. On the Day the blast [of the Horn] will convulse [creation], يَوْمَ تَرْجُفُ الرَّجِفَةُ ﴿٦﴾
7. There will follow it the subsequent [one]. تَتَّبِعُهَا الرَّاوِدَةُ ﴿٧﴾
8. Hearts,¹⁷⁰⁹ that Day, will tremble, قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾
9. Their eyes¹⁷¹⁰ humbled. أَبْصَارُهَا خَاشِعَةٌ ﴿٩﴾
10. They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?" رَأَوْنَآ أَنَا لَمَرْدُودُونَ فِي الْمَآءِ فِرَاقَةُ ﴿١٠﴾
11. Even if we should be decayed bones?¹⁷¹¹ أَوْ ذَا كُنَّا عِظْمًا فَخِرَةً ﴿١١﴾

1703 *An-Nāzi‘āt*: The Extractors.

1704 i.e., those who tear out the souls of those destined for Hell.

1705 i.e., those angels who ease out the souls of those destined for Paradise.

1706 Speeding to execute Allāh's commands.

1707 Racing to deliver the souls of the believers to Paradise.

1708 According to Allāh's decree.

1709 Those of the disbelievers who denied the Resurrection.

1710 Those of the disbelievers.

1711 The disbelievers say this in ridicule of the warning.

12. They say, "That, then, would be a losing return."¹⁷¹² قَالُوا يَاكَ إِذَا كَرِهَ خَاسِرَةٌ ﴿١٢﴾
13. Indeed, it will be but one shout, فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾
14. And suddenly they will be [alert] upon the earth's surface. فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾
15. Has there reached you the story of Moses? – هَلْ أُنثِقُ حَدِيثُ مُوسَى ﴿١٥﴾
16. When his Lord called to him in the sacred valley of Tuwā, إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾
17. "Go to Pharaoh. Indeed, he has transgressed. أَذْهَبَ إِلَيَّ فِيْهِنَّ إِنَّمَا طَفَى ﴿١٧﴾
18. And say to him, 'Would you [be willing to] purify yourself فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَزَكَّى ﴿١٨﴾
19. And let me guide you to your Lord so you would fear [Him]?' " وَأَهْدِيكَ إِلَيَّ رَبِّكَ فَتَخْشَى ﴿١٩﴾
20. And he showed him the greatest sign,¹⁷¹³ فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾
21. But he [i.e., Pharaoh] denied and disobeyed. فَكَذَّبَ وَعَصَى ﴿٢١﴾
22. Then he turned his back, striving [i.e., plotting].¹⁷¹⁴ ثُمَّ أَدْبَرَ يَسْعَى ﴿٢٢﴾
23. And he gathered [his people] and called out فَحَشَرَ قَتَادَى ﴿٢٣﴾
24. And said, "I am your most exalted lord." فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾
25. So Allāh seized him in exemplary punishment for the last and the first [transgression].¹⁷¹⁵ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

¹⁷¹²i.e., "If that were so, we would not be able to escape punishment."

¹⁷¹³i.e., the miracle of his staff becoming a great snake.

¹⁷¹⁴An alternative meaning is "running [from the snake]."

¹⁷¹⁵i.e., for Pharaoh's setting himself up as a deity and for his previous oppression of the people and denial of Moses.

26. Indeed in that is a lesson [i.e., warning] for whoever would fear [Allāh].
27. Are you a more difficult creation or is the heaven? He [i.e., Allāh] constructed it.
28. He raised its ceiling and proportioned it.
29. And He darkened its night and extracted its brightness.¹⁷¹⁶
30. And after that He spread the earth.
31. He extracted from it its water and its pasture,
32. And the mountains He set firmly
33. As enjoyment [i.e., provision] for you and your grazing livestock.
34. But when there comes the greatest Overwhelming Calamity¹⁷¹⁷ –
35. The Day when man will remember that for which he strove,
36. And Hellfire will be exposed for [all] those who see –
37. So as for he who transgressed
38. And preferred the life of the world,
39. Then indeed, Hellfire will be [his] refuge.
40. But as for he who feared the position of his Lord¹⁷¹⁸ and

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿٢٦﴾

أَأَنزَلْنَا سَّمَاءًا مِّن سَّمَاءٍ بَنِينَا ﴿٢٧﴾

رَفَعْنَا سَعْوَهَا فَسَوَّيْنَاهَا ﴿٢٨﴾

وَأَغْطَشْنَا لَيْلَهَا وَأَخْرَجْنَا ضُحَاهَا ﴿٢٩﴾

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

أَخْرَجْنَا مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

وَالْجِبَالَ أَرْسَلْنَاهَا ﴿٣٢﴾

مِنهَا لَكُمْ وَلَا تَكُن لَكُمْ ﴿٣٣﴾

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾

يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَى ﴿٣٥﴾

وَتُرِيدُ الْجَحِيمَ لِمَن رَّى ﴿٣٦﴾

فَأَمَّا مَن طَغَى ﴿٣٧﴾

وَهَوَّاهُ لِحَيَاةِ الدُّنْيَا ﴿٣٨﴾

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾

وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ

1716, i.e., created the day from within the surrounding darkness.

1717, i.e., the Day of Resurrection.

1718 See footnote to 55:46.

prevented the soul from [unlawful] inclination,

الْمَوَىٰ ۗ

41. Then indeed, Paradise will be [his] refuge.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۗ

42. They ask you, [O Muḥammad], about the Hour: when is its arrival?¹⁷¹⁹

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا ۗ

43. In what [position] are you that you should mention it?¹⁷²⁰

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۗ

44. To your Lord is its finality.¹⁷²¹

إِلَىٰ رَبِّكَ مُنْتَهَىٰهَا ۗ

45. You are only a warner for those who fear it.

إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ۗ

46. It will be, on the Day they see it,¹⁷²² as though they had not remained [in the world] except for an afternoon or a morning thereof.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَصِيَّةً أَوْ ضُحَاهَا ۗ

¹⁷¹⁹Literally, "resting" or "establishment."

¹⁷²⁰Meaning that Muḥammad (ﷺ) had no knowledge of it, so how could he inform them?

¹⁷²¹i.e., its destination and termination. And to Him belongs ultimate knowledge of it.

¹⁷²²i.e., the Hour, the Resurrection.

Sūrah 'Abasa¹⁷²³*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. He [i.e., the Prophet (ﷺ)] frowned and turned away
عَبَسَ وَتَوَلَّى ﴿١﴾
2. Because there came to him the blind man,¹⁷²⁴ [interrupting].
أَن جَاءَهُ الْأَعْمَى ﴿٢﴾
3. But what would make you perceive, [O Muḥammad], that perhaps he might be purified¹⁷²⁵
وَمَا يَدْرِيكَ لَعَلَّكَ بُرِّئَ ﴿٣﴾
4. Or be reminded and the remembrance would benefit him?
أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾
5. As for he who thinks himself without need,¹⁷²⁶
أَمَّا مَنِ اسْتَعْتَفَى ﴿٥﴾
6. To him you give attention.
فَأَنْتَ لَمْ تَهْتَدِ ﴿٦﴾
7. And not upon you [is any blame] if he will not be purified.¹⁷²⁷
وَمَا عَلَيْكَ أَلَّا يَزَكِّي ﴿٧﴾
8. But as for he who came to you striving [for knowledge]
وَأَمَّا مَن جَاءَكَ يَسْعَى ﴿٨﴾
9. While he fears [Allāh],
وَهُوَ يَخْشَى ﴿٩﴾
10. From him you are distracted.
فَأَنْتَ عَنْهُ تُلَاقَى ﴿١٠﴾
11. No! Indeed, they [i.e., these verses] are a reminder;
كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾
12. So whoever wills may remember it.¹⁷²⁸
فَمَن شَاءَ ذَكَّرْهُ ﴿١٢﴾

1723 'Abasa: He Frowned.

1724 Abdullah, the son of Umm Maktūm.

1725 As a result of what he learns from you.

1726 i.e., without need of faith or need of Allāh (*subḥānahu wa ta'ālā*). Here it is in reference to a certain influential member of the Quraysh whom the Prophet (ﷺ) had hoped to bring to Islam.

1727 The Prophet (ﷺ) was responsible only for conveying the message, not for ultimate guidance.

1728 The revelation. Or "Him," i.e., Allāh (*subḥānahu wa ta'ālā*).

13. [It is recorded] in honored sheets, فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٧﴾
14. Exalted and purified, مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٨﴾
15. [Carried] by the hands of messenger-angels, بِأَيْدِي سَفَرَةٍ ﴿١٩﴾
16. Noble and dutiful. كِرَامٍ بَرَرَةٍ ﴿٢٠﴾
17. Destroyed [i.e., cursed] is man;¹⁷²⁹ how disbelieving is he. قِيلَ الْإِنْسَانُ مَا أَكْفَرًا ﴿٢١﴾
18. From what thing [i.e., substance] did He create him? مِنْ أَيِّ شَيْءٍ خَلَقْتَهُ ﴿٢٢﴾
19. From a sperm-drop He created him and destined for him;¹⁷³⁰ مِنْ نُّطْفَةٍ خَلَقْتَهُ فَقَدَرَهُ ﴿٢٣﴾
20. Then He eased the way for him;¹⁷³¹ ثُمَّ السَّيْلَ يَسَّرَهُ ﴿٢٤﴾
21. Then He causes his death and provides a grave for him.¹⁷³² ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢٥﴾
22. Then when He wills, He will resurrect him. ثُمَّ إِذَا شَاءَ أَنشُرَهُ ﴿٢٦﴾
23. No! He [i.e., man] has not yet accomplished what He commanded him. كَلَّا لَمْ يَلْقَ يَاقِينُ مَا أَمَرَهُ ﴿٢٧﴾
24. Then let mankind look at his food – فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٨﴾
25. How We poured down water in torrents, أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٩﴾
26. Then We broke open the earth, splitting [it with sprouts], ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٣٠﴾
27. And caused to grow within it grain فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٣١﴾

¹⁷²⁹i.e., those who deny Allah's message.

¹⁷³⁰His proportions, provisions, life span, etc.

¹⁷³¹Into this world (i.e., his birth). It may also refer to life itself, which has been made easier by Allah's guidance.

¹⁷³²To conceal his decaying body.

28. And grapes and herbage ﴿وَصِنَابًا وَفُصْبًا﴾
29. And olive and palm trees ﴿وَزَيْتُونًا وَنَخْلًا﴾
30. And gardens of dense shrubbery ﴿وَعَدَائِينَ غَلِيًّا﴾
31. And fruit and grass – ﴿وَقَدْحِينَ وَأَنْبَاً﴾
32. [As] enjoyment [i.e., provision] for you and your grazing livestock. ﴿مَنْعًا لَكُمْ وَلِأَنْعَامِكُمْ﴾
33. But when there comes the Deafening Blast¹⁷³³ ﴿فَإِذَا جَاءَتِ السَّاعَةُ﴾
34. On the Day a man will flee from his brother ﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ﴾
35. And his mother and his father ﴿وَأُمِّهِ وَأَبِيهِ﴾
36. And his wife and his children, ﴿وَصَحْبِيئِهِ وَوَيْبِهِ﴾
37. For every man, that Day, will be a matter adequate for him.¹⁷³⁴ ﴿لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾
38. [Some] faces, that Day, will be bright – ﴿وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ﴾
39. Laughing, rejoicing at good news. ﴿صَاحِكَةٌ مُتَبَشِّرَةٌ﴾
40. And [other] faces, that Day, will have upon them dust. ﴿وَوُجُوهٌ يَوْمَئِذٍ غَافِرَةٌ﴾
41. Blackness will cover them. ﴿رَهَقَهَا فَغْرَةٌ﴾
42. Those are the disbelievers, the wicked ones. ﴿أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ﴾

¹⁷³³The piercing blast of the Horn which signals resurrection. *As-Sākhkhah* is also a name for the Day of Resurrection.

¹⁷³⁴i.e., to occupy him. He will be concerned only with himself, thus forgetting all others.

Sūrah at-Takweer¹⁷³⁵*Bismillāhīr-Raḥmānīr-Raḥeem*سورة التكويد
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. When the sun is wrapped up [in darkness]
2. And when the stars fall, dispersing,
3. And when the mountains are removed
4. And when full-term she-camels¹⁷³⁶ are neglected
5. And when the wild beasts are gathered
6. And when the seas are filled with flame¹⁷³⁷
7. And when the souls are paired¹⁷³⁸
8. And when the girl [who was] buried alive is asked
9. For what sin she was killed
10. And when the pages¹⁷³⁹ are spread [i.e., made public]
11. And when the sky is stripped away
12. And when Hellfire is set ablaze
13. And when Paradise is brought near,

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 الْمَوْءِدَةُ سُئِلَتْ ﴿٨﴾

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

وَإِذَا الْجَنَّةُ أُنزِلَتْ ﴿١٣﴾

¹⁷³⁵At-Takweer: The Wrapping.¹⁷³⁶Those ten months pregnant and nearing delivery. This verse alludes to distraction from the most valued of possessions.¹⁷³⁷Or "when the seas have overflowed [into each other]."¹⁷³⁸With another like soul. It can also mean "joined" (with their groups or sects).¹⁷³⁹On which are recorded the deeds of all people.

14. A soul will [then] know what it has brought [with it].¹⁷⁴⁰ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١١﴾
15. So I swear by the retreating stars – فَلَا أُقْسِمُ بِاللُّغَيْسِ ﴿١٢﴾
16. Those that run [their courses] and disappear [i.e., set] – الْجَوَارِ الْكُنُوسِ ﴿١٣﴾
17. And by the night as it closes in¹⁷⁴¹ وَاللَّيْلِ إِذَا عَسَسَ ﴿١٤﴾
18. And by the dawn when it breathes [i.e., stirs] وَالصُّبْحِ إِذَا نَفَسَ ﴿١٥﴾
19. [That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel] إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٦﴾
20. [Who is] possessed of power and with the Owner of the Throne, secure [in position], ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٧﴾
21. Obeyed there [in the heavens] and trustworthy. مُطَاعٍ ثَمَّ أَمِينٍ ﴿١٨﴾
22. And your companion [i.e., Prophet Muḥammad (ﷺ)] is not [at all] mad.¹⁷⁴² وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٩﴾
23. And he has already seen him [i.e., Gabriel] in the clear horizon.¹⁷⁴³ وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ﴿٢٠﴾
24. And he [i.e., Muḥammad (ﷺ)] is not a withholders of [knowledge of] the unseen.¹⁷⁴⁴ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢١﴾
25. And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens]. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٢﴾

¹⁷⁴⁰i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.

¹⁷⁴¹An alternative meaning is "as it departs."

¹⁷⁴²Literally, "possessed by *jinn*."

¹⁷⁴³i.e., the eastern horizon, where the sun rises. See footnote to 53:6.

¹⁷⁴⁴Prophet Muḥammad (ﷺ) did not withhold that knowledge of the unseen which Allāh had revealed to him in the Qur'ān.

26. So where are you going?¹⁷⁴⁵

فَأَيْنَ تَذْهَبُونَ ﴿١٦﴾

27. It is not except a reminder to the worlds

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٧﴾

28. For whoever wills among you to take a right course.

لِمَن شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿١٨﴾

29. And you do not will except that Allāh wills – Lord of the worlds.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿١٩﴾

¹⁷⁴⁵In your denial of the Qur'an and in your accusations against the Prophet (ﷺ). The meaning is essentially "Surely, you have strayed far from Allāh's path."

Sūrah al-Infīṭār¹⁷⁴⁶*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky breaks apart إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾
2. And when the stars fall, scattering, وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾
3. And when the seas are erupted وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾
4. And when the [contents of] graves are scattered [i.e., exposed], وَإِذَا الْقُبُورُ بُعِثَتْ ﴿٤﴾
5. A soul will [then] know what it has put forth and kept back. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
6. O mankind, what has deceived you concerning your Lord, the Generous, يَأْتِيهَا الْإِنْسَانُ مَّا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾
7. Who created you, proportioned you, and balanced you? الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾
8. In whatever form He willed has He assembled you. فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
9. No! But you deny the Recompense. كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾
10. And indeed, [appointed] over you are keepers,¹⁷⁴⁷ وَلَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾
11. Noble and recording; كِرَامًا كَاتِبِينَ ﴿١١﴾
12. They know whatever you do. يَعْلَمُونَ مَا تَعْمَلُونَ ﴿١٢﴾
13. Indeed, the righteous will be in pleasure, إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾
14. And indeed, the wicked will be in Hellfire. وَلَإِنَّ الْفَاجِرَ لَفِي جَحِيمٍ ﴿١٤﴾
15. They will [enter to] burn therein on the Day of Recompense, يَصَلُّونَهَا يَوْمَ الَّذِينَ ﴿١٥﴾

¹⁷⁴⁶ *Al-Infīṭār*: The Breaking Apart.¹⁷⁴⁷ Angels who preserve the deeds of men in records.

16. And never therefrom will they be absent.
17. And what can make you know what is the Day of Recompense?
18. Then, what can make you know what is the Day of Recompense?
19. It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

تُمْ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ
يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

Sūrah al-Mutaffifeen¹⁷⁴⁸*Bismillāhir-Raḥmānir-Raḥeem*

1. Woe to those who give less [than due],¹⁷⁴⁹
2. Who, when they take a measure from people, take in full.
3. But if they give by measure or by weight to them, they cause loss.
4. Do they not think that they will be resurrected
5. For a tremendous Day –
6. The Day when mankind will stand before the Lord of the worlds?
7. No! Indeed, the record of the wicked is in sijjeen.
8. And what can make you know what is sijjeen?
9. It is [their destination¹⁷⁵⁰ recorded in] a register inscribed.
10. Woe, that Day, to the deniers,
11. Who deny the Day of Recompense.
12. And none deny it except every sinful transgressor.
13. When Our verses are recited to him, he says, "Legends of the former peoples."

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَانُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينَ ﴿٧﴾

وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾

كِتَابٌ مَّرْقُومٌ ﴿٩﴾

وَوَيْلٌ لِّلْمُكَذِّبِينَ ﴿١٠﴾

الَّذِينَ يَكْفُرُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

وَمَا يَكْفُرُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

¹⁷⁴⁸ *Al-Mutaffifeen*: Those Who Give Less.¹⁷⁴⁹ i.e., those who cheat people by giving them less than what they paid for when weighing or measuring – an amount so little as to hardly be noticed.¹⁷⁵⁰ The lowest depths of Hell.

14. No! Rather, the stain has covered their hearts of that which they were earning.¹⁷⁵¹
15. No! Indeed, from their Lord, that Day, they will be partitioned.¹⁷⁵²
16. Then indeed, they will [enter and] burn in Hellfire.
17. Then it will be said [to them], "This is what you used to deny."
18. No! Indeed, the record of the righteous is in 'illiyūn.
19. And what can make you know what is 'illiyūn?
20. It is [their destination¹⁷⁵³ recorded in] a register inscribed
21. Which is witnessed by those brought near [to Allāh].
22. Indeed, the righteous will be in pleasure
23. On adorned couches, observing.
24. You will recognize in their faces the radiance of pleasure.
25. They will be given to drink [pure] wine¹⁷⁵⁴ [which was] sealed.
26. The last of it¹⁷⁵⁵ is musk. So for this let the competitors compete.
27. And its mixture is of Tasneem,¹⁷⁵⁶

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ ﴿١٥﴾

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهٖ تُكَذِّبُونَ ﴿١٧﴾

كَلَّا إِنَّ كِتَابَ الْإِبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾

كِتَابٌ مُرْقُومٌ ﴿٢٠﴾

يَشْهَدُهُ الْمُرْسَلُونَ ﴿٢١﴾

إِنَّ الْإِبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾

يَخْتَمُّهُمُ بَيْسُكٌ ۖ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ

الْمُنَافِسُونَ ﴿٢٦﴾

وَمِنْ أَجْمِهِمْ مِنْ تَسْنِيمٍ ﴿٢٧﴾

1751 i.e., their sins.

1752 i.e., they will not be able to see Him.

1753 The highest elevations of Paradise.

1754 Which is delicious and does not intoxicate.

1755 i.e., its lingering odor.

1756 The highest spring in Paradise and the most favored drink of its inhabitants.

28. A spring from which those near [to Allāh] drink.
29. Indeed, those who committed crimes used to laugh at those who believed.
30. And when they passed by them, they would exchange derisive glances.
31. And when they returned to their people, they would return jesting.
32. And when they saw them, they would say, "Indeed, those are truly lost."
33. But they had not been sent as guardians over them.
34. So Today¹⁷⁵⁷ those who believed are laughing at the disbelievers,
35. On adorned couches, observing.
36. Have the disbelievers [not] been rewarded [this Day] for what they used to do?

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ كَفَرُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

وَإِنَّا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُونَ ﴿٣٢﴾

وَمَا أُرْسِلُوا عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ تُؤْتَىٰ بِالْكَفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

¹⁷⁵⁷On the Day of Judgement.

Sūrah al-Inshiqāq¹⁷⁵⁸*Bismillāhir-Raḥmānir-Raḥeem*

1. When the sky has split [open]
2. And has listened [i.e., responded]¹⁷⁵⁹ to its Lord and was obligated [to do so]
3. And when the earth has been extended¹⁷⁶⁰
4. And has cast out that within it¹⁷⁶¹ and relinquished [it]
5. And has listened [i.e., responded] to its Lord and was obligated [to do so] –
6. O mankind, indeed you are laboring toward your Lord with [great] exertion¹⁷⁶² and will meet it.¹⁷⁶³
7. Then as for he who is given his record in his right hand,
8. He will be judged with an easy account
9. And return to his people in happiness.
10. But as for he who is given his record behind his back,

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱ إِذَا السَّمَاءُ اَنْشَقَّتْ

۲ وَاذُنَتْ رِبِّهَا وَحَقَّتْ

۳ وَإِذَا الْاَرْضُ مُدَّتْ

۴ وَالْقَتَّ مَا فِيهَا وَخَلَّتْ

۵ وَاذُنَتْ لِرَبِّهَا وَحَقَّتْ

۶ يَا أَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلَىٰ رَبِّكَ كَدًا
۷ فَمَلِّتِهٖ

۸ فَاَمَّا مَنْ اُوْقِفَ كِتٰبِهٖ بِيَمِيْنِهٖ

۹ فَسَوْفَ يَحْاَسِبُ حِسَابًا يَسِيْرًا

۱۰ وَيَرْجِعُ اِلَىٰ اٰهْلِهٖ مُسْرُوْرًا

۱۱ وَاَمَّا مَنْ اُوْقِفَ كِتٰبِهٖ وَّرَآءَ ظَهْرِهٖ

¹⁷⁵⁸ *Al-Inshiqāq*: The Splitting.¹⁷⁵⁹ It will have heard Allah's command and will have inclined immediately to compliance and willing obedience.¹⁷⁶⁰ i.e., stretched flat and spread out.¹⁷⁶¹ Of the dead and all else buried therein.¹⁷⁶² i.e., striving throughout your life until you meet your Lord, hastening toward death.¹⁷⁶³ i.e., you will find all that you intended and accomplished awaiting you in the Hereafter. Another meaning is "And will meet Him [i.e., your Lord]" and be recompensed in full by Him.

11. He will cry out for destruction ﴿سَوْفَ يَدْعُوا ثُبُورًا﴾¹⁷⁶⁴
12. And [enter to] burn in a Blaze. ﴿وَيَصِلَ سَعِيرًا﴾¹⁷⁶⁵
13. Indeed, he had [once] been among his people in happiness; ﴿إِنَّكَ كَانَتْ فِي أَهْلِهِ مَسْرُورًا﴾¹⁷⁶⁶
14. Indeed, he had thought he would never return [to Allāh]. ﴿إِنَّكَ ظَنَّ أَنْ لَنْ يَحُورَ﴾¹⁷⁶⁷
15. But yes! Indeed, his Lord was ever, of him, Seeing. ﴿بَلَىٰ إِنَّ رَبَّهُ كَانَ بِيَدَيْهِ بِصِيرًا﴾¹⁷⁶⁸
16. So I swear by the twilight glow ﴿فَلَا أَقْسِمُ بِاللَّفَاقِ﴾¹⁷⁶⁹
17. And [by] the night and what it envelops ﴿وَاللَّيْلِ وَمَا وَسَقَ﴾¹⁷⁷⁰
18. And [by] the moon when it becomes full ﴿وَالْقَمَرِ إِذَا اتَّسَقَ﴾¹⁷⁷¹
19. [That] you will surely embark upon [i.e., experience] state after state.¹⁷⁶⁴ ﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ﴾¹⁷⁷²
20. So what is [the matter] with them [that] they do not believe, ﴿فَمَا لَهُمْ لَا يُؤْمِنُونَ﴾¹⁷⁷³
21. And when the Qur'ān is recited to them, they do not prostrate [to Allāh]? ﴿وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ﴾¹⁷⁷⁴
22. But those who have disbelieved deny, ﴿بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ﴾¹⁷⁷⁵
23. And Allāh is most knowing of what they keep within themselves. ﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ﴾¹⁷⁷⁶
24. So give them tidings of a painful punishment, ﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾¹⁷⁷⁷
25. Except for those who believe and do righteous deeds. For them is a reward uninterrupted. ﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾¹⁷⁷⁸

¹⁷⁶⁴i.e., various stages, both in this life and in the Hereafter.

Sūrah al-Burūj¹⁷⁶⁵*Bismillāhir-Raḥmānir-Raḥeem*

1. By the sky containing great stars
2. And [by] the promised Day
3. And [by] the witness and what is witnessed,
4. Destroyed [i.e., cursed] were the companions of the trench¹⁷⁶⁶
5. [Containing] the fire full of fuel,
6. When they were sitting near it
7. And they, to what they were doing against the believers, were witnesses.¹⁷⁶⁷
8. And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy,
9. To whom belongs the dominion of the heavens and the earth. And Allāh, over all things, is Witness.
10. Indeed, those who have tortured¹⁷⁶⁸ the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

سورة البروج

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

وَشَاهِدٍ وَمَشْهُورٍ ﴿٣﴾

قِيلَ أَصْحَابُ الْأَنْحَادِ ﴿٤﴾

النَّارِ ذَاتِ الْوُجُودِ ﴿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 السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ لَمْ يَلْمِزُوا
فَلَهُمْ عَذَابٌ جَهَنَّمَ ۗ وَهُمْ فِي عَذَابٍ مُّخْتَلِفٍ ﴿١٠﴾¹⁷⁶⁵ *Al-Buruj*: The Great Stars. Also explained as "the planets" or their "high positions in the heaven."¹⁷⁶⁶ Or "May they be destroyed" or "cursed." The "companions of the trench" (or ditch) were agents of a tyrannical king who refused to allow his people to believe in Allāh. Their evil deed in obedience to their ruler earned for them the curse of Allāh (*subḥānahu wa ta'ālā*).¹⁷⁶⁷ After casting the believers into a trench filled with fire, they sat at its edge, watching them burn to death. This event occurred before the time of Prophet Muḥammad (ﷺ).¹⁷⁶⁸ Or, in this instance, the literal meaning of "burned" is also appropriate.

11. Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.
12. Indeed, the assault [i.e., vengeance] of your Lord is severe.
13. Indeed, it is He who originates [creation] and repeats.
14. And He is the Forgiving, the Affectionate,
15. Honorable Owner of the Throne,
16. Effector of what He intends.
17. Has there reached you the story of the soldiers –
18. [Those of] Pharaoh and Thamūd?
19. But they who disbelieve are in [persistent] denial,
20. While Allāh encompasses them from behind.¹⁷⁶⁹
21. But this is an honored Qur'ān
22. [Inscribed] in a Preserved Slate.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

إِنَّهُ هُوَ بَرِيءٌ وَمُنِيبٌ ﴿١٣﴾

وَهُوَ الْغَفُورُ الْرؤُوفُ ﴿١٤﴾

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

فَمَا 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 مَحْضُومٍ ﴿٢٢﴾

¹⁷⁶⁹See footnote to 2:19.

Sūrah aṭ-Ṭāriq¹⁷⁷⁰*Bismillāhīr-Raḥmānīr-Raḥeem*

سورة الطارق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sky and the night comer –
2. And what can make you know what is the night comer?
3. It is the piercing star¹⁷⁷¹ –
4. There is no soul but that it has over it a protector.
5. So let man observe from what he was created.
6. He was created from a fluid, ejected,
7. Emerging from between the backbone and the ribs.
8. Indeed, He [i.e., Allāh], to return him [to life], is Able.
9. The Day when secrets will be put on trial,¹⁷⁷²
10. Then he [i.e., man] will have no power or any helper.
11. By the sky which returns [rain]
12. And [by] the earth which cracks open,¹⁷⁷³
13. Indeed, it [i.e., the Qur'ān] is a decisive statement,
14. And it is not amusement.

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

النَّجْمِ الثَّاقِبِ ﴿٣﴾

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

خُلِقَ مِن مَّاءٍ دَافِقٍ ﴿٦﴾

يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

إِنَّمَا عَلَّمَ صَوْبَهُ لَتَعَادِلُ ﴿٨﴾

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

وَالسَّمَاءِ ذَاتِ الرَّجَمِ ﴿١١﴾

وَالْأَرْضِ ذَاتِ الصَّدَاجِ ﴿١٢﴾

إِنَّمَا لَقَوْلُ فَصْلٌ ﴿١٣﴾

وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

¹⁷⁷⁰ *Aṭ-Ṭāriq*: That Which Comes at Night.¹⁷⁷¹ Whose light pierces through the darkness.¹⁷⁷² i.e., exposed, examined and judged.¹⁷⁷³ With the growth of plants.

15. Indeed, they are planning a plan,
 16. But I am planning a plan.
 17. So allow time for the disbelievers.
 Leave them awhile.¹⁷⁷⁴

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

وَأَكِيدُ كَيْدًا ﴿١٦﴾

فَوَيْلٌ لِلْكَافِرِينَ أَن يَأْتِيَهُمْ رُؤْيَا ﴿١٧﴾

¹⁷⁷⁴: i.e., Do not be in haste for revenge, for you will see what will become of them.

Sūrah al-A‘lā¹⁷⁷⁵*Bismillāhir-Raḥmānir-Raḥcem*

1. Exalt the name of your Lord, the Most High,
2. Who created and proportioned
3. And who destined and [then] guided
4. And who brings out the pasture
5. And [then] makes it black stubble.
6. We will make you recite, [O Muḥammad], and you will not forget,
7. Except what Allāh should will. Indeed, He knows what is declared and what is hidden.
8. And We will ease you toward ease.¹⁷⁷⁶
9. So remind, if the reminder should benefit;¹⁷⁷⁷
10. He who fears [Allāh] will be reminded.
11. But the wretched one will avoid it –
12. [He] who will [enter and] burn in the greatest Fire,
13. Neither dying therein nor living.
14. He has certainly succeeded who purifies himself

سورة الأعلى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ١

الَّذِي خَلَقَ فَسَوَّى ٢

وَالَّذِي قَدَّرَ فَهَدَى ٣

وَالَّذِي أَخْرَجَ الذَّرْعَى ٤

فَجَعَلَهُ حُغَاءً آخَرَ ٥

سَنُقَرِّئُكَ فَلَا تَنْسَى ٦

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ٧

وَنُنَسِّرُكَ لِلْيُسْرَى ٨

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ٩

سَيَذَكَّرُكَ مِنْ يَخْفَى ١٠

وَيَنْجِبُهَا الْأَشْفَى ١١

الَّذِي يَصَلِّي النَّارَ الْأَكْبَرَى ١٢

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ١٣

قَدْ أَفْلَحَ مَنْ زَكَّى ١٤

¹⁷⁷⁵Al-A‘lā: The Most High.¹⁷⁷⁶To the path of Allāh's religion, which is easy and natural, or toward Paradise, by giving opportunities for righteous deeds.¹⁷⁷⁷i.e., wherever it will be heard and understood.

15. And mentions the name of his Lord and prays.
16. But you prefer the worldly life,
17. While the Hereafter is better and more enduring.
18. Indeed, this is in the former scriptures,
19. The scriptures of Abraham and Moses.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

بَلْ تُوْفِرُونَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾

إِنَّ هٰذَا لَفِي الصّٰحِيفِ الْاُولٰٓئِ ﴿١٨﴾

صّٰحِيفِ اِبْرٰهِيْمَ وَمُوسٰى ﴿١٩﴾

Sūrah al-Ghāshiyah¹⁷⁷⁸*Bismillāhir-Raḥmānir-Raḥcem*

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Has there reached you the report of the Overwhelming [event]?
2. [Some] faces, that Day, will be humbled,
3. Working [hard] and exhausted.¹⁷⁷⁹
4. They will [enter to] burn in an intensely hot Fire.
5. They will be given drink from a boiling spring.
6. For them there will be no food except from a poisonous, thorny plant
7. Which neither nourishes nor avails against hunger.
8. [Other] faces, that Day, will show pleasure.
9. With their effort [they are] satisfied
10. In an elevated garden,
11. Wherein they will hear no unsuitable speech.¹⁷⁸⁰
12. Within it is a flowing spring.
13. Within it are couches raised high
14. And cups put in place

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

وَجْوهٌ يُومَلُونَ خِشْعَةً ﴿٢﴾

عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾

تَصَلَّى نَارًا سَاطِئَةً ﴿٤﴾

تَشْقَى مِنْ عَيْنٍ عَابِثَةٍ ﴿٥﴾

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦﴾

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

وَجْوهٌ يُومَلُونَ نَاعِمَةً ﴿٨﴾

لَسَعِبًا رَاضِيَةً ﴿٩﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

¹⁷⁷⁸ *Al-Ghāshiyah*: The Overwhelming, one of the names of the Resurrection.¹⁷⁷⁹ Another accepted meaning is "They were working hard and exhausted," i.e., doing deeds during worldly life which did not benefit them since they were not accompanied by faith or done for the acceptance of Allāh (*subḥānahu wa ta'ālā*).¹⁷⁸⁰ i.e., any insult, falsehood, immorality, idle or vain talk, etc.

15. And cushions lined up ﴿١٥﴾ وَتَارِقُ مَصْفُوفَةٌ
16. And carpets spread around. ﴿١٦﴾ وَرَزَائِقُ مَبْثُوثَةٌ
17. Then do they not look at the camels – how they are created? ﴿١٧﴾ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ
18. And at the sky – how it is raised? ﴿١٨﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
19. And at the mountains – how they are erected? ﴿١٩﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
20. And at the earth – how it is spread out? ﴿٢٠﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
21. So remind, [O Muḥammad]; you are only a reminder. ﴿٢١﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ
22. You are not over them a controller. ﴿٢٢﴾ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ
23. However, he who turns away and disbelieves – ﴿٢٣﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ
24. Then Allāh will punish him with the greatest punishment. ﴿٢٤﴾ فَيُعَذِّبُهُ اللَّهُ الْمَذَابَ الْأَكْبَرَ
25. Indeed, to Us is their return. ﴿٢٥﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ
26. Then indeed, upon Us is their account. ﴿٢٦﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Sūrah al-Fajr¹⁷⁸¹*Bismillāhir-Raḥmānir-Raḥcem*

1. By the dawn
2. And [by] ten nights¹⁷⁸²
3. And [by] the even [number] and the odd
4. And [by] the night when it passes,
5. Is there [not] in [all] that an oath [sufficient] for one of perception?¹⁷⁸³
6. Have you not considered how your Lord dealt with 'Aad –
7. [With] Iram¹⁷⁸⁴ – who had lofty pillars,¹⁷⁸⁵
8. The likes of whom had never been created in the land?
9. And [with] Thamūd, who carved out the rocks in the valley?
10. And [with] Pharaoh, owner of the stakes?¹⁷⁸⁶ –
11. [All of] whom oppressed within the lands
12. And increased therein the corruption.
13. So your Lord poured upon them a scourge of punishment.

سورة الفجر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ١

وَالْأَيَّامِ الْعَشْرِ ٢

وَالشَّفْعِ وَالْوَتْرِ ٣

وَاللَّيْلِ إِذَا يَسِيرٌ ٤

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ٥

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصَادِ ٦

إِرَامَ ذَاتِ الْعِمَادِ ٧

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨

وَتَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ ٩

وَفِرْعَوْنَ ذِي الْأَوْتَارِ ١٠

الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١

فَاكْتَرُوا فِيهَا الْفِسَادَ ١٢

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣

¹⁷⁸¹ *Al-Fajr*: The Dawn.¹⁷⁸² Usually interpreted as the first ten nights of the month of Dhul-Hijjah.¹⁷⁸³ Based upon the following verses, what has been sworn to by Allāh is that He will certainly punish the disbelievers.¹⁷⁸⁴ Another name for the first people of 'Aad, to whom Prophet Hūd was sent.¹⁷⁸⁵ Supporting their tents or buildings.¹⁷⁸⁶ By which he tortured people.

14. Indeed, your Lord is in observation. إِنَّ رَبَّكَ لَبَالِرْصَادِ ﴿١٤﴾
15. And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."¹⁷⁸⁷ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾
16. But when He tries him and restricts his provision, he says, "My Lord has humiliated me." وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾
17. No!¹⁷⁸⁸ But you do not honor the orphan كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾
18. And you do not encourage one another to feed the poor. وَلَا تَحْتَضِرُونَ عَلَىٰ طَعَامِ الْيَتِيمِ ﴿١٨﴾
19. And you consume inheritance, devouring [it] altogether,¹⁷⁸⁹ وَتَأْكُلُونَ التَّرَاثِ أَكْلًا لَّمًّا ﴿١٩﴾
20. And you love wealth with immense love. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
21. No! When the earth has been leveled – pounded and crushed – كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your Lord has come¹⁷⁹⁰ and the angels, rank upon rank, وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And brought [within view], that Day, is Hell – that Day, man will remember, but how [i.e., what good] to him will be the remembrance? وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾
24. He will say, "Oh, I wish I had sent ahead [some good] for my life."¹⁷⁹¹ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾
25. So on that Day, none will punish [as severely] as His punishment, فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾

¹⁷⁸⁷He is proud rather than grateful, attributing the favor to his own merit.

¹⁷⁸⁸It is not like you imagine. Rather, Allah tries people through prosperity and hardship and rewards both gratitude and patience with honor in the Hereafter.

¹⁷⁸⁹Not caring whether it is lawful or unlawful.

¹⁷⁹⁰To pass judgement. See footnote to 2:19.

¹⁷⁹¹The everlasting life of the Hereafter.

26. And none will bind [as severely] as His binding [of the evildoers].
27. [To the righteous it will be said],
"O reassured soul,
28. Return to your Lord, well-pleased and pleasing [to Him],
29. And enter among My [righteous] servants
30. And enter My Paradise."

وَلَا يُؤْتِقُ وَتَأْفَهُوْا أَسَدًا ﴿١١﴾

يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ ﴿١٢﴾

أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً ﴿١٣﴾

فَادْخُلِي فِي عِبَادِي ﴿١٤﴾

وَادْخُلِي جَنَّاتِي ﴿١٥﴾

Sūrah al-Balad¹⁷⁹²*Bismillāhīr-Raḥmānir-Raḥeem*

1. I swear by this city [i.e., Makkah] –
2. And you, [O Muḥammad], are free of restriction in this city –
3. And [by] the father¹⁷⁹³ and that which was born [of him],
4. We have certainly created man into hardship.
5. Does he think that never will anyone overcome him?
6. He says, "I have spent wealth in abundance."
7. Does he think that no one has seen him?
8. Have We not made for him two eyes?
9. And a tongue and two lips?
10. And have shown him the two ways?¹⁷⁹⁴
11. But he has not broken through the difficult pass.¹⁷⁹⁵
12. And what can make you know what is [breaking through] the difficult pass?
13. It is the freeing of a slave

سورة البلد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ①

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ②

ووالدٍ وما ولد ③

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ④

أَيَحْسَبُ أَنْ لَنْ يَغْدِرَ عَلَيْهِ أَحَدٌ ⑤

يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ ⑥

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ⑦

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ⑧

وَلِسَانًا وَشَفَتَيْنِ ⑨

وَهَدَيْنَاهُ النَّجْدَيْنِ ⑩

فَلَا اقْتَحَمَ الْعَقَبَةَ ⑪

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ⑫

فَكَرَّجِبًا ⑬

¹⁷⁹² *Al-Balad*: The City.

¹⁷⁹³ Said to be Adam (upon him be peace).

¹⁷⁹⁴ Of good and evil.

¹⁷⁹⁵ i.e., the steep incline or obstacle. In other words, he has not spent in the cause of Allāh but only boasts of spending in front of others.

14. Or feeding on a day of severe hunger
15. An orphan of near relationship
16. Or a needy person in misery
17. And then being among those who believed and advised one another to patience and advised one another to compassion.
18. Those are the companions of the right.¹⁷⁹⁶
19. But they who disbelieved in Our signs – those are the companions of the left.¹⁷⁹⁷
20. Over them will be fire closed in.¹⁷⁹⁸

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَرٍ ﴿١٤﴾

يَتِيمًا ذَا مَقْرَبٍ ﴿١٥﴾

أَوْ يَسْكِينًا ذَا مَتْرَبٍ ﴿١٦﴾

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَّصَوْا بِالصَّبْرِ
وَتَوَّصَوْا بِالرِّحْمَةِ ﴿١٧﴾

أُولَئِكَ أَصْحَابُ الْيَمِينِ ﴿١٨﴾

وَالَّذِينَ كَفَرُوا إِنَّا بَيْنَهُمْ أَصْحَابُ الْمَشْأَمِ ﴿١٩﴾

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

¹⁷⁹⁶Or "the companions of good fortune," i.e., those who receive their records in their right hands and proceed to Paradise.

¹⁷⁹⁷Or "the companions of ill fortune," i.e., those who receive their records in their left hands and proceed to Hell.

¹⁷⁹⁸The cover over Hell will be sealed and locked, containing its fire and its inhabitants.

Sūrah ash-Shams¹⁷⁹⁹*Bismillāhir-Raḥmānir-Raḥcem*

سورة الشمس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sun and its brightness وَالشَّمْسِ وَضُحَاهَا ﴿١﴾
2. And [by] the moon when it follows it وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
3. And [by] the day when it displays it¹⁸⁰⁰ وَالنَّهَارِ إِذَا تَجَلَّىٰهَا ﴿٣﴾
4. And [by] the night when it covers [i.e., conceals] it وَاللَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾
5. And [by] the sky and He who constructed it وَالسَّمَاءِ وَمَا بَنَىٰهَا ﴿٥﴾
6. And [by] the earth and He who spread it وَالْأَرْضِ وَمَا خَلَقَهَا ﴿٦﴾
7. And [by] the soul and He who proportioned it¹⁸⁰¹ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
8. And inspired it [with discernment of] its wickedness and its righteousness, فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
9. He has succeeded who purifies it, فَدَاخِلَ مِنْ رُكْنَيْهَا ﴿٩﴾
10. And he has failed who instills it [with corruption]. وَقَدْ خَابَ مِنْ دَسْنَاهَا ﴿١٠﴾
11. Thamūd denied [their prophet] by reason of their transgression, كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
12. When the most wretched of them was sent forth.¹⁸⁰² إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾
13. And the messenger of Allāh [i.e., Ṣāliḥ] said to them, "[Do not

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

¹⁷⁹⁹ *Ash-Shams*: The Sun.¹⁸⁰⁰ The earth. Also interpreted as the sun. The same applies to the following verse.¹⁸⁰¹ i.e., balanced and refined it, creating in it sound tendencies and consciousness.¹⁸⁰² To hamstring the she-camel which had been sent by Allāh as a sign to them.

harm] the she-camel of Allāh or [prevent her from] her drink."

14. But they denied him and hamstrung¹⁸⁰³ her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].
15. And He does not fear the consequence thereof.¹⁸⁰⁴

فَكَذَّبُوهُ فَمَقَرُّوْهَا فَدَمَدَمَ عَلَيْهِمْ
رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

¹⁸⁰³And then killed.

¹⁸⁰⁴Allāh is not asked about what He does, but His servants will be asked. See 21:23.

Sūrah al-Layl¹⁸⁰⁵*Bismillāhir-Raḥmānir-Raḥeem*

1. By the night when it covers¹⁸⁰⁶
2. And [by] the day when it appears
3. And [by] He who created the male and female,
4. Indeed, your efforts are diverse.
5. As for he who gives and fears Allāh
6. And believes in the best [reward],
7. We will ease him toward ease.
8. But as for he who withholds and considers himself free of need
9. And denies the best [reward],
10. We will ease him toward difficulty.
11. And what will his wealth avail him when he falls?¹⁸⁰⁷
12. Indeed, [incumbent] upon Us is guidance.
13. And indeed, to Us belongs the Hereafter and the first [life].
14. So I have warned you of a Fire which is blazing.
15. None will [enter to] burn therein except the most wretched one
16. Who had denied and turned away.

سورة الليل

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَىٰ ١

وَالنَّهَارِ إِذَا تَجَلَّىٰ ٢

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ٣

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ٤

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ٥

وَصَدَّقَ بِالْحُسْنَىٰ ٦

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ٧

وَأَمَّا مَنْ حَبَلَ وَاسْتَفْتَىٰ ٨

وَكَذَّبَ بِالْحُسْنَىٰ ٩

فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ١٠

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ١١

إِنَّ عَلَيْنَا لَلْهُدَىٰ ١٢

وَأِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ١٣

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ١٤

لَا يَسْلَمُهَا إِلَّا الْأَشْقَى ١٥

الَّذِي كَذَّبَ وَتَوَلَّىٰ ١٦

¹⁸⁰⁵ *Al-Layl*: The Night.

¹⁸⁰⁶ With darkness.

¹⁸⁰⁷ i.e., when he dies or is destroyed. It can also mean when he falls into the Hellfire.

17. But the righteous one will avoid it –

وَسَيَحْتَمِيهَا الْآتِقُ ﴿١٧﴾

18. [He] who gives [from] his wealth to purify himself

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾

19. And not [giving] for anyone who has [done him] a favor to be rewarded¹⁸⁰⁸

وَمَا لِأَحَدٍ عِنْدَهُمْ مِنْ فَعْلِهِمْ جُمُوعًا ﴿١٩﴾

20. But only seeking the countenance of his Lord, Most High.

إِلَّا أَيْنِفَاءً وَجُودَهُ الْأَعْلَى ﴿٢٠﴾

21. And he is going to be satisfied.

وَلَسَوْفَ يَرْضَى ﴿٢١﴾

¹⁸⁰⁸i.e., without intending reciprocation for some benefit to himself.

Sūrah adh-Dhuḥā¹⁸⁰⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. By the morning brightness
2. And [by] the night when it covers with darkness,¹⁸¹⁰
3. Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you].
4. And the Hereafter is better for you than the first [life].
5. And your Lord is going to give you, and you will be satisfied.
6. Did He not find you an orphan and give [you] refuge?
7. And He found you lost and guided [you],
8. And He found you poor and made [you] self-sufficient.
9. So as for the orphan, do not oppress [him].
10. And as for the petitioner,¹⁸¹¹ do not repel [him].
11. But as for the favor of your Lord, report [it].

سُورَةُ الضُّحَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ١

وَاللَّيْلِ إِذَا سَجَىٰ ٢

مَا رَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ٤

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ٥

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ٦

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ٧

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ٨

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١

1809 *Adh-Dhuḥā*: The Morning Brightness, i.e., the brightness or heat of the sun.

1810 And becomes still.

1811 Anyone who seeks aid or knowledge.

Sūrah ash-Sharḥ¹⁸¹²*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Did We not expand for you, [O Muḥammad], your breast?¹⁸¹³
2. And We removed from you your burden¹⁸¹⁴
3. Which had weighed upon your back
4. And raised high for you your repute.
5. For indeed, with hardship [will be] ease [i.e., relief].
6. Indeed, with hardship [will be] ease.
7. So when you have finished [your duties], then stand up [for worship].
8. And to your Lord direct [your] longing.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

¹⁸¹² *Ash-Sharḥ* or *al-Inshirāḥ*: Expansion.¹⁸¹³ i.e., enlighten, assure and gladden your heart with guidance.¹⁸¹⁴ By forgiving any errors which you may have committed previously or might commit consequently. "Burden" can also refer to the anxiety experienced by the Prophet (ﷺ) at the beginning of his mission.

Sūrah at-Teen¹⁸¹⁵*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the fig and the olive¹⁸¹⁶
2. And [by] Mount Sinai
3. And [by] this secure city [i.e., Makkah],
4. We have certainly created man in the best of stature,¹⁸¹⁷
5. Then We return him to the lowest of the low,¹⁸¹⁸
6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
7. So what yet causes you to deny the Recompense?¹⁸¹⁹
8. Is not Allāh the most just of judges?

وَاللَّيْنِ وَالزَّيْتُونِ ﴿١﴾

وَطُورِ سَيْنَاءَ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ

مَمْنُونٍ ﴿٦﴾

فَمَا يَكْفُرُ بِكَ بَعْدَ الْإِيمَانِ ﴿٧﴾

إِنَّ اللَّهَ بِأَعْيُنِنَا لَكَ كَيْفَ لَمَّ الْكٰفِرِينَ ﴿٨﴾

¹⁸¹⁵*At-Teen*: The Fig.¹⁸¹⁶Referring to the places known for their production, i.e., Damascus and Jerusalem, respectively. It could also refer to the fig and olive trees or to the fruits themselves.¹⁸¹⁷i.e., upright, symmetrical, and balanced in form and nature.¹⁸¹⁸This can refer to the depths of Hell, to decrepit old age or to immorality.¹⁸¹⁹More literally, "What makes you lie concerning it?"

Sūrah al-‘Alaq¹⁸²⁰*Bismillāhīr-Raḥmānīr-Raḥeem*

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Recite in the name of your Lord who created –
2. Created man from a clinging substance.
3. Recite, and your Lord is the most Generous –
4. Who taught by the pen –
5. Taught man that which he knew not.
6. No! [But] indeed, man transgresses
7. Because he sees himself self-sufficient.
8. Indeed, to your Lord is the return.
9. Have you seen the one who forbids
10. A servant when he prays?
11. Have you seen if he is upon guidance
12. Or enjoins righteousness?
13. Have you seen if he denies and turns away –
14. Does he not know that Allāh sees?
15. No! If he does not desist, We will surely drag him by the forelock¹⁸²¹ –

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 لِرَبِّهِ لَكَاذِبٌ ﴿٦﴾

أَن رَّاهُ اسْتَفْتَحَ ﴿٧﴾

إِن إِلَىٰ رَبِّكَ الرُّجُوعُ ﴿٨﴾

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾

أَوْ أَمَرَ بِالْقَوَايِمِ ﴿١٢﴾

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

أَلَمْ يَعْلَمْ أَنَّ اللَّهَ رَأَىٰ ﴿١٤﴾

كُلًّا لَّيِّنًا لَّ نَزْبَهُ لَسَعْنًا يَا تَاءُ صَبِيحَةٍ ﴿١٥﴾

¹⁸²⁰ *Al-‘Alaq*: The Clinging (or Suspended) Substance. The *sūrah* has also been called *Iqra’*, meaning "recite" or "read."

¹⁸²¹ It may also mean "slap him" or "blacken his face at the forelock."

- 16. A lying, sinning forelock.
- 17. Then let him call his associates;
- 18. We will call the angels of Hell.¹⁸²²
- 19. No! Do not obey him. But prostrate and draw near [to Allāh].

نَاصِرَةٍ كَذِبَةٍ خَالِقَةٍ ﴿١٦﴾
 فَلْيَعِزُّ نَادِيَهُ ﴿١٧﴾
 سَتَعِزُّ الرَّبَّانِيَةَ ﴿١٨﴾
 كَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

1 Created man from a clumping
 2 Recite and your Lord is the most
 3 Knows
 4 Who brought by the pen -
 5 Taught man that which he knew
 6 No! (But) indeed man transgresses
 7 Because he sees himself self-
 8 Indeed, to your Lord is the return
 9 Have you seen the one who forbids
 10 A servant when he prays?
 11 Have you seen if he is upon
 12 Or why in righteousness?
 13 Have you seen if he denies and
 14 Does he not know that Allah sees?
 15 No! If he does not desire, We will
 16 Strip him by the forelock!
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

1822 Those who push the wicked into the Fire.

Sūrah al-Qadr¹⁸²³*Bismillāhīr-Raḥmānīr-Raḥeem*

1. Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree.
2. And what can make you know what is the Night of Decree?
3. The Night of Decree is better than a thousand months.
4. The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.¹⁸²⁴
5. Peace it is¹⁸²⁵ until the emergence of dawn.

سورة القدر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

نَزَّلَ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

1823 *Al-Qadr*: Decree or Destiny. Other meanings are "precise measurement [i.e., amount or extent]," "value," "gravity" or "greatness."

1824 They bring down the decree for everything destined to occur in the coming year.

1825 Upon the believers.

Sūrah al-Bayyinah¹⁸²⁶*Bismillāh-Raḥmān-Raḥīm*

1. Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief]¹⁸²⁷ until there came to them clear evidence –
2. A Messenger from Allāh, reciting purified¹⁸²⁸ scriptures
3. Within which are correct writings [i.e., rulings and laws].
4. Nor did those who were given the Scripture become divided¹⁸²⁹ until after there had come to them clear evidence.
5. And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.
6. Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
7. Indeed, they who have believed and done righteous deeds – those are the best of creatures.

سُورَةُ الْبَيِّنَةِ

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُفْهُرًا مُطَهَّرَةً ﴿٢﴾

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

وَمَا نَفَرَقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ
دِينُ الْقِيمَةِ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ
هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ
هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

¹⁸²⁶ *Al-Bayyinah*: Clear Evidence.

¹⁸²⁷ i.e., from their erroneous beliefs and superstitions.

¹⁸²⁸ i.e., containing no falsehood.

¹⁸²⁹ Into sects and denominations.

8. Their reward with Allāh will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord.

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ
 وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٩٨﴾

Sūrah az-Zalzalah¹⁸³⁰*Bismillāhir-Raḥmānir-Raḥeem*

1. When the earth is shaken with its [final] earthquake
2. And the earth discharges its burdens¹⁸³¹
3. And man says,¹⁸³² "What is [wrong] with it?" –
4. That Day, it will report its news
5. Because your Lord has inspired [i.e., commanded] it.
6. That Day, the people will depart¹⁸³³ separated [into categories] to be shown [the result of] their deeds.
7. So whoever does an atom's weight¹⁸³⁴ of good will see it,
8. And whoever does an atom's weight of evil will see it.

سورة الزلزلة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ﴿٤﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

¹⁸³⁰ *Az-Zalzalah*: The Earthquake.

¹⁸³¹ See verse 84:4.

¹⁸³² In terror and amazement.

¹⁸³³ From the place of Judgement to their final abode. Another interpretation is "emerge separately" (from the graves).

¹⁸³⁴ Or "the weight of a small ant."

Sūrah al-‘Aadiyāt¹⁸³⁵*Bismillāhir-Rahmānir-Raḥeem*

سورة العاديات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the racers, panting,¹⁸³⁶
2. And the producers of sparks [when] striking¹⁸³⁷
3. And the chargers at dawn,¹⁸³⁸
4. Stirring up thereby [clouds of] dust,
5. Arriving thereby in the center¹⁸³⁹ collectively,
6. Indeed mankind, to his Lord, is ungrateful.
7. And indeed, he is to that a witness.¹⁸⁴⁰
8. And indeed he is, in love of wealth, intense.
9. But does he not know that when the contents of the graves are scattered
10. And that within the breasts is obtained,¹⁸⁴¹
11. Indeed, their Lord with them, that Day, is [fully] Acquainted.

وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾

فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾

فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾

فَأَثَرُنَّ يَوْمَ نَقْعًا ﴿٤﴾

فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

وَإِنَّهُ لِحُبِّ الْغَيْرِ لَشَدِيدٌ ﴿٨﴾

﴿٩﴾ أَفَلَا يَسْمَعُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

1835 *Al-‘Aadiyāt*: The Racers.

1836 i.e., the horses of those fighting for Allāh's cause as they race to attack the enemy.

1837 Their hoofs while galloping over rocky terrain.

1838 While the enemy is unaware.

1839 i.e., penetrating into the enemy ranks during a surprise attack.

1840 Through his speech and his actions.

1841 i.e., when all secrets are made known.

Sūrah al-Qāri‘ah¹⁸⁴²*Bismillāh-Raḥmān-Raḥeem*

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Striking Calamity –
2. What is the Striking Calamity?
3. And what can make you know what is the Striking Calamity?
4. It is the Day when people will be like moths, dispersed,¹⁸⁴³
5. And the mountains will be like wool, fluffed up.¹⁸⁴⁴
6. Then as for one whose scales are heavy [with good deeds],
7. He will be in a pleasant life.
8. But as for one whose scales are light,
9. His refuge¹⁸⁴⁵ will be an abyss.¹⁸⁴⁶
10. And what can make you know what that is?
11. It is a Fire, intensely hot.

الْقَارِعَةُ ١

مَا الْقَارِعَةُ ٢

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ ٤

الْمَبْثُوثِ ٥

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ٦

الْمَنْفُوشِ ٧

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٨

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٩

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ١٠

فَأُمُّهُ هَاوِيَةٌ ١١

وَمَا أَدْرَاكَ مَا هِيَ ١٢

نَارٌ حَامِيَةٌ ١٣

¹⁸⁴² *Al-Qāri‘ah*: That Which Strikes or The Sudden Calamity, another name for the Resurrection.

¹⁸⁴³ The people will be as such after having been expelled from their graves.

¹⁸⁴⁴ i.e., beginning to disintegrate.

¹⁸⁴⁵ Literally, "mother" (a man's original refuge), which will envelop him as in an embrace.

¹⁸⁴⁶ i.e., the pit of Hellfire.

Sūrah at-Takāthur¹⁸⁴⁷*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّكَّابِ الْعَظِيمِ

1. Competition in [worldly] increase diverts you
2. Until you visit the graveyards.¹⁸⁴⁸
3. No! You are going to know.
4. Then, no! You are going to know.
5. No! If you only knew with knowledge of certainty...¹⁸⁴⁹
6. You will surely see the Hellfire.
7. Then you will surely see it with the eye of certainty.¹⁸⁵⁰
8. Then you will surely be asked that Day about pleasure.¹⁸⁵¹

أَلْهَنَكُمْ التَّكَاثُرَ ۝١

حَتَّى 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 لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّوْهِ ۝٨

¹⁸⁴⁷ *At-Takāthur*: Competition in Increase.¹⁸⁴⁸ i.e., remain in them temporarily, meaning until the Day of Resurrection.¹⁸⁴⁹ The conclusion of this verse is estimated to be "...you would not have been distracted from preparing for the Hereafter."¹⁸⁵⁰ i.e., with actual eyesight.¹⁸⁵¹ i.e., the comforts of worldly life and whether you were grateful to Allāh for His blessings.

Sūrah al-'Aṣr¹⁸⁵²*Bismillāhir-Raḥmānir-Raḥcem*

1. By time,¹⁸⁵³
2. Indeed, mankind is in loss,
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

سورة العصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ

إِذَا الْإِنْسَانَ لِفِي خُسْرٍ

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

¹⁸⁵² *Al-'Aṣr*: Time.¹⁸⁵³ An oath in which Allāh swears by time throughout the ages.

Sūrah al-Humazah¹⁸⁵⁴*Bismillāh-ir-Raḥmān-ir-Raḥeem*

1. Woe to every scorner and mocker
2. Who collects wealth and [continuously] counts it.¹⁸⁵⁵
3. He thinks that his wealth will make him immortal.
4. No! He will surely be thrown into the Crusher.¹⁸⁵⁶
5. And what can make you know what is the Crusher?
6. It is the fire of Allāh, [eternally] fueled,
7. Which mounts directed at the hearts.¹⁸⁵⁷
8. Indeed, it [i.e., Hellfire] will be closed down upon them
9. In extended columns.¹⁸⁵⁸

سُورَةُ الْهُمَزَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَالًا وَعَدَّدُوهُ ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدُهُ ﴿٣﴾

كَلَّا لَيُنْبَذَنَّ فِي الْأُطَمَةِ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْأُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمَوْجُودَةُ ﴿٦﴾

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

فِي عَمَلٍ مَّمْدُودٍ ﴿٩﴾

¹⁸⁵⁴ *Al-Humazah*: The Scorner.¹⁸⁵⁵ Rather than spending in the way of Allāh.¹⁸⁵⁶ i.e., Hellfire, which crushes and destroys all that enters it.¹⁸⁵⁷ Covering them and penetrating them.¹⁸⁵⁸ Interpreted to be either columns of fire or columns of iron to which are chained the inmates of Hell.

Sūrah al-Fil¹⁸⁵⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. Have you not considered, [O Muḥammad], how your Lord dealt with the companions of the elephant?¹⁸⁶⁰
2. Did He not make their plan into misguidance?¹⁸⁶¹
3. And He sent against them birds in flocks,
4. Striking them with stones of hard clay,
5. And He made them like eaten straw.¹⁸⁶²

سورة الفيل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ﴿٤﴾

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

¹⁸⁵⁹ *Al-Fil*: The Elephant.

¹⁸⁶⁰ i.e., the army under the command of Abrahah al-Ashram which was accompanied by a huge elephant and came with the intention of destroying the *Ka'bah* at Makkah.

¹⁸⁶¹ Causing them to perish.

¹⁸⁶² i.e., husks which have been chewed by cattle. This event took place in the year of the Prophet's birth.

Sūrah Quraysh¹⁸⁶³*Bismillāhir-Raḥmānir-Raḥcem*

سورة قريش

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. For the accustomed security of the Quraysh¹⁸⁶⁴ –
2. Their accustomed security [in] the caravan of winter and summer¹⁸⁶⁵ –
3. Let them worship the Lord of this House,¹⁸⁶⁶
4. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

لِأَيِّدِ قُرَيْشٍ ﴿١﴾

لِأَنْفُسِهِمْ رِحْلَةَ الْشِتَاءِ وَالصَّيْفِ ﴿٢﴾

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

¹⁸⁶³ *Quraysh*: (The tribe of) Quraysh.

¹⁸⁶⁴ i.e., the honor and reputation Allāh had given them as guardians of the Holy *Ka'bah*, which allowed them to travel without fear of being harmed.

¹⁸⁶⁵ i.e., the trading caravans that traveled south in winter and north in summer.

¹⁸⁶⁶ i.e., the *Ka'bah*.

Sūrah al-Mā‘ūn¹⁸⁶⁷*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you seen the one who denies the Recompense?
2. For that is the one who drives away the orphan
3. And does not encourage the feeding of the poor.
4. So woe to those who pray
5. [But] who are heedless of their prayer¹⁸⁶⁸ –
6. Those who make show [of their deeds]
7. And withhold [simple] assistance.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّبِ ۝١

فَذَلَّلَاكَ الَّذِي يَدْعُ الْيَتِيمَ ۝٢

وَلَا يَحْضُ عَلٰى طَعَامِ الْمَسْكِينِ ۝٣

فَوَيْلٌ لِلْمُصَلِّينَ ۝٤

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝٥

الَّذِينَ هُمْ بِرُءُوسِهِمْ ۝٦

وَيَمْنَعُونَ الْمَاعُونَ ۝٧

¹⁸⁶⁷ *Al-Mā‘ūn*: Assistance.¹⁸⁶⁸ i.e., the hypocrites who are unconcerned if they miss prayers when no one sees them.

Sūrah al-Kawthar¹⁸⁶⁹*Bismillāhir-Raḥmānir-Raḥeem*

1. Indeed, We have granted you, [O Muḥammad], al-Kawthar.
2. So pray to your Lord and sacrifice [to Him alone].
3. Indeed, your enemy is the one cut off.¹⁸⁷⁰

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا آتَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَأَحْسِرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

¹⁸⁶⁹ *Al-Kawthar*: Literally, "the most abundant good." Also, a river in Paradise.

¹⁸⁷⁰ From all good in this world and the Hereafter.

Sūrah al-Kāfirūn¹⁸⁷¹*Bismillāhir-Raḥmānir-Raḥeem*

1. Say, "O disbelievers,
2. I do not worship what you worship.
3. Nor are you worshippers of what I worship.
4. Nor will I be a worshipper of what you worship.
5. Nor will you be worshippers of what I worship.
6. For you is your religion, and for me is my religion."

سُورَةُ الْكَافِرُونَ

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﴾

¹⁸⁷¹ *Al-Kāfirūn*: The Disbelievers. The Prophet (ﷺ) mentioned that this *sūrah* is disassociation from *shirk* (worship of anything other than Allah) for him who recites it. (Narrated by Aḥmad, Abū Dāwūd and at-Tirmidhī – *ḥasan*.)

Sūrah an-Naşr¹⁸⁷²*Bismillāhīr-Raḥmānīr-Raḥeem*

1. When the victory of Allāh has come and the conquest,¹⁸⁷³
2. And you see the people entering into the religion of Allāh in multitudes,
3. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

سورة النصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

¹⁸⁷² *An-Naşr*: Victory.¹⁸⁷³ The conquest of Makkah.

Sūrah al-Masad¹⁸⁷⁴*Bismillāhīr-Raḥmānīr-Raḥeem*

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. May the hands of Abū Lahab be ruined, and ruined is he.¹⁸⁷⁵
2. His wealth will not avail him or that which he gained.
3. He will [enter to] burn in a Fire of [blazing] flame
4. And his wife [as well] – the carrier of firewood.¹⁸⁷⁶
5. Around her neck is a rope of [twisted] fiber.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

¹⁸⁷⁴ *Al-Masad*: Fiber. This *sūrah* is also known as *al-Lahab* (Flame).

¹⁸⁷⁵ Abū Lahab (the Prophet's uncle), who was an enemy of Islām.

¹⁸⁷⁶ She used to put thorns in the Prophet's path and slander him (ﷺ). The word "firewood" was used by the Arabs to allude to slander and backbiting.

Sūrah al-Ikhlāṣ¹⁸⁷⁷*Bismillāhir-Raḥmānir-Raḥeem*

1. Say, "He is Allāh, [who is] One,¹⁸⁷⁸
2. Allāh, the Eternal Refuge.¹⁸⁷⁹
3. He neither begets nor is born,
4. Nor is there to Him any equivalent."

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَكُنْ لَكَ يُولَدٌ ﴿٣﴾

وَلَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ ﴿٤﴾

¹⁸⁷⁷ *Al-Ikhlāṣ*: Purification, i.e., the purification of faith – the *sūrah*'s theme. In narrations by al-Bukhārī and Aḥmad, the Prophet (ﷺ) described this *sūrah* as being equivalent to one third of the Qur'ān.

¹⁸⁷⁸ i.e., single, unique and indivisible.

¹⁸⁷⁹ i.e., the one sought in times of difficulty and need, the one depended upon by all existence.

Sūrah al-Falaq¹⁸⁸⁰*Bismillāhir-Raḥmānir-Raḥcem*

1. Say, "I seek refuge in the Lord of daybreak
2. From the evil of that which He created
3. And from the evil of darkness when it settles
4. And from the evil of the blowers in knots¹⁸⁸¹
5. And from the evil of an envier when he envies."

سُورَةُ الْفَلَقِ

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﴾

¹⁸⁸⁰ *Al-Falaq*: Daybreak. This and the following *sūrah* were revealed together and are recited when seeking Allāh's protection from all kinds of evil.

¹⁸⁸¹; i.e., those who practice magic.

Sūrah an-Nās¹⁸⁸²*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ النَّاسِ

بِسْمِ آقَرِ الْكُتُبِ الرَّحْمٰنِ الرَّحِیْمِ

1. Say, "I seek refuge in the Lord of mankind,
2. The Sovereign of mankind,
3. The God of mankind,
4. From the evil of the retreating whisperer¹⁸⁸³ –
5. Who whispers [evil] into the breasts of mankind –
6. From among the jinn and mankind."¹⁸⁸⁴

قُلْ اَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

اِلٰهِ النَّاسِ ﴿٣﴾

مِنَ الشَّرِّ الْوَسْوَاسِ الْخَفِيّٰسِ ﴿٤﴾

الَّذِي يُوسْوِسُ فِي صُدُوْرِ

النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

¹⁸⁸² *An-Nās*: People or Mankind.

¹⁸⁸³ i.e., a devil who makes evil suggestions to man but disappears when one remembers Allah.

¹⁸⁸⁴ Evil prompters may be from men as well as from *jinn*.

SUBJECT INDEX

'Aad, tribe of

7:65-72, 11:50-60, 26:123-140, 29:38, 41:15-16, 46:21-26, 51:41-42, 54:18-21, 69:4, 69:6, 89:6-8

al-'Aadiyāt *sūrah* 100

Aaron (Hārūn)

4:163, 6:84, 7:142, 7:150, 10:75, 19:53, 20:29-36, 20:90-94, 21:48, 23:45-48, 25:35-36, 28:34-35, 37:114, 37:120

'Abasa *sūrah* 80

Ablution

wuḍhū': 5:6

ghusl: 2:222, 4:43

tayammum: 4:43, 5:6

Abraham (Ibrāheem)

2:124-132, 2:258, 2:260, 3:65-68, 4:125, 4:163, 6:74-83, 6:161, 9:114, 11:69-76, 14:35-41, 15:51-56, 16:120-122, 19:41-50, 21:51-73, 22:26-27, 22:78, 26:69-89, 29:16-18, 29:24-27, 29:31-32, 37:83-113, 38:45-47, 43:26-28, 51:24-34, 53:37, 57:26, 60:4-6, 87:19

religion of: 2:130, 2:135-136, 3:67, 3:84-85, 3:95, 4:125, 6:161, 12:38, 16:123, 22:78, 42:13, 60:4-6

Account on the Day of Judgement

2:134, 2:141, 2:284, 3:199, 6:62, 13:21, 13:41, 14:51, 16:56, 16:93, 17:13-14, 17:34, 17:36, 21:47, 24:23-25, 24:39, 29:10, 29:13, 34:25, 37:22-24, 40:17, 43:19, 43:44, 69:19-20, 69:25-26, 81:8-9, 84:7-8, 88:26, 102:8

Adam (Ādam)

2:30-38, 7:19-25, 20:120-121

two sons of: 5:27-31

al-Aḥqāf *sūrah* 46al-Aḥzāb *sūrah* 33

battle of: 33:9-27

al-A'lā *sūrah* 87al-'Alaq *sūrah* 96Āli 'Imrān *sūrah* 3

Allāh (subhānahu wa ta'ālā)*

footnote to divine name in 1:1

attributes of: footnote to 2:19

belief in: 2:28, 2:136-137, 2:177, 2:186, 2:256, 2:285, 3:18, 3:52, 3:84, 3:110, 3:113-114, 3:179, 3:193, 3:199, 4:59, 4:136, 4:152, 4:162, 4:175, 5:69, 6:19, 6:71, 9:18-20, 10:3, 10:62-63, 18:13-14, 24:2, 24:62, 26:46-48, 29:46, 36:25, 46:13, 48:9, 49:15, 57:7, 57:19, 57:21, 58:22, 64:8-9, 64:11, 65:11, 67:29, 72:13

His unity and exclusiveness: 2:163, 2:255, 3:2, 3:18, 3:62, 4:87, 4:171, 5:73, 6:102, 6:106, 9:31, 9:129, 11:14, 14:52, 16:2, 16:22, 16:51, 17:22, 17:39, 17:42, 18:110, 19:35, 20:8, 20:14, 20:98, 21:22, 21:24-25, 21:29, 21:108, 22:34, 23:91, 23:116-117, 27:26, 27:60-65, 28:88, 35:3, 37:4, 38:65, 39:6, 40:3, 40:62, 40:65, 41:6, 42:11, 44:8, 47:19, 51:51, 59:22-23, 64:13, 73:9, 112:1-4

His sovereignty and dominion: 1:4, 2:107, 3:26, 3:180, 3:189, 5:17-18, 5:120, 6:73, 7:158, 9:116, 17:111, 20:114, 22:56, 23:116, 24:42, 25:2, 25:26, 35:13, 36:83, 39:6, 39:44, 40:16, 42:49, 43:85, 45:27, 48:14, 57:2, 57:5, 57:10, 62:1, 64:1, 67:1, 85:9, 114:2

His will and intent: 2:105, 2:185, 2:213, 2:247, 2:255, 2:261, 2:269, 2:272, 2:284, 3:6, 3:13, 3:26-27, 3:47, 3:73-74, 3:129, 3:179, 4:26-28, 4:133, 5:1, 5:6, 5:48-49, 6:125, 6:133, 7:128, 10:99, 10:107, 11:107-108, 12:100, 13:11, 13:26-27, 14:19, 14:27, 16:9, 16:40, 16:93, 17:16, 17:18, 17:54, 22:5, 22:14, 22:18, 24:21, 28:56, 30:54, 33:17, 35:16, 36:82, 42:12, 42:13, 42:49-50, 47:4, 74:56, 76:28-31, 80:22, 81:29, 82:8, 85:16

His might and power: 2:165, 2:209, 3:4, 4:139, 5:95, 6:18, 6:61, 8:49, 8:52, 11:66, 13:16, 14:47, 22:40, 22:74, 30:5, 33:25, 35:10, 40:16, 41:15, 45:37, 48:7, 51:58, 54:42, 59:23

His ability: 2:20, 2:148, 3:26-27, 4:133, 5:40, 6:37, 6:65, 6:73, 9:39, 18:45, 22:39, 23:18, 23:95, 27:60-64, 27:88, 35:44, 43:42, 59:6, 67:1, 70:40-41

as Creator and giver and restorer of life: 2:29, 2:117, 3:6, 3:47, 3:59, 4:1, 5:17, 6:36, 7:11, 10:3-6, 10:34, 14:19, 15:23, 15:26-27, 15:86, 16:3-5, 16:40, 16:65, 17:99, 18:51, 19:67, 20:55, 21:33, 21:104, 22:5-7, 22:66, 23:14, 24:45, 25:2, 25:54, 25:59, 27:64, 28:68, 29:19-20, 30:11, 30:19-22, 30:27, 30:40, 30:50, 30:54, 31:10-11, 31:28, 32:7, 35:1, 35:16, 36:77-82, 37:96, 39:5-6, 39:62, 40:57, 40:62, 40:64, 40:67-68, 41:39, 42:9, 46:3, 46:33, 50:11, 50:43, 51:49, 55:14-15, 56:57-62, 57:2, 57:4, 58:6, 58:18, 59:24, 64:2-3, 64:7, 65:12, 67:2-3, 75:3-4, 75:37-40, 79:27-33, 82:7-8, 85:13, 86:8

the Ever-Living, inheritor of creation: 2:255, 3:2, 3:180, 15:23, 19:40, 19:80, 20:111, 25:58, 28:58, 28:88, 40:65, 55:27, 57:10

His knowledge: 2:29-30, 2:33, 2:77, 2:197, 2:215-216, 2:220, 2:232, 2:235, 2:255, 2:270, 3:7, 3:29, 3:63, 3:66, 3:92, 3:115, 3:119, 3:154, 3:167, 4:32,

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Allāh* (cont.)

His knowledge: 4:45, 4:63, 4:127, 5:7, 5:61, 5:97, 5:99, 5:109, 5:116, 6:3, 6:13, 6:59-60, 6:80, 6:117, 6:119, 6:124, 7:7, 7:52, 7:89, 7:187, 8:53, 8:60, 9:44, 9:47, 9:78, 9:101, 9:115, 10:36, 10:40, 10:61, 11:5-6, 11:14, 11:31, 13:8-9, 13:42, 14:38, 15:24, 16:19, 16:23, 16:28, 16:74, 16:91, 16:125, 17:25, 17:54-55, 17:84-85, 19:70, 20:7, 20:52, 20:98, 20:104, 20:110, 21:4, 21:28, 21:51, 21:81, 21:110, 22:70, 22:76, 23:96, 24:19, 24:28-29, 24:41, 24:64, 25:6, 26:188, 27:25, 27:65, 27:74, 27:88, 28:56, 28:69, 28:85, 29:10, 29:42, 29:45, 29:52, 29:62, 31:23, 31:34, 32:6, 33:40, 33:54, 33:63, 34:2, 35:8, 35:11, 35:38, 36:76, 36:79, 39:70, 40:7, 40:19, 41:47, 42:12, 42:24-25, 43:84-85, 46:8, 46:23, 47:19, 47:26, 47:30, 48:18, 48:27, 49:16, 49:18, 50:4, 50:16, 50:45, 53:30, 53:32, 57:3-4, 57:6, 58:7, 60:1, 60:10, 62:7-8, 64:4, 64:11, 65:12, 67:13, 67:26, 68:7, 74:31, 84:23, 87:7

His sight and hearing: 2:96, 2:137, 2:144, 3:20, 3:38, 3:156, 3:163, 3:181, 4:58, 4:148, 6:103, 8:61, 9:105, 11:112, 17:96, 18:26, 20:46, 22:75, 25:20, 26:217-220, 35:31, 41:40, 42:11, 43:80, 49:18, 58:1, 67:19, 84:14-15, 96:14

His provision: 2:22, 2:212, 3:27, 6:151, 10:31, 11:6, 13:26, 14:32, 16:71, 17:30-31, 20:131-132, 22:58, 24:38, 27:64, 28:57, 29:17, 29:60, 29:62, 34:24, 34:36, 34:39, 35:3, 38:54, 39:52, 40:40, 42:12, 42:27, 51:57-58, 65:3, 67:21, 79:33

His favors, bounties and gifts to mankind: 2:105, 2:122, 2:243, 2:251, 3:8, 3:73-74, 3:103, 3:164, 3:174, 4:32, 4:173, 5:3, 5:6, 5:54, 8:53, 10:58, 10:60, 10:107, 12:38, 14:34, 16:18, 16:53, 16:81, 16:83, 16:114, 17:12, 17:20, 17:66, 17:70, 24:21, 27:73, 31:20, 31:31, 33:9, 33:47, 35:3, 38:9, 40:61, 42:26, 42:49, 49:7-8, 57:21, 57:29, 62:4, 93:11

reliance upon: 3:122, 3:159-160, 3:173, 4:81, 5:11, 5:23, 7:89, 8:2, 8:49, 8:61, 9:51, 9:129, 10:71, 10:84-85, 11:56, 11:88, 11:123, 12:67, 13:30, 14:11-12, 16:42, 16:99, 25:58, 26:217-220, 27:79, 29:59, 33:3, 33:48, 39:38, 40:44, 42:10, 42:36, 58:10, 60:4, 64:13, 65:3, 67:29, 73:9

remembrance of: 2:152, 2:198, 2:200, 2:203, 2:239, 3:135, 3:191, 4:103, 5:91, 7:201, 7:205, 8:45, 13:28, 18:24, 18:28, 18:101, 20:14, 20:124, 26:227, 29:45, 33:21, 33:41, 39:22-23, 43:36, 53:29, 57:16, 58:19, 62:9-10, 63:9

His guidance: see *Guidance*

His legislation and limits: 2:173, 2:187, 2:229-230, 2:275, 4:13-14, 4:22-24, 5:1-5, 5:44-50, 6:151-153, 7:33, 12:40, 13:37, 16:115-116, 17:22-38, 24:2-9, 24:13, 42:13, 45:18, 60:8-9, 60:10, 65:1-7, 98:5

His forbearance: 2:235, 2:263, 3:155, 4:12, 5:101, 10:11, 16:61, 17:44, 18:58, 22:59, 33:51, 35:41, 35:45, 64:17

His forgiveness and pardon: 2:37, 2:52, 2:54, 2:160, 2:173, 2:225, 2:235, 2:284, 3:31, 3:129, 3:135, 3:155, 4:17, 4:26-27, 4:48, 4:96, 4:99, 4:110, 4:116, 4:129, 5:9, 5:18, 5:34, 5:39-40, 5:74, 5:95, 5:98, 5:101, 6:54, 6:145, 6:165, 7:153, 7:155-156, 7:167, 8:29, 8:38, 8:70, 9:27, 9:99, 9:102, 9:104,

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Allāh* (cont.)

His forgiveness and pardon: 9:117-118, 13:6, 14:10, 15:49, 16:18, 16:110, 16:115, 16:119, 17:25, 18:58, 20:82, 24:22, 24:33, 25:70, 28:46, 33:71, 33:73, 39:53, 40:3, 42:5, 42:25, 42:30, 42:34, 46:31, 48:14, 53:32, 57:20, 57:28, 61:12, 64:17, 71:4, 71:10, 73:20, 74:56, 110:3

His anger: 2:61, 2:89-90, 3:112, 3:162, 4:93, 5:80, 7:152, 8:16, 16:106, 20:81, 24:9, 35:39, 40:10, 40:35, 42:16, 47:27-28, 48:6, 61:3

His mercy: footnote to 1:1, 2:64, 2:105, 2:163, 3:74, 3:157, 4:29, 4:83, 4:96, 4:113, 4:175, 6:12, 6:54, 6:133, 6:147, 7:56, 7:156, 9:61, 9:99, 10:58, 11:9, 12:56, 15:56, 18:16, 18:58, 19:50, 19:53, 24:10, 24:14, 24:20-21, 28:73, 33:43, 35:2, 39:38, 39:53, 40:7, 42:8, 42:28, 43:32, 44:6, 45:30, 48:25, 57:28, 59:22, 76:31

al-An'ām *sūrah* 6

al-Anbiyā' *sūrah* 21

al-Anfāl *sūrah* 8

Angels*

2:30-34, 2:97-98, 2:102, 3:80, 3:124-125, 4:97, 6:93, 8:9, 8:12, 8:50-51, 11:69, 13:11, 13:13, 13:23-24, 15:7-8, 15:28-30, 15:51-64, 16:2, 16:28, 16:32-33, 16:49-50, 17:61, 18:50, 25:21-22, 25:25, 32:11, 33:43, 33:56, 35:1, 39:75, 41:30-31, 41:38, 42:5, 43:77, 43:80, 50:17-18, 50:21-23, 53:26-28, 66:6, 69:17, 70:4, 72:27, 74:31, 78:38, 79:1-5, 82:10-12, 89:22, 96:18, 97:4

al-'Ankabūt *sūrah* 29

al-A'rāf *sūrah* 7

people of: 7:46-48

al-'Aşr *sūrah* 103

Association of another with Allāh see *Shirk*

Āyat al-Kursī 2:255

al-Aykah (the well), people of: see *Madyan*

Badr, battle of

3:13, 8:5-19, 8:42-48, 54:45

al-Balad *sūrah* 90

Balance

6:152, 7:85, 11:84-85, 15:19, 17:35, 26:182, 42:17, 55:7-9, 57:25

of deeds: 7:8-9, 23:102-103, 101:6-9

Banī Isrā'eel see *al-Isrā'*; *Israel*, *Children of*

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

al-Baqarah *sūrah* 2

Barā'ah see *at-Tawbah*

al-Bayyinah *sūrah* 98

Believers*

description of: 2:165, 2:285, 3:114, 3:173, 4:162, 7:157, 8:2-4, 8:74, 9:44, 9:71, 9:111-112, 9:124, 23:1-11, 23:57-61, 24:51-52, 24:62, 25:63-68, 27:2-3, 28:52-55, 32:15-16, 33:22-23, 33:36, 48:29, 49:15, 58:22, 59:9-10, 66:11-12, 98:7

subject to trial: 2:155-156, 2:214, 2:249, 3:152, 3:179, 3:186, 6:165, 8:17, 11:7, 29:2-3, 33:11, 47:31, 64:15, 67:2

their relationship with Allāh: 2:165, 2:257, 3:68, 3:171, 5:54, 9:111, 10:9, 30:47, 33:23, 39:9, 47:11, 48:4, 48:29, 63:8

Allāh's promise to: 2:82, 3:57, 4:146, 4:152, 4:162, 4:173, 5:9, 6:82, 9:72, 10:103, 19:60, 20:75, 24:55, 25:70, 33:35, 33:47, 34:4, 34:37, 35:7, 39:73-75, 40:40, 41:8, 47:5, 48:5, 48:29, 52:21, 57:7, 58:11, 98:8

Bequests

2:180, 4:7, 4:12, 5:106

Book see *Qur'ān*

al-Burūj *sūrah* 85

Business dealings and Commerce

2:188, 2:275, 2:282-283, 3:77, 3:130, 4:29, 4:58, 5:1, 6:152, 7:85, 12:20, 17:34-35, 23:8, 24:36-37, 26:182, 30:39, 38:23-24, 55:9, 62:9, 70:32

Charity (*ṣadaqah*)* see also *Zakāh*

2:196, 2:215, 2:254, 2:261-265, 2:267, 2:270-274, 2:276, 2:280, 3:92, 4:92, 4:114, 9:75-77, 9:103-104, 13:22, 14:31, 22:28, 22:36, 30:39, 34:39, 35:29-30, 57:7, 57:18, 58:12-13, 63:10, 76:8-9, 90:13-14

Christ see *Jesus*

Christians see also *Scripture, people of*

2:62, 2:111-113, 2:120, 2:135, 5:14, 5:17-18, 5:47, 5:51, 5:69, 5:72-73, 5:82-85, 9:30-31, 22:17, 57:27

Creation see also *Allāh, His ability as Creator and giver and restorer of life; Signs of Allāh*

2:164, 3:190-191, 10:4, 10:34, 15:26-33, 18:51, 21:104, 22:5, 23:12-17, 23:115, 30:27, 31:11, 31:28, 32:7, 39:6, 40:57, 42:29, 45:3-4, 50:15, 52:35, 67:2-3, 79:27-33, 86:5-6, 88:17

ad-Dahr see *al-Insān*

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

David (Dāwūd)

2:251, 4:163, 5:78, 6:84, 17:55, 21:78-80, 34:10-11, 38:17-26, 38:30

Day of Recompense*

1:4, 3:185, 26:82, 37:20-21, 51:12-14, 82:14-19

Day of Resurrection and Judgement*

2:48, 2:113, 2:123, 2:281, 3:9, 3:30, 3:185, 4:87, 4:141, 10:28-30, 10:93, 14:44, 14:47-51, 16:111, 17:13-14, 19:37-40, 19:85-87, 19:94-95, 20:102-109, 20:111-112, 21:47, 21:104, 22:1-2, 22:17, 22:55-56, 22:69, 23:16, 24:24-25, 25:22-30, 27:87-90, 30:12-16, 30:56, 31:33, 32:5, 32:29, 36:51-54, 39:31, 39:60-61, 39:67-75, 40:15-18, 42:47, 44:40-42, 45:26, 50:20-23, 50:30-35, 50:41-44, 57:12-13, 68:42-43, 69:13-18, 70:8-10, 75:7-15, 78:17-20, 78:38-40, 79:34-41, 79:42-46, 80:33-42, 82:17-19, 89:21-30, 99:1-8, 100:9-11, 101:1-11

Death see also *Bequests; Killing*

2:154, 2:234, 2:240, 3:107-108, 3:145, 3:157-158, 3:169, 3:185, 4:100, 5:106, 6:93, 8:50, 16:28, 16:32, 22:5, 23:99, 31:34, 32:11, 39:30, 39:42, 40:67-68, 44:56, 47:27, 50:19, 56:60, 56:83-87, 67:2

inevitability of: 3:154, 3:185, 4:78, 6:61, 21:35, 29:57, 33:16, 39:30, 62:8, 63:11

angels of: 4:97, 6:61, 6:93, 7:37, 8:50, 16:28, 16:32, 32:11, 47:27

Deeds, work and effort* see also *Evil; Good*

2:74, 2:110, 2:139, 2:197, 2:215, 2:234, 3:30, 3:195, 4:110-112, 4:123-124, 4:127, 5:105, 6:54, 6:60, 6:88, 6:108, 6:164, 7:153, 9:94, 9:105, 9:120, 10:41, 10:61, 14:18, 14:42, 15:92-93, 16:91, 16:93, 16:119, 17:9, 18:7, 18:23, 18:30, 18:46, 18:103-104, 18:110, 20:112, 21:23, 24:39, 24:64, 27:4, 29:6-7, 30:44, 34:25, 34:37, 35:10, 35:18, 41:33-34, 41:40, 41:46, 45:15, 45:21, 45:28-29, 46:19, 47:1-2, 53:39-40, 61:2-3, 64:7, 67:2, 92:4, 99:7-8

consequences of: 2:25, 2:134, 2:141, 2:167, 4:123-124, 5:9, 5:33, 6:132, 6:160, 7:43, 11:15-16, 11:111, 16:93, 16:97, 17:19, 18:30-31, 18:49, 18:103-108, 20:15, 20:74-75, 21:94, 22:51, 24:55, 25:22-23, 28:84, 29:6-7, 30:41-42, 34:5, 34:38, 35:37, 39:70, 40:40, 45:33, 46:16, 46:19, 53:31

Devils see also *Jinn; Satan*

2:102, 6:71, 6:112, 6:121, 7:27, 7:30, 17:27, 19:68, 19:83, 21:82, 22:3-4, 23:97-98, 26:210, 26:221-223, 37:7-10, 38:37-38, 67:5

adh-Dhāriyāt sūrah 51

adh-Dhuhā sūrah 93

Dhul-Kifl

21:85, 38:48

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Disbelievers*

description of: 2:6-9, 2:171, 2:212, 2:257, 3:90, 3:98, 4:37-38, 4:150-151, 5:10, 5:17, 5:72-73, 6:122, 7:101, 8:36, 8:73, 9:37, 9:74, 10:96-97, 13:33, 14:18, 14:28-30, 16:22, 18:56, 19:83, 22:55, 22:72, 23:117, 27:4, 27:67-68, 29:23, 35:39, 38:2, 39:45, 40:4, 40:12, 41:44, 47:8-9, 47:11-12, 66:10

relationship to believers: 2:105, 3:28, 3:98-100, 4:101, 4:139-140, 4:144, 5:57, 6:68, 9:23, 11:113, 60:1-2, 60:8-13, 76:24, 109:1-6

Allāh's promise to: 2:39, 2:126, 2:161-162, 3:4, 3:12, 3:56, 3:91, 3:178, 4:140, 4:168-169, 5:36-37, 6:70, 8:36, 9:68, 10:4, 10:69-70, 13:34, 16:104, 16:106, 17:8, 17:10, 18:102, 21:39-40, 22:19-22, 22:72, 24:57, 29:23, 35:36, 35:39, 39:71-72, 40:10, 41:27-28, 42:26, 47:34, 58:5, 67:6

Divorce

2:228-2:232, 2:236-237, 2:241, 4:20-21, 65:1-7

ad-Dukhān *sūrah* 44

Earth*

description of: 2:164, 6:99, 7:24-25, 13:3-4, 15:19, 16:11, 16:13-15, 16:65, 17:44, 18:7-8, 19:90, 20:53-55, 21:30-31, 22:5, 22:63, 23:18-19, 26:7-8, 27:60, 29:56, 30:48-50, 31:10, 32:27, 33:72, 35:9, 35:27-28, 35:41, 36:33-36, 39:21, 40:64, 41:39, 42:29, 43:10-11, 45:4-5, 50:7, 51:20, 55:10-12, 57:17, 57:22, 67:15, 71:19-20, 77:25-27, 78:6-7, 80:26-32, 88:20

creation and re-creation of: 7:54, 11:7, 29:44, 39:5, 40:57, 41:9-11, 65:12, 79:29-33

condition of at the time of resurrection: 14:48, 18:47, 19:40, 20:105-107, 22:65, 27:88, 39:67-69, 50:44, 56:4-6, 69:14, 73:14, 78:20, 84:3-5, 89:21, 99:1-5

Elias (Ilyās)

6:85, 37:123-132

Elisha (Ilyasa‘)

6:86, 38:48

Emigration and emigrants see *Hijrah*

Evil* see also *Deeds; Injustice; Satan; Sin; Wrongdoers*

2:169, 3:30, 4:22, 4:79, 4:84, 4:148, 6:31, 9:9, 9:98, 10:11, 11:114, 12:53, 14:26, 16:25, 17:10, 17:32, 17:38, 17:83, 21:35, 23:96, 30:36, 35:43, 41:34, 99:8, 113:1-5, 114:1-6

penalty for: 4:18, 4:85, 4:123, 6:160, 10:27, 13:25, 16:34, 27:90, 28:84, 30:10, 35:10, 38:55, 40:40, 40:52, 42:40, 45:33, 48:6

Examples and Comparisons

2:17-18, 2:19-20, 2:26, 2:171, 2:259, 2:261, 2:264, 2:265-266, 3:117, 7:176-177,

*Due to the recurrence of its mention throughout the Qur‘ān, only verses containing specific information on the given subject have been included for reference.

Examples and Comparisons (cont.)

9:109-110, 10:24, 11:24, 14:18, 14:24-27, 16:75-76, 16:92, 16:112-113,
18:45, 22:31, 22:73, 24:35-36, 24:39-40, 29:41-43, 30:28, 39:29, 48:29,
57:20, 59:21, 62:5

Expiation see also *Legal penalties and retribution; Ransom*

4:92, 5:45, 5:89, 5:95, 58:3-4

Ezra ('Uzayr)

9:30

Faith see also *Allāh, belief in; Believers*

3:173, 3:193, 4:25, 6:158, 8:2, 9:124, 10:9, 10:98, 16:106, 33:22, 42:52,
49:7, 49:14-17, 52:21, 58:22, 59:9-10

pillars of: 2:177, 2:185

al-Fajr sūrah 89

al-Falaq sūrah 113

Falsehood and false deities*

2:42, 2:92-93, 4:50, 4:117-118, 5:103, 6:21, 6:74, 6:93-94, 6:108, 7:138-139,
7:148-149, 7:152, 7:194, 7:197-198, 10:18, 10:69-70, 11:101, 13:17, 16:105,
16:116, 17:56-57, 17:67, 17:81, 19:42, 19:81-82, 20:61, 20:88-89, 21:18,
21:21-22, 21:24-25, 21:26, 21:29, 21:43, 21:52-54, 21:65-66, 21:98-99,
22:12-13, 22:62, 25:3, 25:43, 28:38, 28:62-64, 29:17, 29:25, 29:52, 31:30,
34:22, 34:49, 35:14, 35:40, 36:22-24, 36:74-75, 37:22-23, 37:125, 40:5,
40:20, 40:43, 42:24, 45:23, 46:4-6, 46:28, 53:19-23, 61:7, 79:24

Fasting

2:183-185, 2:187, 2:196, 4:92, 5:89, 33:35, 58:4

al-Faṭḥ sūrah 48

al-Fātiḥah sūrah 1

Fāṭir sūrah 35

Fear of Allāh*

2:40-41, 2:74, 2:150, 2:194, 2:197, 3:76, 3:102, 3:130, 3:175, 3:200, 4:1,
4:131, 5:3, 5:28, 5:35, 5:44, 5:94, 6:51, 8:29, 8:48, 9:13, 9:119, 13:13, 13:21,
16:2, 16:49-51, 21:28, 21:49, 22:1, 23:52, 23:57, 24:52, 31:33, 33:1, 33:39,
33:70, 35:18, 35:28, 36:11, 39:10, 50:31-33, 57:28, 58:9, 59:16, 59:18,
59:21, 64:16, 65:1-5, 65:10, 67:12, 98:8

Fidyah see *Ransom*

Fighting in the cause of Allāh see *Jihād*

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

al-Fil *sūrah* 105

Food

2:168, 2:172-173, 3:93, 5:3-5, 5:88, 6:145, 16:114, 22:28, 22:36, 33:53, 76:8, 80:24-32

Forgiveness

from Allāh: see *Allāh, His forgiveness and pardon*

by Prophet and believers: 2:109, 2:178, 2:237, 3:134, 3:159, 4:149, 5:13, 12:92, 15:85, 24:22, 42:37, 42:40, 42:43, 43:89, 45:14, 64:14

al-Furqān *sūrah* 25

Fuṣṣilat *sūrah* 41

Gabriel (Jibreel) see also *Angels*

2:87, 2:97-98, 2:253, 5:110, 16:102, 26:193, 66:4, 66:12, 70:4, 78:38, 81:19-21, 97:4

Ghāfir *sūrah* 40

al-Ghāshiyah *sūrah* 88

God see *Allāh*

Gods see *Falsehood*

Gog and Magog (Ya'jūj wa Ma'jūj)

18:94, 18:97-98, 21:95-96

Goliath (Jālūt)

2:249-251

Good* see also *Deeds*

2:110, 2:184, 2:195, 2:215, 2:269, 2:272-273, 3:104, 3:114-115, 4:36, 11:114, 14:24-25, 16:90, 16:125, 22:77, 24:26, 35:10, 41:33, 73:20, 99:7
doers of: 3:114-115, 7:56, 10:26, 12:56, 16:128, 23:61

reward for: 2:110, 10:26, 16:30, 18:30-31, 27:89, 28:84, 55:60, 73:20, 99:7
tidings: 2:119, 10:63-64, 16:89, 16:102, 17:9, 25:22, 27:1-2, 39:17, 57:12

Gospel (al-Injeel)

3:3-4, 3:48, 3:65, 5:47, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, 57:27

Gratitude to Allāh

2:152, 2:172, 3:144-145, 6:53, 12:38, 14:7, 16:114, 16:121, 27:19, 27:40, 27:73, 29:17, 31:12, 31:14, 32:9, 39:7, 39:66, 40:61, 46:15

Guidance*

1:6-7, 2:2-5, 2:38, 2:120, 2:136-138, 2:186, 2:213, 2:272, 3:20, 3:73, 4:174-175,

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Guidance* (cont.)

5:15-16, 6:71, 6:88-90, 6:125, 6:149, 7:52, 9:115, 10:25, 10:35-36, 10:108, 13:27, 14:4, 16:9, 16:89, 16:93, 16:125, 17:9, 17:15, 19:76, 20:123, 22:54, 24:35, 24:46, 28:56, 29:69, 31:2-5, 39:17-18, 39:23, 39:36-37, 39:41, 42:13, 47:17, 49:7, 64:11, 72:14, 76:3, 92:12-13

al-Ḥadeed *sūrah* 57

al-Ḥajj *sūrah* 22

Ḥajj and 'Umrah

2:158, 2:196-203, 3:96-97, 5:1-2, 5:94-97, 22:27-29, 22:33, 22:36-37

al-Ḥāqqah *sūrah* 69

al-Ḥaṣhr *sūrah* 59

Heavens and skies*

description of: 2:22, 2:29, 2:255, 6:75-79, 6:96-97, 7:54, 10:5, 13:2, 14:32, 15:16-18, 15:22, 16:12, 17:44, 19:90, 21:30, 21:32-33, 24:43, 25:61, 30:48, 31:10, 31:29, 33:72, 35:13, 35:41, 36:37-40, 37:6-10, 39:5, 40:57, 41:37, 42:5, 50:6, 51:22, 51:47, 53:26, 55:5, 55:7, 56:75-76, 67:5, 71:15-16, 72:8-9, 79:27-29

creation and re-creation of: 2:29, 13:2, 18:51, 21:30, 25:59, 29:44, 32:4, 40:57, 41:11-12, 50:38, 52:9, 65:12, 71:15-16, 81:1-2

condition of at the time of resurrection: 2:210, 25:25, 39:67, 55:37-38, 69:16-17, 70:8, 73:18, 75:8-9, 77:8-9, 78:19, 81:11, 82:1-2, 84:1-2

Hell and Hellfire*

description of: 2:24, 4:56, 7:41, 10:27, 11:106-107, 14:16-17, 14:49-50, 15:43-44, 17:97, 18:29, 22:19-22, 23:104, 25:12-13, 33:66, 38:56-58, 39:16, 39:72, 40:70-72, 50:30, 56:42-44, 56:51-56, 66:6, 67:6-8, 69:31-32, 70:15-18, 74:26-29, 76:4, 77:30-33, 78:21-22, 104:5-9

angels (keepers) of: 39:71, 40:49-50, 43:77, 66:6, 67:8, 74:30-31, 96:18

inhabitants of: 2:39, 2:86, 2:161-162, 4:10, 4:93, 4:140, 4:145, 5:10, 5:72, 7:18, 7:36, 7:38-39, 9:63, 9:68, 11:119, 17:18, 19:72, 20:74, 21:29, 21:98-99, 22:51, 26:94-95, 33:64-65, 38:55-56, 38:59-64, 40:6, 40:46-48, 43:74-76, 50:24-26, 54:47-48, 56:41-42, 72:15, 72:23, 79:37-39, 85:10, 98:6, 101:8-11, 111:1-5

Hereafter see also *Hell; Paradise*

2:200-202, 3:14, 3:77, 3:85, 3:145, 3:176, 3:198, 4:77, 4:134, 6:32, 7:147, 7:169, 9:38, 10:62-64, 11:15-16, 12:57, 12:109, 13:26, 13:34, 14:27, 16:22, 16:41, 16:96-97, 16:107-109, 17:18-19, 17:21, 17:72, 20:127, 22:11, 27:4-5, 28:60, 28:70, 28:83-84, 29:64, 34:1, 39:26, 40:39-40, 41:16, 41:31, 42:20, 42:22, 43:35, 57:20, 68:33, 73:20, 87:17, 93:4

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

al-Ḥijr *sūrah* 15

al-Ḥijr, people of see *Thamūd*

Hijrah (emigration for the cause of Allāh)

2:218, 3:195, 4:97-100, 8:72-75, 9:20, 16:41, 16:110, 22:58, 29:26, 29:56,
33:50, 39:10, 59:8-10, 60:10

Hour, the Final see also *Day of Resurrection*

6:31, 6:40, 7:187, 12:107, 16:77, 20:15, 22:1, 30:12, 30:14, 33:63, 34:3,
40:59, 41:47, 43:66, 45:32, 51:5-6, 54:1-5, 67:25-27

Hūd *sūrah* 11

Hūd (prophet) see also *'Aad*

7:65-72, 11:50-60, 26:123-140, 46:21-26

al-Ḥujurāt *sūrah* 49

al-Humazah *sūrah* 104

Hypocrites*

2:8-16, 2:204-206, 3:167-168, 4:60-63, 4:72-73, 4:88-91, 4:138-143, 4:145,
9:64-69, 9:73-87, 9:101, 33:73, 48:6, 57:13-15, 58:14-19, 59:11-12, 61:3,
63:1-7, 66:9

Ibrāheem *sūrah* 14

prophet: see *Abraham*

Iblees see also *Satan*

2:34, 7:11-18, 15:31-44, 17:61-65, 18:50, 20:116-120, 34:20-21, 38:71-85,
72:4

'Iddah (waiting period)

for death: 2:234-235

for divorce: 2:228, 2:231-232, 2:235, 33:49, 65:1-7

Idrees

19:56-57, 21:85

al-Ikhlās *sūrah* 112

al-Infīṭār *sūrah* 82

Inheritance

2:180, 2:240, 4:7-9, 4:11-12, 4:19, 4:33, 4:176, 5:106-108

Injustice see also *Wrongdoers*

2:114, 2:140, 2:188, 3:21, 3:108, 4:9-10, 4:29-30, 4:161, 6:21, 6:93, 6:144,

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

Injustice (cont.)

6:157, 9:34, 10:44, 20:111-112, 27:14, 29:68, 31:13, 32:22, 40:17, 42:42, 61:7

al-Insān sūrah 76

al-Inshiqāq sūrah 84

al-Inshirāh see *ash-Sharh*

Intercession

2:255, 4:85, 6:51, 6:70, 10:3, 21:28, 32:4, 36:23, 39:43-44, 43:86, 53:26, 74:48

Interest see *Usury*

Intoxicants

2:219, 5:90-91

Invocation see *Supplication*

Iqra' see *al-'Alaq*

Isaac (Ishāq)

6:84, 11:71, 14:39, 19:49, 21:72, 37:112-113, 38:45

Ishmael (Ismā'eel)

2:125-129, 2:133, 4:163, 6:86, 19:54-55, 21:85, 38:48

Islām see also *Muslims*

2:136, 3:19, 3:64, 3:67, 3:83-85, 5:3, 6:125, 22:78, 39:22, 41:33, 49:17

al-Isrā' sūrah 17

Israel see *Jacob*

Israel, Children of:*

2:40-103, 2:122-123, 2:246-251, 3:93-94, 5:12-13, 5:20-26, 5:32, 5:70-71, 5:78-81, 7:137-141, 7:148-153, 7:159-171, 10:83-93, 14:5-8, 17:2-8, 17:104, 20:80-98, 26:52-67, 26:197, 27:76, 40:53, 44:23-33, 45:16-17, 46:10, 61:5-6

Jacob (Ya'qūb)

2:132-133, 3:93, 4:163, 6:84, 19:49, 21:72, 29:27

al-Jāthiyah sūrah 45

Jesus ('Īsā) see also *Mary*

2:87, 3:45-55, 3:59, 4:156-159, 4:163, 4:171-172, 5:17, 5:46, 5:72, 5:75, 5:78, 5:110-118, 19:19-37, 23:50, 43:57-64, 57:27, 61:6, 61:14,

Jews see also *Israel, Children of; Scripture, People of*

2:62, 2:111-113, 2:120, 2:135, 4:46, 4:160-162, 5:18, 5:41-45, 5:51, 5:64,

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Jews (cont.)

5:69-71, 5:82, 6:146, 9:30, 16:118, 22:17, 62:6-8

Jihād (striving for the cause of Allāh)

2:154, 2:190-191, 2:193, 2:216, 2:218, 2:244, 3:142, 3:157-158, 3:169,
3:171, 3:195, 4:71-77, 4:84, 4:95, 4:104, 5:35, 5:54, 8:15-16, 8:39-41, 8:45-46,
8:55-57, 8:60-62, 8:74-75, 9:5-6, 9:12-16, 9:20, 9:24, 9:29, 9:36, 9:38-41,
9:44, 9:73, 9:88-89, 9:111, 9:120-123, 22:39-40, 22:58-59, 22:78, 29:6,
29:69, 33:23, 47:4-7, 47:35, 48:16, 49:15, 57:10, 57:25, 59:2-7, 60:1-2, 61:4,
61:10-14, 66:9, 100:1-5

Jinn

2:34, 6:100, 6:112, 6:128-130, 7:38, 7:179, 11:119, 15:17-18, 15:27, 17:88,
18:50, 21:82, 27:17, 27:38-40, 34:12-14, 34:41, 37:6-10, 41:25, 41:29, 46:18,
46:29-32, 51:56, 55:15, 67:5, 72:1-17

al-Jinn sūrah 72

Job (Ayyūb)

4:163, 6:84, 21:83-84, 38:41-44

John (Yaḥyā)

3:39, 6:85, 19:7, 19:12-15, 21:89-90

Jonah (Yūnus)

4:163, 6:86, 10:98, 21:87-88, 37:139-148, 68:48-50

Joseph (Yūsuf)

6:84, 12:4-101

Judgement, Day of see *Day of Resurrection*

al-Jumu'ah sūrah 62

Justice

2:281, 2:282, 3:18, 3:25, 3:64, 4:3, 4:58, 4:65, 4:105, 4:129, 4:135, 5:8, 5:42,
5:45, 6:152, 6:161, 7:29, 10:47, 10:54, 16:90, 16:111, 17:71, 23:62, 33:5,
39:69-70, 40:20, 42:15, 45:22, 46:19, 49:9, 57:25, 60:8

Ka'bah

2:125-129, 2:144-145, 2:149-150, 2:158, 3:96-97, 5:2, 5:97, 8:34-35, 14:37,
22:26, 22:29, 22:33, 106:3

al-Kāfirūn sūrah 109

al-Kahf sūrah 18

al-Kawthar sūrah 108

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Killing

2:61, 2:178, 2:191, 2:217, 3:21, 4:29, 4:92, 5:27-34, 6:151, 17:31, 17:33, 40:28, 60:12

Knowledge*

belonging to Allāh: see *Allāh, His Knowledge*

given to man: 2:31, 2:151, 3:48, 4:113, 4:166, 5:83, 10:5, 12:68, 12:76, 17:85, 18:65, 21:74, 21:79, 28:14, 28:80, 29:49, 30:22, 34:6, 35:8, 39:9, 47:6, 58:11, 96:3-5

obligation upon man to obtain and impart: 2:42, 2:140, 2:159, 2:174, 3:137, 3:187, 6:11, 6:99, 7:86, 7:185, 9:122, 10:101, 12:109, 16:36, 16:43-44, 20:114, 25:59, 28:69, 29:20, 30:9, 30:42, 35:44, 39:9, 40:21, 40:82, 47:10, 50:6, 58:11, 80:24-32, 86:5-8, 88:17-20, 96:1

al-Lahab see *al-Masad*

Law see *Allāh, His legislation; Legal penalties and retribution*

al-Layl *sūrah* 92

Legal penalties and retribution

2:178-179, 2:190-192, 2:194, 4:15-16, 4:25, 5:33-34, 5:38, 5:45, 12:85, 16:126, 17:33, 22:60, 24:2, 24:4-9, 42:40-41

Letters, opening, of sūrahs

footnote to 2:1, 2:1, 3:1, 7:1, 10:1, 11:1, 12:1, 13:1, 14:1, 15:1, 19:1, 20:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 36:1, 38:1, 40:1, 41:1, 42:1-2, 43:1, 44:1, 45:1, 46:1, 50:1, 68:1

Life see also *Hereafter*

2:28, 2:154, 2:179, 3:27, 3:156, 3:169, 4:29, 5:32, 6:121, 6:151, 10:56, 15:23, 17:31, 17:33, 21:30, 22:66, 23:80, 30:19, 50:43, 57:2, 67:2
of this world: 2:96, 2:212, 3:14, 3:185, 6:32, 9:38, 10:7-8, 10:23-24, 11:15-16, 13:26, 18:45-46, 28:60-61, 29:64, 30:7, 31:33, 35:5, 40:51, 41:31, 42:36, 43:32, 47:36, 53:29-30, 57:20, 79:37-39

Lot (Lūṭ)

6:86, 7:80-84, 11:74-83, 15:59-77, 21:74-75, 26:160-175, 27:54-58, 29:26, 29:31-34, 37:133-138, 54:33-39

his wife: 7:83, 11:81, 15:60, 26:171, 27:57, 29:32-33, 37:135, 66:10

Love

of Allāh, His Messenger and His religion (see also *Believers; Righteous servants of Allāh*): 2:165, 2:207, 3:31, 3:83, 5:54, 6:164, 39:9, 48:29, 49:7, 58:22, 59:8-9

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Love (cont.)

those loved by Allāh: 2:195, 2:222, 3:31, 3:76, 3:134, 3:146, 3:148, 3:159, 5:13, 5:42, 5:54, 5:93, 9:4, 9:7, 9:108, 48:18, 49:9, 58:22, 60:8, 61:4

of worldly life: 2:96, 2:165, 2:200, 2:212, 2:216, 3:14, 3:85, 3:152, 3:188, 4:94, 7:169, 9:24, 9:38, 10:7-8, 13:26, 14:2-3, 16:107, 17:18, 24:33, 28:79-80, 38:32, 53:29-30, 62:11, 63:9, 75:20, 76:27, 79:37-39, 89:20, 100:8, 102:1-2

Luqmān sūrah 31

al-Ma'ārij sūrah 70

Madīnah, people of

9:101, 9:120, 33:13, 33:60, 63:8

Madyan

7:85-93, 9:70, 11:84-95, 15:78-79, 20:40, 22:44, 26:176-190, 28:22-23, 29:36-37, 38:13, 50:14

al-Mā'idah sūrah 5

Makkah see also *Hajj and 'Umrah; Ka'bah*

3:96, 14:35-37, 90:1-2, 95:3

Man see also *Believers; Disbelievers*

creation of: 2:30, 4:1, 6:2, 6:98, 7:11-12, 7:189, 15:26, 15:28-29, 15:33, 16:4, 18:37, 19:9, 22:5, 23:12-14, 25:54, 30:20, 32:7-9, 35:11, 36:77, 38:71, 38:76, 39:6, 40:67, 49:13, 53:32, 55:14, 56:57-59, 71:17, 75:37-39, 76:1-2, 77:20-23, 80:18-19, 86:5-7, 96:2

nature of: 3:14, 4:28, 10:12, 10:44, 11:9-11, 12:38, 13:1, 17:11, 17:67, 17:100, 18:54, 21:37, 33:72, 39:49, 40:61, 41:49-51, 42:48, 70:19-22, 89:15-16, 89:20, 95:4, 96:6-7, 100:6-7

responsibility of: 2:21, 5:105, 6:164, 7:27, 7:158, 8:53, 10:108, 13:11, 16:90, 17:23, 17:34-36, 22:1, 31:33, 35:18, 39:7, 51:56, 53:38-41

trial of, on earth (see also *Trials*): 2:155, 6:164-165, 8:25, 8:28, 11:7, 16:92, 18:7, 21:35, 22:11, 25:20, 29:2-3, 29:10, 39:49, 51:56, 57:25, 67:2, 76:2, 89:15-16

his return to Allāh: 2:28, 2:156, 2:245, 2:281, 5:105, 6:36, 6:60-62, 6:108, 9:94, 9:105, 10:4, 10:23, 10:30, 10:45-46, 10:56, 11:4, 18:87, 21:93, 28:70, 28:88, 29:8, 29:17, 29:58, 30:11, 31:15, 32:11, 36:83, 39:7, 39:44, 41:21, 43:85, 45:15, 62:8, 75:10-15, 96:8

Marriage

2:221, 2:230, 2:232, 2:235, 4:3-4, 4:19-25, 4:34-35, 4:127-130, 23:5-7, 24:3, 24:32-33, 30:21, 33:37, 33:49, 33:52, 60:10, 70:29-31

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Martyrs

2:154, 3:140, 3:157-158, 3:169-171, 3:195, 4:69, 4:74, 22:58-59, 47:4, 57:19

Mary (Maryam, mother of Jesus)

3:35-37, 3:42-51, 4:156, 4:171, 5:116, 19:16-34, 21:91, 23:50, 66:12

Maryam sūrah 19

al-Masad sūrah 111

Masjid (place of prayer)

2:114-115, 2:187, 7:29, 7:31, 9:17-19, 9:107-109, 17:1, 17:7, 22:40, 72:18

al-Masjid al-Ḥarām

2:144-145, 2:149-150, 2:191, 2:196, 2:217, 5:2, 8:34-35, 9:7, 9:19, 9:28, 22:25, 48:25, 48:27

al-Mā'ūn sūrah 107

Mercy see Allāh, His mercy

Messengers from Allāh see also Prophets

human, characteristics of: 2:253, 4:64, 4:163-165, 5:75, 6:34, 6:48, 10:47, 12:109-110, 14:4, 14:11, 18:56, 21:25, 22:75, 23:44, 25:20, 27:10, 36:13-17, 36:20-21, 40:78, 59:6

from among the angels: 6:61, 7:35, 11:69, 11:77, 16:2, 16:102, 22:75, 26:193, 29:31, 29:33, 35:1, 43:80, 51:24-34, 97:4

Moses (Mūsā)*

2:51-71, 2:87, 2:92, 4:153, 4:164, 5:20-26, 6:154, 7:103-156, 7:159-160, 10:75-89, 11:96-97, 11:110, 14:5-8, 17:2, 17:101-103, 18:60-82, 19:51-53, 20:9-98, 21:48, 23:45-49, 25:35, 26:10-67, 27:7-14, 28:3-43, 29:39, 32:23, 33:69, 37:114-122, 40:23-37, 40:53-54, 41:45, 43:46-54, 51:38-40, 61:5, 79:15-26

Mosque see Masjid

al-Muddaththir sūrah 74

Muḥammad sūrah 47

Muḥammad (ﷺ)

description of: 2:143, 2:151, 2:252, 3:144, 3:159, 3:164, 5:19, 7:157-158, 7:184, 7:188, 9:3, 9:33, 9:61, 9:88, 9:128, 10:15-16, 11:2, 11:49, 15:89, 17:93, 17:105, 18:110, 21:107, 25:20, 25:56, 28:46, 33:6, 33:21, 33:40, 33:45-46, 34:28, 34:46, 36:3-4, 41:6, 45:18, 46:9, 48:8, 48:28-29, 53:56, 57:8, 61:6, 61:9, 62:2, 63:8, 65:11, 68:4, 69:41-42, 72:19-23, 73:15, 73:20, 98:2

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

Muḥammad (cont.)

- belief in:** 3:81-82, 4:100, 4:136, 4:170-171, 7:157-158, 9:71, 9:80, 24:62, 33:22, 46:31, 47:2, 48:13, 49:15, 57:7, 57:28, 58:22, 61:11, 64:8, 69:40
- obedience to and respect for:** 2:104, 3:31-32, 3:132, 4:13-14, 4:59, 4:64-65, 4:69, 4:80, 4:115, 5:92, 7:157, 8:1, 8:13, 8:20, 8:24, 8:46, 9:24, 9:62-63, 9:71, 9:105, 9:120, 24:52, 24:54, 24:56, 24:63, 33:36, 33:53, 33:56-57, 33:66, 33:71, 47:33, 48:8-10, 48:17, 49:1-5, 49:14, 58:9, 58:12-13, 58:20, 59:7-8, 64:12, 72:23
- duties of:** 2:143, 3:20, 3:164, 5:67, 5:92, 5:99, 6:14, 6:51-52, 6:106-107, 7:157, 7:184, 8:65, 9:73, 9:103, 9:113, 10:104-106, 10:109, 11:2, 11:112-115, 13:40, 15:89, 16:82, 16:125, 18:27-28, 20:130, 22:78, 24:54, 25:57, 26:213-217, 27:91-93, 29:18, 30:30, 33:1-2, 33:38, 33:47-48, 35:23, 38:86, 40:55, 42:15, 42:23, 42:48, 45:18, 46:35, 50:39, 50:45, 51:55, 52:48-49, 60:12, 64:12, 66:9, 72:23, 73:1-4, 73:7-8, 73:10, 74:1-7, 75:16-19, 76:24-26, 87:9, 88:21, 94:7-8
- family of:** 24:11, 33:6, 33:28-34, 33:37, 33:50-53, 33:59, 66:1, 66:3-5

al-Mujādilah sūrah 58

al-Mulk sūrah 67

al-Mu'min see Ghāfir

al-Mu'minūn sūrah 23

al-Mumtahinah sūrah 60

al-Munāfiqūn sūrah 63

al-Mursalāt sūrah 77

Muslims see also Believers

- 3:64, 3:67, 3:84, 3:102, 6:163, 11:14, 15:2, 16:89, 21:108, 22:78, 27:81, 27:91, 28:52-53, 30:53, 33:35, 39:11-12, 41:33, 43:68-69, 46:15, 68:35, 72:14

- before the prophethood of Muḥammad (ﷺ):** 2:128, 2:132-133, 3:52-53, 3:67, 5:111, 7:126, 10:72, 10:84-86, 12:101, 22:78, 27:31, 27:42, 51:36

al-Muṭaffifeen sūrah 83

al-Muzzammil sūrah 73

an-Naba' sūrah 78

an-Naḥl sūrah 16

an-Najm sūrah 53

an-Naml sūrah 27

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

an-Nās *sūrah* 114

an-Naşr *sūrah* 110

an-Nāzi'āt *sūrah* 79

an-Nisā' *sūrah* 4

Noah (Nūh)*

3:33, 4:163, 6:84, 7:59-64, 10:71-73, 11:25-49, 17:3, 19:58, 21:76-77, 23:23-30,
25:37, 26:105-122, 29:14-15, 33:7, 37:75-82, 42:13, 54:9-15, 57:26, 71:1-28

Nūḥ *sūrah* 71

an-Nūr *sūrah* 24

Obedience

to Allāh (see also *Worship*): 3:32, 3:132, 4:13, 4:59, 4:69, 4:80, 5:92, 8:1,
8:20, 8:46, 9:71, 24:51-52, 24:54, 33:33, 33:71, 47:33, 48:17, 49:14, 58:13,
64:12, 64:16

to the Prophet: see *Muḥammad* (ﷺ), *obedience to*

prohibited: 3:100, 3:149, 6:116, 6:121, 18:28, 25:52, 29:8, 31:15, 33:66-67,
43:54, 68:8, 68:10, 76:24, 96:19

Paradise*

descriptions of: 2:25, 3:15-17, 3:133, 4:57, 9:72, 13:35, 15:45-48, 18:31,
19:61-63, 22:23-24, 35:33-35, 36:55-58, 37:41-49, 43:71-73, 44:51-55,
47:15, 55:46-77, 56:15-26, 56:28-38, 57:21, 69:22-23, 76:12-22, 78:31-36,
83:25-28, 88:10-16

inhabitants of: 2:82, 3:198, 4:13, 4:57, 4:124, 5:85, 5:119, 9:20-22, 9:72,
9:88-89, 9:100, 13:22-23, 14:23, 15:45-47, 18:107-108, 19:60, 22:14, 22:23-24,
44:51, 48:17, 52:17, 54:54-55, 55:46, 56:10-12, 68:34, 70:23-35, 77:41-44,
79:40-41, 83:22-24, 85:11, 89:27-30, 99:7-8, 101:6-7

Patience*

2:45, 2:153, 2:155-157, 2:177, 2:250, 3:120, 3:146, 3:186, 3:200, 4:25, 6:34,
7:126, 8:46, 10:109, 11:49, 11:115, 12:90, 13:22, 13:24, 16:42, 16:96,
16:126-127, 18:28, 20:130, 21:85, 23:111, 25:20, 28:54, 29:58-59, 31:17,
40:77, 42:43, 46:35, 49:5, 52:16, 70:5, 73:10, 74:7, 76:12, 103:3

People

some types of: 2:8-10, 2:44, 2:96, 2:118, 2:165, 2:200-201, 2:204-206,
2:207, 2:273, 3:173, 4:37-38, 4:108, 5:82-84, 7:164, 9:6, 21:1-3, 22:3, 22:8-9,
22:11-13, 29:10, 31:6, 31:20-21, 35:28, 43:54, 47:38, 49:11, 58:14, 58:22,
83:1-3

Allāh's instructions to all: 2:21, 2:168, 2:281, 4:1, 4:58, 4:170, 14:52,
17:89, 22:1, 31:33, 35:3, 35:5-6

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

People (cont.)

religion of the: 2:213, 3:96, 3:105, 3:138, 3:165, 3:174-175, 5:97, 7:158, 10:19, 10:57, 10:108, 12:38, 14:1, 16:44, 17:89, 22:49, 30:30, 34:28, 39:41, 42:13, 45:20, 57:25

Pharaoh (Fir'awn) and his people*

2:49-50, 7:103-137, 8:54, 10:75-92, 11:97-99, 17:101-103, 20:43-79, 23:45-48, 26:10-68, 28:3-21, 28:36-42, 29:39, 40:23-46, 43:46-56, 44:17-31, 51:38-40, 54:41-42, 66:11, 73:15-16, 79:17-26, 89:10-13

Pilgrimage see *Hajj and 'Umrah*

Polytheism see *Shirk*

Prayer (ṣalāh)* see also *Supplication*

2:3, 2:43, 2:45, 2:110, 2:153, 2:238, 4:101-103, 5:6, 6:72, 6:92, 7:170, 8:3, 8:35, 9:5, 9:11, 9:18, 9:71, 10:87, 11:114, 13:22, 14:31, 14:37, 14:40, 17:78, 17:110, 19:31, 19:55, 19:59, 20:14, 20:132, 21:73, 22:35, 22:41, 22:78, 23:2, 23:9, 24:41, 24:56, 29:45, 31:17, 33:33, 35:29, 62:9-10, 70:22-23, 70:34, 73:20, 98:5

Preserved Slate (al-Lawḥ al-Mahfūth) see *Register*

Prophethood

3:79, 6:89, 29:27, 45:16, 57:26

Prophets mention of specific – see under name of each

2:213, 2:246-248, 3:79-80, 3:81, 3:146-147, 3:161, 4:69, 4:163, 6:112, 7:94, 17:55, 19:58, 25:31, 33:7, 33:40, 43:6-7

Provision see *Allāh, His provision*

Psalms (az-Zabūr)

4:163, 17:55

Purification

see also *Ablution*

2:125, 2:222, 5:6, 8:11, 9:108, 20:75-76, 22:26, 74:4

of soul: 2:129, 2:151, 3:42, 3:164, 4:49, 9:103, 20:75-76, 24:21, 24:28, 24:30, 33:33, 35:18, 62:2, 80:3, 87:14, 91:9, 92:17-18

al-Qadr sūrah 97

Qāf sūrah 50

al-Qalam sūrah 68

al-Qamar sūrah 54

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

al-Qāri'ah *sūrah* 101

al-Qaṣaṣ *sūrah* 28

Qiblah

2:142-150, 7:29, 10:87

al-Qiyāmah *sūrah* 75

Qur'ān*

revelation from Allāh: 2:176, 2:252, 3:3, 3:7, 3:108, 4:105, 4:113, 4:136, 4:166, 6:114, 6:155, 7:2, 7:196, 10:16, 10:37, 10:94, 11:1, 12:2-3, 13:1, 14:1, 15:9, 15:87, 16:44, 16:101-102, 17:105-106, 18:1-2, 21:10, 21:50, 22:16, 24:34, 24:46, 25:6, 26:192-195, 28:86, 29:51, 32:2, 35:31, 36:5, 38:29, 39:1-2, 39:23, 39:41, 40:2, 41:2-4, 41:41-42, 42:17, 42:52, 43:1-4, 44:2-3, 45:2, 45:6, 46:2, 56:77-80, 57:9, 69:43, 76:23

exclusiveness and inimitability of: 2:23-24, 4:82, 10:37-38, 11:1, 11:13-14, 15:9, 17:88, 29:48-49, 41:41-42, 59:21

confirmation and completion of former scriptures: 2:41, 2:91, 2:97, 3:3, 4:47, 5:15, 5:48, 6:92, 10:37, 12:111, 46:12, 46:30

as guidance: 2:2, 2:97, 2:185, 3:138, 5:15-16, 6:155, 7:170, 7:203, 12:2, 12:111, 14:1, 16:64, 16:89, 16:102, 17:9, 22:16, 27:1-2, 27:76-77, 31:2-3, 34:6, 38:29, 41:44, 45:11, 45:20, 57:9, 72:1-2, 72:13

attitude of believers toward: 2:121, 3:7-8, 3:199, 5:83-84, 6:30, 6:114, 8:2, 9:124, 11:17, 13:36, 17:107, 19:58, 22:54, 25:73, 28:52-53, 29:47, 30:53, 32:15, 34:6

attitude of disbelievers toward: 2:89-91, 2:170, 3:7, 4:140, 5:104, 6:7, 8:31, 9:124-125, 9:127, 10:15, 16:24, 16:101, 17:46, 19:73, 22:72, 25:4-5, 25:32, 31:7, 31:21, 34:31, 34:43, 41:26, 43:31, 45:8-9, 45:25, 46:7-8, 68:15, 83:13, 84:21

recitation and study of: 2:121, 3:113, 4:82, 7:204, 16:98, 18:27, 25:30, 27:92, 29:45, 33:34, 35:29, 38:29, 47:24, 73:4, 73:20, 96:1, 96:3

Quraysh *sūrah* 106

ar-Ra'd *sūrah* 13

ar-Raḥmān *sūrah* 55

Ramadhān see also *Fasting*

2:185

Ransom see also *Expiation*

in acts of worship: 2:184, 2:196, 37:107

of prisoners: 2:85, 47:4

in return for divorce: 2:229

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

Ransom (cont.)

on the Day of Judgement: 3:91, 5:36, 10:54, 13:18, 39:47, 57:15, 70:11

Recompense see also *Day of Recompense; Day of Resurrection; Deeds, consequences of; Justice*

1:4, 3:185, 26:82, 37:20-21, 51:12-14, 82:14-19

Record (of deeds)

3:181, 4:81, 10:21, 17:13-14, 17:71, 18:49, 19:79, 23:62, 36:12, 43:19, 43:80, 45:28-29, 69:19, 69:25, 78:29, 81:10, 83:7-9, 83:18-21, 84:7-12

Register (the Preserved Slate)

6:38, 6:59, 9:36, 10:61, 11:6, 13:39, 17:58, 21:105, 22:70, 27:75, 33:6, 34:3, 35:11, 43:4, 50:4, 52:2, 56:78, 57:22, 85:22

Relatives, rights and duties of

2:83, 2:177, 2:180-182, 2:215, 2:233, 4:7-12, 4:33, 4:36, 4:127, 4:135, 4:176, 5:106, 6:151-152, 9:113-114, 16:90, 17:23-24, 17:26, 17:31, 24:22, 29:8, 30:38, 31:14, 46:15-18, 64:14

Religion

ordained by Allāh: 2:21, 2:112, 2:132, 2:138, 2:208, 3:19, 3:83, 4:136, 4:166, 5:3, 6:151-153, 6:161, 10:104-106, 12:40, 21:92, 22:78, 23:52, 30:30-31, 39:11-12, 42:13-15, 45:18, 98:5

acceptance and practice of: 2:256, 4:125, 7:29, 9:121, 39:2, 40:14, 40:65, 60:8, 109:6

deviation in: 2:79, 2:116, 2:209, 2:213, 3:24, 3:85-86, 4:60, 4:171, 5:54, 5:63, 5:65-66, 5:72-73, 5:77, 6:116, 6:153, 6:159, 7:175-176, 11:118, 12:106, 19:59, 21:93, 22:11, 23:53, 24:63, 25:43, 30:31-32, 42:14, 43:65, 45:17, 45:23

Repentance

encouraged by Allāh: 2:160, 2:222, 3:133, 4:106, 5:74, 7:153, 24:31, 30:31, 39:53-54, 41:6, 49:11, 66:8, 110:3

accepted by Allāh (see also *Forgiveness*): 2:37, 2:160, 3:89, 3:136, 4:17-18, 4:48, 4:64, 4:110, 4:116, 4:146, 5:34, 5:39, 6:54, 7:153, 9:102, 9:104, 9:117-118, 15:49, 16:110, 16:119, 20:82, 24:5, 25:70-71, 28:16, 28:67, 33:73, 42:25

Resurrection see also *Day of Resurrection*

6:36, 16:38-39, 17:49-52, 17:98-99, 22:5-7, 22:66, 23:16, 27:65, 31:28, 35:9, 36:51-53, 37:16-21, 36:78-79, 46:33, 56:49-50, 64:7, 67:15

Revelation see *Qur'ān, revelation from Allāh*

Reward* see also *Deeds, consequences of; Paradise*

2:112, 2:261-262, 2:274, 2:277, 3:57, 3:136, 3:145, 3:148, 3:171-172, 3:195,

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

Reward* (cont.)

3:199, 4:40, 4:74, 4:100, 4:134, 7:170, 9:21-22, 11:115, 12:56-57, 16:41, 16:96-97, 18:30, 20:75-76, 24:38, 25:15-16, 28:54, 28:80, 29:7, 29:58, 32:17, 33:29, 33:35, 34:37, 35:30, 39:10, 39:34-35, 39:73-74, 41:8, 46:13-14, 48:18, 53:31, 55:60, 64:15, 65:5, 67:12, 68:3, 73:20, 76:20-22, 84:25, 89:27-30, 95:6, 98:7-8

Righteousness* see also *Deeds; Good*

2:177, 2:224, 2:277, 3:57, 3:92, 3:133-135, 3:199, 4:124, 5:2, 7:42, 8:1, 16:97, 17:22-37, 18:30, 18:110, 28:83, 30:44, 31:13-19, 34:37, 39:33, 40:40, 41:33, 41:46, 46:15-16, 47:17, 49:13, 59:7, 64:16

Righteous servants of Allāh see also *Believers; Messengers; Prophets*

3:15-17, 3:133-136, 4:69, 7:128, 9:112, 16:128, 17:25, 21:105, 23:109, 24:52, 25:63-76, 28:83, 29:58-59, 31:12-19, 39:9-10, 39:73-74, 43:67-70, 46:13-16, 51:15-19, 52:17-18, 54:54-55, 76:5-12, 82:13, 89:27-30

ar-Rūm *sūrah* 30

Saba' *sūrah* 34

Sabbath

2:65, 4:154, 7:163-166, 16:124

Friday: 62:9-10

Şād *sūrah* 38

aş-Şaff *sūrah* 61

aş-Şaffāt *sūrah* 37

Sajdah (prostration), verses containing

7:206, 13:15, 16:49-50, 17:107-109, 19:58, 22:18, 22:77, 25:60, 27:25-26, 32:15, 38:24, 41:37-38, 53:62, 84:21, 96:19

NOTE: the performance of prostration at the end of the aforementioned verses is a *sunnah* of the Prophet (ﷺ)

as-Sajdah *sūrah* 32

Şāliḥ

7:73-79, 11:61-68, 26:141-159, 27:45-53, 91:13

Satan (ash-Shayṭān)*

2:34, 2:36, 2:168-169, 2:208, 2:268, 3:155, 3:175, 4:38, 4:60, 4:76, 4:117-120, 5:90-91, 6:43, 6:68, 6:142, 7:11-22, 7:27, 7:200-202, 8:48, 14:22, 15:31-44, 16:63, 16:98-100, 17:27, 17:53, 17:61-65, 18:50, 19:44-45, 20:116-120, 22:52-53, 24:21, 27:24, 31:21, 34:20-21, 35:5-6, 36:60, 38:71-85, 43:62, 47:25, 58:10, 58:19, 59:16

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

Saul (Talūt)

2:247-249

Scripture see also *Gospel; Qur'ān; Torah*

2:78-79, 2:87, 2:213, 3:3-4, 3:23-24, 3:184, 4:163, 5:44, 5:46, 5:48, 5:68, 6:91-92, 6:154-157, 7:169-170, 11:110, 13:36-37, 17:2-4, 17:55, 21:105, 23:49, 25:35, 28:48-50, 32:23, 40:53-54, 41:45, 53:36-54, 57:25-26

People of the* (see also *Christians; Israel, Children of; Jews*): 2:109, 2:111, 2:113, 2:120, 2:146, 3:19-20, 3:64-66, 3:69-75, 3:78, 3:98-100, 3:113-115, 3:187, 3:199, 4:153, 4:159, 4:171, 5:5, 5:47, 5:65-66, 5:68-69, 6:20, 7:169, 13:36, 28:52-54, 29:46, 57:16, 57:29, 74:31, 98:1-5

ash-Shams sūrah 91

ash-Sharḥ sūrah 94

Sheba (Sabā')

27:22-44, 34:15-21

Shirk* (association of another with Allāh) see also *Falsehood and false deities*

2:22, 2:116, 2:165, 3:64, 3:79-80, 3:151, 4:36, 4:48, 4:116, 5:72-73, 6:19, 6:22, 6:56, 6:88, 6:121, 6:151, 7:33, 7:190-191, 9:3, 9:29-31, 9:113-114, 10:66, 12:38, 12:106, 13:33, 13:36, 16:1, 16:3, 16:51, 16:56, 16:86, 17:22, 17:39, 18:102, 18:110, 21:21-29, 22:26, 22:31, 23:92, 23:117, 25:43, 28:62-64, 29:8, 30:31, 31:13, 31:15, 34:40-41, 35:40, 36:23-24, 36:74-75, 39:3, 39:8, 39:65, 40:66, 40:73-74, 41:37, 42:21, 45:23, 46:4-6, 50:26, 51:51, 52:43

ash-Shu'arā' sūrah 26

Shu'ayb

7:85-93, 11:84-95, 28:25-28, 29:36-37

ash-Shūrā sūrah 42

Signs of Allāh (subḥānahu wa ta'ālā)

2:259-260, 3:13, 3:41, 3:49, 3:190-191, 6:37, 6:97-99, 6:158, 7:26, 7:57-58, 7:73, 7:133, 10:5-6, 10:24, 10:67, 11:102-103, 13:2-4, 14:5, 16:10-13, 16:65-69, 16:79, 17:12, 17:101-102, 18:17, 19:10, 19:20-21, 20:53-54, 20:128, 21:91, 23:27-30, 23:50, 26:4, 26:7-8, 26:63-67, 26:119-121, 26:139, 26:154-158, 26:170-174, 26:189-190, 27:50-52, 27:86, 27:93, 29:15, 29:34-35, 29:44, 30:19-25, 30:37, 30:46, 31:31, 34:9, 36:38-44, 39:42, 39:52, 41:37, 41:39, 41:53, 42:29-32, 45:4-5, 45:12-13, 48:20, 51:20-21, 51:37-38, 51:41, 51:43, 54:13-15

Sin see also *Evil; Injustice; Wrongdoers*

2:81, 2:85, 2:181-182, 2:188, 2:205-206, 2:219, 2:283, 3:11, 3:31, 3:135, 3:178, 4:18, 4:48, 4:50, 4:85, 4:108, 4:110-112, 5:18, 5:28-30, 5:49, 5:107,

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

Sin (cont.)

6:6, 6:120, 7:33, 7:100, 8:52, 8:54, 9:102, 17:17, 17:31, 17:38, 28:78, 28:84,
29:12-13, 29:40, 33:58, 39:53, 40:21, 42:40, 49:12, 58:8-9, 61:12, 69:9-10,
81:9

Solomon (Sulaymān)

2:102, 4:163, 6:84, 21:78-82, 27:15-44, 34:12-14, 38:30-40

Soul and individual self* (nafs)

in this world: 2:284, 2:286, 3:145, 3:185, 4:1, 4:29, 4:128, 5:32, 5:45,
5:105, 6:93, 6:98, 6:104, 6:152, 6:158, 6:164, 7:189, 9:55, 9:85, 10:100,
10:108, 12:53, 17:13, 17:25, 17:33, 21:35, 23:62, 25:68, 29:6, 29:57, 31:6,
31:34, 32:13, 35:18, 39:41, 39:42, 41:46, 45:15, 47:38, 48:10, 50:16, 51:20-21,
53:32, 59:18-19, 63:10-11, 64:16, 65:7, 73:20, 75:2, 86:4, 91:7

in the Hereafter: 2:48, 2:123, 2:281, 2:284, 2:286, 3:25, 3:30, 3:185,
10:30, 10:54, 11:105, 16:111, 17:13-15, 20:15, 21:35, 21:47, 21:101-102,
23:62, 23:101-103, 35:18, 36:54, 39:70, 40:17, 41:30-31, 43:71, 45:22,
50:21-22, 52:21, 74:38, 81:14, 82:5, 89:27

the element of life (rūh): 15:29, 17:85, 32:9, 38:72

Stories see also *Prophets*

2:243, 2:246-251, 2:259, 3:35-36, 5:27-32, 7:175-177, 16:112-113, 18:32-44,
28:76-82, 36:13-32, 40:28-46, 68:17-33

Supplication

to Allāh: 2:186, 6:41, 6:63, 7:29, 7:55-56, 7:180, 7:189, 10:12, 10:22,
10:106, 13:14, 17:11, 17:110, 18:14, 19:4, 19:48, 21:90, 22:67, 23:118,
25:65-66, 25:74, 25:77, 26:213, 27:62, 28:87-88, 29:65, 30:33, 31:32, 32:16,
39:8, 39:49, 40:14, 40:49-50, 40:60, 40:65, 41:49, 41:51, 46:15, 52:28,
72:18, 72:20

to other than Allāh (see also *Shirk*): 7:194, 10:106, 13:14, 17:56-57, 18:52,
22:12-13, 26:213, 28:64, 28:88, 34:22, 40:43, 46:5,

Tabūk, expedition of

9:40-59, 9:81-99, 9:117-118, 9:120-122

at-Taghābun *sūrah* 64

Ṭā Hā *sūrah* 20

at-Taḥreem *sūrah* 66

at-Takāthur *sūrah* 102

at-Takweer *sūrah* 81

aṭ-Ṭalāq *sūrah* 65

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Taqwā see *Fear of Allāh; Righteousness*

footnote 8 of Editor's Preface, footnote to 2:2

at-Ṭāriq *sūrah* 86

at-Tawbah *sūrah* 9

Tawḥeed see *Allāh, His unity and exclusiveness*

at-Teen *sūrah* 95

Thamūd (tribe of)

7:73-79, 9:70, 11:61-68, 11:95, 15:80-84, 17:59, 22:42, 25:38, 26:141-159,
27:45-53, 29:38, 38:13, 40:31, 41:13, 41:17, 50:12, 51:43-45, 53:51, 54:23-31,
69:4-8, 89:9, 91:11-15

Torah (at-Tawrah)

2:53, 3:3, 3:48, 3:50, 3:65, 3:93, 5:43-46, 5:66, 5:68, 5:110, 6:154, 7:157,
9:111, 11:110, 17:2-3, 28:48, 32:23, 48:29, 61:6, 62:5

Trench, battle of see *al-Aḥzāb*
people of the: 85:4-10

Trials during worldly life see also *Believers, subject to trial*

2:49, 2:102, 2:155-156, 2:214, 3:179, 3:186, 5:48, 6:165, 7:141, 7:155, 8:28,
9:49, 11:7, 14:6, 16:92-93, 17:60, 18:7, 21:35, 21:111, 22:11, 22:53, 25:20,
29:2-3, 29:10, 43:33, 47:4, 64:15, 67:2, 74:31, 76:2, 89:15-16

Truth*

2:147, 2:213, 3:3, 3:71, 3:108, 4:105, 4:122, 4:170, 5:48, 5:83-84, 6:73,
7:181, 9:32-33, 10:4-5, 10:23, 10:35-36, 10:53, 10:55, 10:94, 10:108, 11:120,
13:1, 13:17, 15:8, 15:85, 16:3, 16:38, 17:81, 17:105, 18:29, 21:18, 21:24,
22:62, 23:62, 28:75, 30:60, 31:30, 31:33, 33:4, 34:6, 34:23, 34:48-49, 35:5,
35:31, 40:19-20, 41:53, 42:17-18, 42:24, 43:78, 43:86, 44:39, 45:29, 47:2-3,
48:28, 50:19, 53:28, 56:95, 61:8-9, 69:51, 103:3

at-Ṭūr *sūrah* 52

Uḥūd, battle of

3:121-180

'Umrah see *Hajj and 'Umrah*

Usury and interest

2:275-280, 3:130, 4:161, 30:39

Verses of Allāh see *Qur'ān*

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

Victory and conquest see also *Jihād*

2:250-251, 3:123-127, 8:10, 9:25-26, 12:110, 22:39, 27:34, 30:2-5, 32:28-29, 48:1, 48:3, 48:18-21, 48:27, 58:21, 61:13, 110:1

al-Wāqī'ah *sūrah* 56

Wealth and property

2:155, 2:188, 2:261-271, 2:274-280, 3:10, 3:116-117, 4:2, 4:5-12, 4:29, 4:32-33, 4:37-39, 6:152, 8:28, 8:36, 9:11, 9:24, 9:34, 9:55, 9:85, 9:103, 10:88, 17:34, 18:46, 24:33, 24:37, 26:88, 30:39, 40:82, 51:19, 58:17, 63:9, 64:15, 69:28, 70:24, 89:20, 90:6-7, 92:8-11, 92:18, 104:2-3, 111:2

World, life of this see *Life*

Worship*

of Allāh alone (see also *Fasting; Obedience; Prayer; Supplication; Zakāh*):
1:5, 2:21, 3:43, 3:51, 3:64, 3:113, 4:36, 5:72, 5:117, 6:102, 7:59, 7:65, 7:73, 7:85, 7:206, 9:31, 10:3, 10:104, 11:50, 11:61, 11:84, 11:123, 12:40, 13:36, 15:98-99, 16:36, 16:114, 17:23, 19:36, 19:65, 20:14, 21:25, 21:92, 22:77, 23:23, 23:32, 24:55, 27:45, 27:91, 29:16-17, 29:36, 29:56, 32:15, 36:61, 39:2, 39:9, 39:11, 39:14, 39:64-66, 40:66, 41:37, 43:64, 50:39-40, 51:56, 53:62, 76:25-26, 98:5, 106:3-4, 109:1-6

of other than Allāh (see also *Obedience; Shirk; Supplication*): 5:76, 6:56, 10:18, 19:42-44, 21:98, 22:71, 25:17-19, 25:55, 27:24-25, 27:43, 29:17, 34:40-42, 39:3

Wrongdoers*

description of: 2:114, 2:140, 3:57, 3:86, 3:94, 3:117, 4:18, 5:45, 6:21, 6:58, 6:93, 6:144, 6:157, 8:55, 9:23, 9:70, 9:98, 10:44, 14:42, 16:45-47, 17:82, 22:53, 22:71, 24:48-50, 28:50, 29:4, 29:40, 29:49, 30:9, 31:11, 32:22, 35:40, 45:19, 45:21, 45:33, 49:11, 61:7, 63:2-3, 98:6

penalty earned by: 2:165, 4:18, 4:85, 4:123, 4:168-169, 6:93, 6:129, 10:54, 13:25, 16:85, 18:29, 18:59, 21:29, 27:90, 28:84, 30:10, 30:57, 39:47-48, 40:18, 40:52, 42:22, 42:42, 42:44-45, 51:59, 52:47, 76:31

Yā Seen *sūrah* 36

Yūnus *sūrah* 10

Yūsuf *sūrah* 12

Zakāh*

2:43, 2:83, 2:110, 5:12, 7:156, 9:11, 9:60, 9:103, 22:78, 23:4, 24:56, 30:39, 73:20, 98:5

az-Zalzalah *sūrah* 99

*Due to the recurrence of its mention throughout the Qur'an, only verses containing specific information on the given subject have been included for reference.

Zechariah (Zakariyyā)

3:37-41, 6:85, 19:2-11, 21:89-90

az-Zukhruf *sūrah* 43

az-Zumar *sūrah* 39

*Due to the recurrence of its mention throughout the Qur'ān, only verses containing specific information on the given subject have been included for reference.

www.islamicbooks.com

www.islamicbooks.com

www.islamicbooks.com

www.islamicbooks.com

www.islamicbooks.com

ترجمة معاني
القرآن الكريم
باللغة الانجليزية

THE
QUR'AN

Arabic Text with Corresponding English Meanings