



THE NOBLE QUR'ÂN

English Translation of
the meanings
and commentary

Endowment for Allah's Sake from the
Custodian of the Two Holy
Mosques King Abdullah
Ibn 'Abd al-'Aziz Al Sa'ud
NOT FOR SALE



مَجْمُوعُ الْمَنَاجِدِ وَهُدًى لِّلطَّالِبِ عِلْمِ الصَّحْفِ الشَّرِيفِ



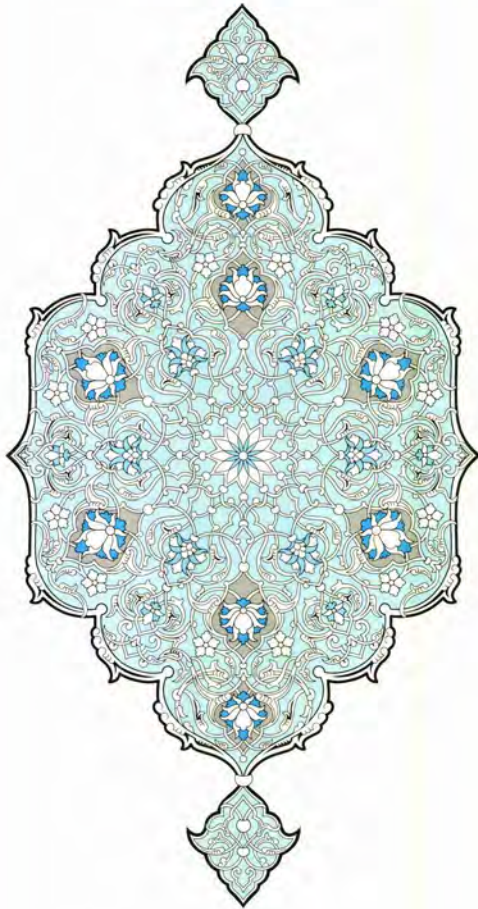
King Fahd Glorious Qur'ân
Printing Complex

وَقَفَّ بِلِلَّهِ تَعَالَى مِنْ خَادِمِ الْحَرَمَيْنِ الشَّرِيفَيْنِ

الْمَلِكِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْعَزِيزِ آلِ سَعُودٍ

وَلَا يَجُوزُ بَيْعُهُ

شَوْزَعٌ مَجَانًا



Endowment for Allah's sake from the Custodian of the
Two Holy Mosques King 'Abdullah ibn
'Abd al-'Aziz Al Sa'ud

NOT FOR SALE

Translation of the meanings of
**THE NOBLE
QUR'ÂN**
IN THE ENGLISH LANGUAGE

BY

Dr. Muhammad Taqî-ud-Dîn al-Hilâlî
Formerly Professor of Islamic Faith and Teachings
Islamic University, al-Madinah al-Munawwarah

AND

Dr. Muhammad Muhsin Khân
Formerly Director, University Hospital
Islamic University, al-Madinah al-Munawwarah

King Fahd Glorious Qur'ân
Printing Complex
Madinah, K.S.A.

CONTENTS

1. Attestation
Shaikh 'Abdul-'Azîz ibn 'Abdullâh ibn Bâz, Dar-ul-Iftâ, (Presidency of Islamic Research, Ifta, Call and Propagation), Riyâdh I
2. Foreword
Shaikh Salih ibn 'Abd ul-'Azîz ibn Muhammad Âl al-Shaikh, Minister For Islamic Affairs, Endowments, Da'wah and Guidance..... III
3. The Noble Qur'ân, A Miracle from Allâh (to Prophet Muhammad ﷺ)IV
4. **The Noble Qur'ân** 1
5. Appendix I
 - a. List of prostration places in the Qur'ân 860
 - b. Prophets mentioned in the Qur'ân 861
 - c. Glossary 862
6. Appendix II
 - a. Why Allah sent Prophets and Messengers? 892
 - b. *Tauhîd* — (Islamic Monotheism) 894
 - c. *Shahâdah* — Confession of a Muslim 896
 - d. Polytheism and Disbelief 901
 - (i) *Ash-Shirk* — Polytheism and its various manifestations 902
 - (ii) *Al-Kufr* — Disbelief and its various manifestations 904
 - e. *An-Nifâq* — Hypocrisy and its various manifestations 906
 - f. Jesus and Muhammad (peace be upon them) in the Bible and the Qur'ân 907
7. Appendix III
 - a. Brief Index 918
8. Index of *Sûrahs* (Chapters) 956

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٠٤ / ١١ / ٢١
١٣٣٥ / ح

الرقم
التاريخ
المرفقات
الموضوع

المملكة العربية السعودية
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الجمهورية العربية السورية
مكتب الرئيس

إلى من يهمه الأمر

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

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبدالعزیز بن عبد اللہ بن باز

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مقدمة

بقلم معالي الشيخ: صالح بن عبدالعزيز بن محمد آل الشيخ
وزير الشؤون الإسلامية والأوقاف والدعوة والإرشاد
المشرف العام على المجمع

الحمد لله رب العالمين ، القائل في كتابه الكريم :

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

والصلاة والسلام على أشرف الأنبياء والمرسلين ، نبينا محمد ، القائل :

« خيركم من تعلم القرآن وعلمه » .

أما بعد :

فإنفاذاً لتوجيهات خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز آل سعود، حفظه الله بالعناية بكتاب الله، والعمل على تبسيط نشره، وتوزيعه بين المسلمين في مشارق الأرض ومغاربها، وتفسيره، وترجمة معانيه إلى مختلف لغات العالم . وإيماناً من وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد بالمملكة العربية السعودية بأهمية ترجمة معاني القرآن الكريم إلى جميع لغات العالم المهمة تسهيلاً لفهمه على المسلمين الناطقين بغير العربية، وتحقيقاً للبلاغ المأمور به في قوله صلى الله عليه وسلم: « بلغوا عني ولو آية » .

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

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

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

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

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



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

FOREWORD

By Shaikh Salih ibn 'Abd al-'Azîz ibn Muhammad Âl al-Shaikh,
Minister for Islamic Affairs, Endowments, Da'wah and Guidance,
the Supervisor General of the Complex

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, 'There has come to you from Allah a Light and a plain Book', and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, 'The best of you is he who learns the Qur'an and teaches it'.

Following the directives of the Custodian of the Two Holy Mosques, King Abdullah ibn 'Abd al-'Azîz Âl Sa'ûd -may Allah guard him- to give the Book of Allah all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different languages of the world; and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur'an into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it; and in fulfilment of the injunction of the Prophet ﷺ "Convey my message even if it be one single *âyah*"; and with the view to serve our English-speaking brethren, King Fahd Glorious Qur'an Printing Complex, al-Madinah al-Munawwarah has the pleasure to present the English-speaking reader with this English translation by Dr Muhammad Taqi-ud Din al-Hilali and Dr Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir, Dr Amin ad-Din Abu Bakr, Dr Wajih Abderrahman and Dr V. 'Abdur Rahim.

We praise Allah *subhânahû wa ta'âlâ* for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of mankind.

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The Noble Qur'ân - A Miracle from Allâh (to Prophet Muhammad صلى الله عليه وسلم)

﴿ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴾ ﴿٢٧﴾

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

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

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

حدثنا عبدُ الله بنُ يوسفَ : حدثنا الليثُ : حدثنا سعيدُ المقبري ، عن أبيه ،
عن أبي هريرة رضي الله عنه قال : قال النبي ﷺ : ((ما منَ الأنبياءِ نبيٍّ إلا
أعطي من الآيات ما مثله آمن عليه البشرُ ، وإنما كان الذي أوتيته
وحيا أوحاهُ اللهُ إليَّ ، فأرجو أن أكونَ أكثرَهُم تابِعاً يومَ القيامةِ)) .

Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, “There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” (*Hadith* No.379, Vol. No.9, *Sahih Al-Bukhari*)

حدثنا محمد بن عبادة: أخبرنا يزيد: حدثنا سليم بن حيان، وأثنى عليه: حدثنا سعيد بن ميناء: حدثنا أو سمعت جابر بن عبد الله رضى الله عنهما يقول: جاءت ملائكة إلى النبي ﷺ وهو نائم، فقال بعضهم: إنه نائم، وقال بعضهم: إن العين نائمة والقلب يقظان، فقالوا: إن لصاحبكم هذا مثلاً، فاضربوا له مثلاً، فقال بعضهم: إنه نائم، وقال بعضهم: إن العين نائمة، والقلب يقظان، فقالوا: مثله كمثل رجل بنى داراً، وجعل فيها مأدبة وبعث داعياً، فمن أجاب الداعي دخل الدار وأكل من المأدبة، ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المأدبة. فقالوا: أولوها له يفقهها، فقال بعضهم: إنه نائم، وقال بعضهم إن العين نائمة والقلب يقظان، فقالوا: فالدار الجنة، والداعي محمد ﷺ، فمن أطاع محمداً ﷺ فقد أطاع الله، ومن عصى محمداً ﷺ فقد عصى الله، ومحمد ﷺ فرق بين الناس. تابعه قتيبة، عن ليث، عن خالد، عن سعيد بن أبي هلال، عن جابر رضى الله عنه: خرج علينا النبي ﷺ.

Narrated Jābir ibn 'Abdullāh رضى الله عنهما: Some angels came to the Prophet (Muhammad صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the callmaker is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e.,

through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

(*Hadīth No. 385, Vol. No.9, Sahīh Al-Bukhārī*).

حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ : حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ ، وَالْأَنْبِيَاءِ
إِنْخَوَةٌ لِعَلَّاتٍ ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ . وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ ، عَنْ مُوسَى بْنِ
عُقَبَةَ ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Narrated Abu Hurairah رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Īsā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." (*Hadīth No. 652, Vol. No.4, Sahīh Al-Bukhārī*).

Sûrat Al-Fâtihah (The Opening) I



1. In the Name of Allâh, the Most Gracious, the Most Merciful.

2. All praise and thanks are Allâh's, the Lord^[1] of the 'Âlamîn (mankind, jinn and all that exists).^[2]

3. The Most Gracious, the Most Merciful.

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Guide us to the Straight Way.^[3]

7. The Way of those on whom You have bestowed Your Grace^[4], not (the way) of those who earned Your Anger (i.e. those

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

[1] (V.1:2) Lord: The actual word used in the Qur'ân is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean *Rabb* and should be understood as such.

[2] (V.1:2) Narrated Abu Sa'îd ibn Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say — Answer Allâh (by obeying Him) and His Messenger when he صلى الله عليه وسلم calls you." (V. 8:24). He then said to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân?" He said, "*Al-Hamdu lillahi Rabbil-'âlamîn* [i.e. all praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists)], *Sûrat Al-Fâtihah* which is *As-Sab' Al-Mathâni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me." (*Sahih Al-Bukhârî*, Vol.6, *Hadith* No.1).

[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufîq* which is totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

[4] (V.1:7) i.e. the way of the Prophets, the *Siddiqûn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allâh عز وجل said: "And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth).^{[1]. [2]. [3]}

[1] (V.1:7) Narration about Zaid ibn 'Amr ibn Nufail.

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

* *Nusub*: See the glossary.

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

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

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

[2] (V. 1:7) Narrated 'Ubâdah ibn As-Sâmit رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever does not recite *Sûrat Al-Fâtîhah* in his prayer, his prayer is invalid." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.723).

[3] (V. 1:7) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says : *Ghairil-maghdûbi 'alaihim walad-dâllîn* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn*, for if one's utterance of *Âmîn* coincides with that of the angels, then his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.2).

Sûrat Al-Baqarah (The Cow) II



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَرَبِ

1. *Alif-Lâm-Mim*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]

2. This is the Book (the Qur'ân), whereof there is no doubt, guidance to those who are *Al-Muttaqûn* [the pious believers of Islâmic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

3. Who believe in the Ghaib^[1] and perform *As-Salât* (*Iqâmat-as-Salât*),^[2] and spend out of what We have provided for them [i.e. give *Zakât*,^[3] spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause — *Jihâd*].

الَّذِينَ يُؤْتُونَ بِالْعَتِيبِ وَيُحْمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

^[1] (V.2:3) *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Pre-ordinaments). It also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[2] (V.2:3) *Iqâmat-as-Salât*: إقامة الصلاة The performance of *Salât* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he صلى الله عليه وسلم has said: "Offer your *Salât* (prayers) the way you see me offering them (see *Sahîh Al-Bukhârî*, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the *Salât* (prayers) of the Prophet صلى الله عليه وسلم see *Sahîh Al-Bukhârî*, Vol.1, H.No. 702, 703, 704, 723, 786, 787].

^[3] (V. 2:3) *Zakât*: زكاة A certain fixed proportion of the wealth and of each and every kind of property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakât*, No. 24]

4. And who believe in that (the Qur'ân and the Sunnah)^[1] which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.

9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَيَاخِرَةَ هُمْ يُوقِنُونَ ﴿٤﴾

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٥﴾

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

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

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ
وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ اللَّهَ
أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

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

[1] (V. 2:4) Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

1. To testify that "Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh" (none has the right to be worshipped but Allâh and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh).
 2. *Iqâmat-as-Salât*: to perform the five (compulsory congregational) *Salât* (prayers).
 3. To pay *Zakât* (obligatory charity).
 4. To perform *Hajj* (i.e. pilgrimage to Makkah).
 5. To observe *Saum* (fasting) during the month of Ramadan.
- (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 7).

12. Verily, they are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad صلى الله عليه وسلم, *Al-Ansâr* and *Al-Muhâjirîn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

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

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

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

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

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

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

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

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

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

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

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

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

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

صُمُّوا بَكَرْ عَمَىٰ فَمَهْمُ لَّا يَرْجِعُونَ ﴿١٨﴾

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرُوقٌ يَجْعَلُونَ اصْلِيْعَهُمْ فِي ءَادَانِهِمْ مِّنَ الصُّوْعِ حَدَّ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَتْ لَهُمْ مَشَوْ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّا لِلَّهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

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

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allâh (in worship) while you know (that He Alone has the right to be worshipped).^[1]

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then bring a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjun Mutahharatun*^[2] (purified wives) and they will abide therein forever.

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

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

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

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾
وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

۞ إِنَّ اللَّهَ لَا يَسْتَحْيٰ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ بِيضٌ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُبِضُّ بِهِ ۚ

[1] (V.2:22) Narrated 'Abdullâh رضى الله عنه : I asked the Prophet صلى الله عليه وسلم , "What is the greatest sin in consideration with Allâh?" He said, "That you set up a rival to Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (*Sahih Al-Bukhârî*, Vol.6, *Hadîth* No.4).

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

And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh^[1]).

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

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

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

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

31. And He taught Adam all the names (of everything),^[3] then He showed them to

إِلَّا الْفَاسِقِينَ ﴿٦٦﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

كَفَيْتَكَ فَمَنْ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَهْلًا
فَأَحَدِكُمْ ثُمَّ تَرْمِيهِمْ ثُمَّ تُجْبِحُونَ
إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ
أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾

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 ﴿٧٠﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ

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

[2] (V.2:27) Narrated Jubair ibn Mut'im رضى الله عنه that he heard the Prophet وسلم saying, "The person who severs the bond of kinship will not enter Paradise" (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.13).

[3] (V.2:31) The Statement of Allâh تعالى: 'And He taught Adam all the names (of everything).'

Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allâh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nûh (Noah), for he was the first Messenger Allâh sent to the inhabitants of the earth.' They will go to him and Nûh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to

the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not

كُنْتُمْ صَادِقِينَ ﴿٣١﴾

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

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

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

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khalil-ur-Rahmân*' [i.e. Ibrâhîm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsa (Moses), the slave to whom Allâh spoke (directly) and gave him the *Taurât* (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Isâ (Jesus), Allâh's slave, His Messenger and Allâh's Word and a spirit coming from Him.' 'Isâ (Jesus) will say, 'I am not fit for this undertaking, go to Muhammad صلى الله عليه وسلم the slave of Allâh whose past and future sins were forgiven by Allâh.' So they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed. '(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allâh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allâh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allâh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ân has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.'" (The compiler) Abu 'Abdullâh said: 'But those whom the Qur'ân has imprisoned in Hell' refers to the Statement of Allâh عز وجل "To abide therein... V. 16:29" (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.3).

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

**This may wrongly be understood as the spirit or soul of Allâh, in fact, it is a soul created by Allâh, i.e. 'Isâ (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word *Rûh-ullâh* in the glossary for further details.

near this tree or you both will be of the *Zâlimûn* (wrong-doers).”

36. Then the *Shaitân* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: “Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.”

37. Then Adam received from his Lord Words¹¹. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who accepts repentance, the Most Merciful.

38. We said: “Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.

40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

41. And believe in what I have sent down (this Qur’ân), confirming that which is with you, [the *Taurât* (Torah) and the *Injeel* (Gospel)], and be not the first to disbelieve therein, and buy [get] not with My Verses [the *Taurât* (Torah) and the *Injeel* (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsîr At-Tabarî*).

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad عليه وسلم is Allâh’s Messenger and his qualities are

فَتَكُونَانِ مِنَ الظَّالِمِينَ ﴿٢٥﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا
أهبطوا بعضكم لبعض عدوًّا ولكم في الأرض
مستقرٌّ وميعادٌ إِلَى حِينٍ ﴿٢٦﴾

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ
هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٧﴾

فَلَمَّا أَهبطُوا آمَنَّا بِحَمِيمٍ فَأَمَّا آيَاتِنَا لَكُمْ مِمَّنْ هُدَى
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٨﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٢٩﴾

يَذِكُرْ إِسْرَائِيلَ إِذْ كَرَّمْنَا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْحَمُ الرَّحِيمِينَ ﴿٣٠﴾

وَأٰمِنُوْا بِمَا أَنْزَلْنَا مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوْا اَوَّلَ
كَافِرِيْهِ ۗ وَلَا تَشْرَوْا بِآيَاتِي ثَمًا قَلِيْلًا وَّإِنِّي
فَاتَّقُوْنَ ﴿٣١﴾

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنْتُمْ
تَعْمَلُونَ ﴿٣٢﴾

¹¹ (V.2:37): These words are mentioned in the Qur’ân; (Verse 7:23): They are: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)^[11].

43. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*^[21].

44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves,^[31] while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

45. And seek help in patience and *As-Salât* (the prayers) and truly it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا
مَعَ الرَّاكِعِينَ ﴿٤٣﴾

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

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى
الْخَاشِعِينَ ﴿٤٥﴾

[11] (V.2:42): Narrated 'Atâ ibn Yasâr: I met 'Abdullâh ibn 'Amr ibn Al 'Aâs and asked him, "Tell me about the description of Allâh's Messenger صلى الله عليه وسلم which is mentioned in the Taurât (Torah)." He replied, "Yes. By Allâh, he is described in the Taurât (Torah) with some of the qualities attributed to him in the Qur'ân as follows: 'O Prophet! We have sent you as a witness (for Allâh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: 'Lâ ilâha illallâh,' (none has the right to be worshipped but Allâh), by which 'blind eyes, deaf ears and closed hearts' will be opened." (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.335).

[21] (V.2:43) *Ar-Râki'ûn*: Those who bow down or submit themselves with obedience to Allâh with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allâh's Pleasure).

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

46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return.

47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Alamin* [mankind and jinn (of your time period, in the past)].

48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were *Zâlimûn* (polytheists and wrong-doers).

52. Then after that We forgave you so that you might be grateful.

53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright."

54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ
رَاجِعُونَ ﴿٤٦﴾

يَبْنَئِي إِسْرَائِيلَ يَا أَدْرَكَ وَأَيُّمِنِّي الَّتِي نَعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

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

وَإِذْ نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ
الْعَذَابِ يُدَيِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ
وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

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

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

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٢﴾

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ
تَهْتَدُونَ ﴿٥٣﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ - يَتَّقُوا أَنفُسَكُمْ
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا
أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِيكُمْ
فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking.

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

57. And We shaded you with clouds and sent down on you *Al-Manna*^[1] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us, but they wronged themselves.

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers *Rijz* (a punishment)^[2] from the heaven because of their rebelling against Allâh's obedience. (*Tafsir At-Tabari*).

60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ بِكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْنَا مَثَلَهُ الصَّعِقَةَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

فَرَعَيْنَاهُ مِنْ بَعْدِ مَوْتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

وَوَضَعْنَا عَنَابِكُمْ الصَّامَةَ وَآتَيْنَا عَلَيْكُمْ مِنَ الْمَنِّ وَالسَّلْوَىٰ كُلًّا مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَارِعُوا إِلَىٰ الْحَيْبَاتِ ﴿٥٨﴾

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

﴿٥٥﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ نَبِئًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلًّا وَاتَّخِذُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْمُوا فِي الْأَرْضِ مُغْتَبِينَ ﴿٥٦﴾

[1] (V.2: 57) Mujâhid said, "Al-Manna is a kind of sweet gum, and As-Salwâ, a kind of bird (i.e. quails)" ... Narrated Sa'îd ibn Zaid عنه رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Kam'a (truffle i.e. a kind of edible fungus) is like the Manna (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble." (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 5). (S.B.1714)

[2] (V.2:59) Narrated Usâmah ibn Zaid عنه رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.679).

61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

62. Verily, those who believe and those who are Jews and Christians, and Sabians,^[1] whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.^[2]

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the pious — See V.2:2).

64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
فَنَادَىٰ لَنَا رَبُّكَ يُخْرِجْ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ
مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومَهَا وَعَدْسَهَا وَيُصَلِّهَا
قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ
خَيْرٌ أَهَيْطُوا مَضْرَاقًا لَكُمْ مَا سَأَلْتُمْ وَصُرِيتُمْ
عَلَيْهِمْ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءَ وَبِعَضْبٍ مِّنَ
اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّادِقِينَ
وَالصَّابِقِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَهُمْ يُخْرُونَ ﴿٦٢﴾
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَانكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ ءَاعْتَدُوا مِنكُمْ فِي السَّبْتِ فَقُلْنَا

[1] (V. 2:62) A past nation used to live in Mûsal (Iraq) and say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the Sabians) and they were neither Jews nor Christians.

[2] (V.2:62) This Verse (and Verse 5:69), mentioned in the Qur'ân should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (رضى الله عنهما *Tafsîr At-Tabarî*) that the provision of this Verse was abrogated by the Verse 3:85: "And whosoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (i.e. after the coming of Prophet Muhammad صلى الله عليه وسلم on the earth, no other religion except Islâm, will be accepted from anyone).

(i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." (See vv. 7: 163-166)

66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious — See V.2:2).

67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

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

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

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

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

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

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

لَهُمْ كُؤُوفٌ قِرَدَةٌ خَسِيبِينَ ﴿٦٥﴾

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَآخِظَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ
أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

قَالُوا ادْعُ لَنَا رَبَّكَ بَيْنَ يَدَيْهِ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَّانٌ بَيْنَ
ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

قَالُوا ادْعُ لَنَا رَبَّكَ بَيْنَ يَدَيْهِ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْعَلُوا لَوْنَهَا تَسْرُ النَّظِيرِينَ ﴿٦٩﴾

قَالُوا ادْعُ لَنَا رَبَّكَ بَيْنَ يَدَيْهِ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشْبَهُ
عَلَيْتَ وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ
وَلَا تَسْقِي الْحَرْثَ مُسَمَّمَةٌ إِلَّا شَيْبَةً فِيهَا قَالُوا
أَلَنْ يَجْتِبَ بِالْحَقِّ فَذَبِّحُوهَا وَمَا كَادُوا
يَفْعَلُونَ ﴿٧١﴾

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

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ
وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

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

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

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم which are written in the Taurât (Torah)]¹¹, that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

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

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

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

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days."

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

﴿٧٥﴾ أَفَتَعْطَمُونَ أَنْ يُؤْمِنُوا بِالْكَرِّ وَقَدْ كَانَ قَرِيبًا
مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِفُونَ مِنْ بَعْدِ
مَا عَقَلُوا وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

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

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُونَ وَمَا
يُعْلَنُونَ ﴿٧٧﴾

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ إِلَّا الْآمَانَةَ
وَلَنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

قَوْلٍ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ سَمًا
قَلِيلًا قَوْلٍ لَهُمْ وَمَا كَتَبَتْ أَيْدِيهِمْ وَوَقِيلٍ
لَهُمْ وَمَا يَكْسِبُونَ ﴿٧٩﴾

وَقَالُوا لَنْ نَمَسَّ النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً
قُلْ اتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ

¹¹ (V.2:76) See the footnote of (V.2:42)

Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"

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

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

83. And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and to *Al-Masâkin*¹¹ (the needy), and speak good to people (i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم), and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*". Then you slid back, except a few of you, while you are backsliders." (*Tafsîr Al-Qurtubî*).

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace

عَهْدَةً أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ،

فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ

أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ

إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ

وَالْيَتَامَىٰ وَالسَّكِينِ وَقُولُوا لِلنَّاسِ

حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ

تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ

مُعْرِضُونَ ﴿٨٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا

تُخْرِجُونَ أَنفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ

وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾

ثُمَّ آتَيْنَاهُمُ آلَهُمْ لَعَلَّ هُمْ يَنْتَفِعُونَ بِمَا لَمْ يَرْزُقُوا

وَالَّذِينَ كَفَرُوا وَالَّذِينَ ظَلَمُوا عَلَيْهِمْ بِأَلْسِنَةٍ

وَالْأَعْدَابِ وَإِن يَأْتُواكُمْ أُسْرَىٰ فَتَقَدُّوهُمْ

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَلَا تُؤْمِنُونَ

بِغَيْضِ الْكِتَابِ وَتَكْفُرُونَ بِغَيْضِ فَمَا جَزَاءُ مَنْ

يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

^[1] (V.2:83) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "*Al-Miskîn* (the needy) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but *Al-Miskîn* (the needy) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 557). [Please also see *Tafsîr At-Tabarî* (Verse 9:60)]

in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened, nor shall they be helped.

87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

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

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforesaid they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.

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

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to

وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

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

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَإِنَّهُ بِرُوحِ الْقُدُسِ أَفْكَرَ لِمَا جَاءَهُ مِنْ
رَسُولٍ يَأْتِيهِ مِنَ الْفُتُورِ إِذْ يَقُولُ أَفْرِيقَا
كَذَّبْتُمْ وَيَافْرِيقَا ﴿٨٧﴾

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

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

بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ
اللَّهُ بَعِيًّا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ فَبَاءُوا بِعَضْبٍ عَلَى عَضْبٍ
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

وَلَمَّا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَأْمِنُوا بِمَا
أَنْزَلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ

us.” And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): “Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?”

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

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

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

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

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs (Magians), pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

97. Say (O Muhammad صلى الله عليه وسلم): “Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ân) down to your heart

مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ
مِنْ قَبْلِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

﴿٩٢﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٩٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا
قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَنْشُرُوا فِي قُلُوبِهِمُ
الْعِجْلَ بِكُفْرِهِمْ قُلْ بِسْمَايَا أُمْرِكُمْ بِهِ
إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٤﴾

قُلْ إِنْ كُنْتُمْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ
حَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٩٥﴾

وَلَنْ يَتَمَنَّوْهُ أَتَىٰ مَا قَدِمَتْ أَيْدِيهِمْ وَاللَّهُ عَلَيْهِمُ
بِالظَّالِمِينَ ﴿٩٦﴾

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاتِهِمْ وَمِنَ الَّذِينَ
أَشْرَكُوا يَوْمَئِذٍ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ
بِمُرْتَضٍ مِنْ الْعَدَابِ أَنْ يَعْمَرَ وَاللَّهُ بَصِيرٌ
بِمَعْمُولِهِمْ ﴿٩٧﴾

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

by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrîl (Gabriel) and Mikâl (Michael), then verily, Allâh is an enemy to the disbelievers."

99. And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Al-Fâsiqûn (those who rebel against Allâh's Command).

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not.

101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!

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

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

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

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا بَيْنَهُمْ فَرَيقُ مِنْهُمْ
كَفَرُوا لَا يُؤْمِنُونَ ﴿١٠٠﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا
مَعَهُمْ نَبَأَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ كَتَبَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ وَمَا
كَفَرُوا سَلِيمًا وَلَكِنِ الشَّيَاطِينُ كَفَرُوا
يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ
الْمَلَائِكَةِ بِسَبِيلِ هَرُوتَ وَمُرُوتَ وَمَا يَعْلَمَانِ مِنْ
أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفْرَقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا
بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ
لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

for which they sold their own selves, if they but knew.

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

104. O you who believe! Say not (to the Messenger (صلى الله عليه وسلم) *Râ'ina*^[1] but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down to you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Wali* (protector or guardian) nor any helper.

108. Or do you want to ask your Messenger (Muhammad (صلى الله عليه وسلم) as *Mûsâ* (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves,

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ
خَيْرٌ لَّوَكِنُوهُمْ يَعْلَمُونَ ﴿١٠٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
أَنْظِرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ
أَلِيمٌ ﴿١٠٤﴾

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالَّذِينَ آمَنُوا أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ خَيْرٍ مِّنْ
رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

* مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا
أَوْ مِثْلَهَا أَلَمْ تَعْلَمَ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٠٦﴾

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

أَفَرَأَيْدُونَ أَن نَسْتَلُوَ رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ
مِن قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

وَدَكَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُّوْكُمْ مِنْ
بَعْدِ إِيمَانِكُمْ كِفَارًا حَسَدًا مِّنْ عِنْدِ
أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَأَعْتَوْا

[1] (V.2:104) *Râ'ina*: In Arabic means "Be careful; Listen to us, and we listen to you", whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet (صلى الله عليه وسلم) with bad intentions. (See V.4:46)

even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest to them. But forgive and overlook, till Allâh brings His Command.^[1] Verily, Allâh is Able to do all things.

110. And perform *As-Salât* (Iqâmat-as-Salât), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."

112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin*^[2] then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsîr Ibn Kathîr*].

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's

وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ أَوْ يَأْتِيَ اللَّهُ بِعَلَمٍ
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

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

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا
أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن
كُنْتُمْ صَادِقِينَ ﴿١١١﴾

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

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

وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا
أَسْمُهُ وَاسْتَعَىٰ فِي خُرَابِهِمْ أَوْلِيَّكَ مَا كَانَ لَهُمْ أَن
يَدْخُلُوهَا إِلَّا الْخَافِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

^[1] (V.2:109) The provision of this verse has been abrogated by the (V.9:29). (*Tafsîr At-Tabarî*)

^[2] (V.2:112) "Muhsin" a good-doer who performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of Allâh's Messenger Muhammad صلى الله عليه وسلم

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

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

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

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

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

119. Verily, We have sent you (O Muhammad (صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire)^[2]. And you will not

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَاقْتَرَّ وَجْهُ اللَّهِ
إِنَّ اللَّهَ وَسِعَ عَلَيْهِ ۝١١٥

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۚ بَلْ لَهُ مَا فِي
السَّمٰوٰتِ وَالْأَرْضِ كُلِّ لَهٗ قَلْبٌ نُّوْتٌ ۝١١٦

يَدْبِعُ السَّمٰوٰتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ ۝١١٧

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ
أَوْ تَأْتِينَا آيَةٌ كَذٰلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ
مِثْلَ قَوْلِهِمْ تَشٰبَهَتْ قُلُوْبُهُمْ فَدَبَبْنَا الْآيٰتِ
لِقَوْمٍ يُؤْفِكُوْنَ ۝١١٨

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ
أَصْحَابِ الْجَحِيْمِ ۝١١٩

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

Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Allâh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring). No! Glorified I am! I am far from taking a wife or a son (or offspring).'" (Sahih Al-Bukhârî, Vol. 6, Hadîth No. 9).

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

be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's صلى الله عليه وسلم companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (*Tafsîr Al-Qurtubî*).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn [mankind and jinn (of your time-period, in the past)].

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrâhîm (Abraham) (i.e., Allâh) tried him with (certain) Commands,^[1] which he fulfilled.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ
مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ
أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَتَّىٰ تَيَلَّوْا بِهِ ؕ وَأُولَٰئِكَ
يُؤْمِنُونَ بِهِ ؕ وَمَنْ يَكْفُرْ بِهِ ؕ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾

يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلِي
فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ﴿١٢٢﴾

وَأَتَّفَقُوا يَوْمًا لَّا يَخْتَرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ
مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

﴿ وَإِذْ ابْتَلَىٰ إِبْرٰٓهٖمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمٰمًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ

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

(A) To invite mankind to the *Tauhid* (Islamic Monotheism).

(B) To show mankind the *Manâsik* (See V.2:128).

(C) To practise the characteristics of *Al-Fitrah*:

Narrated Abu Hurairah عنه رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying:

Five practices are characteristic of *Al-Fitrah*:

He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not the *Zâlimûn* (polytheists and wrong-doers)."

125. And (remember) when We made the House (the *Ka'bah* in Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) *عليه السلام* stood while he was building the *Ka'bah*] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the *Ka'bah* in Makkah), and We commanded Ibrâhîm (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the *Ka'bah* at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

وَأَذَجَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَنُخِذُوا مِن مَّقَامِ
إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَأَسْمَعِيلَ أَن
طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

وَأَذَقَالَ إِبْرَاهِيمَ رَبِّ اجْعَلْ هَذَا بَلَدًا آسَافًا وَرُزُقًا
أَهْلَهُ، مِنَ الشَّرَّاتِ مَن آءَامَنَ مِنْهُم بِاللَّهِ وَأَنبِؤُهُ
الْآخِرَ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَىٰ عَذَابِ النَّارِ وَيَسَّ الْمَصِيرَ ﴿١٢٦﴾

- (1) Circumcision,
 - (2) Shaving the pubic hair,
 - (3) Cutting the moustaches short,
 - (4) Clipping the nails,
 - (5) and depilating the hair of the armpits.
- (*Sahîh Al-Bukharî, Hadîth No. 779, Vol.7*)

Narrated Ibn Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: "Cut the moustaches short and leave the beard (as it is)." (*Sahîh Al-Bukharî, Hadîth No. 781, Vol.7*)

(D) It is also mentioned that Ibrâhîm *عليه السلام* was put to test: (1) When he *عليه السلام* was thrown in the Fire. (2) When he *عليه السلام* was ordered to slaughter his son.

(*Tafsîr Ibn Kathîr*)

127. And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower."^[1]

128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manâsik*^[2] (all the ceremonies of pilgrimage — *Hajj* and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (صلى الله عليه وسلم), who shall recite to them Your Verses and instruct them in the Book (this Qur'ân) and *Al-Hikmah* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophet's sunnah—legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself. Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alâmîn (mankind, jinn and all that exists)."

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)."

وَأَذِّنْ لَهُمْ أَصْوَاتَهُمْ وَأَسْمِعِ لِرَبِّكَ تَقَبُّلًا مِمَّا أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةً لَكَ وَإِرْثًا مَّا سَكَوْتُ بِعَيْنِنَا إِنَّا نَحْنُ الْقَوَّامُ الرَّاجِعُ ﴿١٢٨﴾

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

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلا مَنِ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَكَانَ الصَّالِحِينَ ﴿١٣٠﴾

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

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنَؤُا إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾

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

[2] (V.2:128) *Manâsik*: i.e. *Ihrâm*; *Tawâf* of the *Ka'bah*; *Sa'y* of *As-Safâ* and *Al-Marwah*, stay at *'Arafât*, *Muzdalifah* and *Mina*; *Ramy* of *Jamarât*; slaughtering of *Hady* (animal), etc. For details see "The Book of *Hajj* and 'Umrah", (*Sahîh Al-Bukhârî*, Vol.2,3).

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالآلِهَةَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَحَدًّا وَخَنَازِلَهُمْ مُسْلِمُونَ ﴿١٣٣﴾

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

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

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîf [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)."¹¹

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

¹¹ (V.2:135) Narration about Zaid ibn 'Amr ibn Nufail.

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

Narrated Ibn 'Umar رضى الله عنهما : Zaid ibn 'Amr ibn Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He said, "*Hanîf* is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know

136. Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Îsâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَمَا أَوْقَىٰ مُوسَىٰ وَعِيسَىٰ وَمَا أَوْقَىٰ النَّبِيُّونَ مِنْ
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٦﴾

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

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا
وَلَنْ تَوَلَّوْا قُلُوبَكُمْ فِي مَنَاقِبِهِمْ فَسِيحَ كَيْفَهُمْ
اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

138. [Our *Sibghah* (religion) is] the *Sibghah* (Religion) of Allâh (Islâm) and which *Sibghah*(religion) can be better than Allâh's? And we are His worshippers. [*Tafsir Ibn Kathîr*.]

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

139. Say (O Muhammad صلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds."^[1] And we

قُلْ اتَّخَذْتُنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَنَا
أَعْمَلْنَا وَأَلَّكُمْ أَعْمَلَكُمْ وَنَحْنُ لَهُ
مُخْلِصُونَ ﴿١٣٩﴾

any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He replied "*Hanîf* is the religion of (the Prophet) 'Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." When Zaid heard their statement about (the religion of) Ibrâhîm (Abraham), he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Ibrâhîm (Abraham)".

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

* *Nusub*: See the glossary.

[1] (V. 2:139):

a) "Narrated Al-Mughirah ibn Shu'bah: The Prophet صلى الله عليه وسلم used to pray so much

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

140. Or say you that Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, “Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do.”

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

أَتَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى
قُلْ أَنتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةَ عِنْدَهُ مِنْ لَدُنِّهِ وَمَا اللَّهُ يُغْفِلُ
عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَرَكَعًا
كَسَبَتْ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: “Shall I not be a thankful slave (to Allâh)?” (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 478).

b) Narrated 'Aishah رضى الله عنها: The Prophet صلى الله عليه وسلم said, “Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise.” They asked, “Even you, O Allâh's Messenger?” He said, “Even I, unless and until Allâh protects or covers me with His pardon and His Mercy.” (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 474).

c) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, “If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts.” (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 452).

d) Narrated 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم said, “Who among you considers the wealth of his heirs dearer to him than his own wealth?” They replied, “O Allâh's Messenger! There is none among us but loves his own wealth more.” The Prophet صلى الله عليه وسلم said, “So his wealth is whatever he spends (in Allâh's Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.” (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 449)

e) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, “While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allâh forgave her because of that good deed.” (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 673).

142. The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their *Qiblah* (prayer direction towards Jerusalem) which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم), "To Allâh belong the east and the west. He guides whom He wills to a Straight Way."

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

144. Verily, We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid-Al-Harâm* (the sanctuary in

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ عَنْ قِبَلَتِهِمْ
الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ ١٤٢

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

قَدَرْنَا نَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتُوَلِّبْنَاكَ قِبْلَةً
تَرْضَاهَا قَوْلٌ بِجَهَنَّمَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ
الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

[1] (V. 2:143) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Nûh (Noah) will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allâh will say, 'Did you convey Our Message of Islâmic Monotheism?' Nûh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message of Islâmic Monotheism to you?' They will say, 'No warner came to us.' Then Allâh will say [to Nûh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad صلى الله عليه وسلم and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad صلى الله عليه وسلم) will be a witness over you, and that is what is meant by the Statement of Allâh عز وجل: We made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah* (legal ways)] a just (and the best) nation that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم) will be a witness over you." (*Sahih Al-Bukhârî*, Vol.6, *Hadîth* No. 14).

Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the *Ka'bah* at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

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

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad صلى الله عليه وسلم or the *Ka'bah* at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad صلى الله عليه وسلم which are written in the *Taurât* (Torah) and the *Injeel* (Gospel)]^[1].

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٤٥﴾

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ
مَا تَعْبَهُوا قُلْتُمْ وَمَا آتَيْتَهُمْ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَيْتَ
أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا
لَيْتَ الظَّالِمِينَ ﴿١٤٦﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ وَإِنْ فَرِيقًا مِنْهُمْ لَيْسَ يُؤْمِنُ بِالْحَقِّ
وَهُمْ يَعْمَلُونَ ﴿١٤٧﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿١٤٨﴾

وَلِكُلِّ وُجْهَةٍ هُودٍ أُولَئِكَ تَتَّقُونَ اللَّهَ فَأَسْتَجِيبُوا لَهُمْ
أَيْنَ مَا تَكُونُوا يَأْتِيَكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَوَجْهَ اللَّهِ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا
تَعْمَلُونَ ﴿١٥٠﴾

[1] (V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad صلى الله عليه وسلم).

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you used not to know.

152. Therefore remember Me (by praying, glorifying)^[1], I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirûn* (the patient).

154. And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient).

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ سَطَرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوُجُّوهُكُمْ
سَطْرَهُ لِكَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا
مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمِنَّا بِعَيْتِكُمْ
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

كَمَا أَرْسَلْنَا فِيكَ رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِنَا
وَيُرِيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

فَأذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُونِ ﴿١٥٢﴾

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

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَحْيَاءٌ
وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرْمَلِ فِي سَبِيلِ اللَّهِ وَالصَّابِرِينَ ﴿١٥٥﴾

[1] (V. 2:152):

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

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

156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."

157. They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who receive His) Mercy, and it is they who are the guided ones.

158. Verily, *As-Safâ* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (*As-Safâ* and *Al-Marwa*)^[1]. And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

162. They will abide therein forever (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

163. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

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

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

﴿١٥٨﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ
أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ
تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾

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

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا قَوْلَ لِقَابِكَ أُولَئِكَ
عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْ مَاتُوا أَوْ هُمْ كُفَّارًا أُولَئِكَ
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

خَالِدِينَ فِيهَا لَا يَخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُظْفَرُونَ ﴿١٦٢﴾

وَاللَّهُ كَرِيمٌ وَاللَّهُ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ ﴿١٦٣﴾

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

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

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

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

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy.

169. He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ'* (sinful), and

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخِزَاتِ اللَّيْلِ
وَالنَّهَارِ وَالْفُلِّ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا رِثَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِينَ السَّمَاءِ
وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُجُونُهُمْ
كُحِبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ سَرَى
الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا
الْعَذَابَ وَتَفَقَّطَتْ بِهِمُ الْأَشْبَابُ ﴿١٦٦﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَا كَرَّةٌ فَنَتَبَرَّأَ مِنْهُمْ
كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

يَأْتِيهَا النَّاسُ كَلُوا مِمَّا فِي الْأَرْضِ حَلْالًا حَلَالًا وَلَا
تَسْمِعُوا خُطُوبَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَإِن تَقُولُوا عَلَى اللَّهِ

[1] (V. 2:165) Narrated 'Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allâh, will enter Paradise." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* N0.24).

that you should say against Allâh what you know not.

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (*Tafsîr Al-Qurtubî*).

172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you^[1] with, and be grateful to Allâh, if it is indeed He Whom you worship.

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh

مَا لَا تَعْلَمُونَ ﴿١٧١﴾

وَإِذْ أَيْدِي لَهُمْ رَافِعَةٌ أَمَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَنْبَغُ مَا
أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أُولُو كَيْفَ ءَابَاءُ وَهُمْ لَا
يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٢﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَتَعَقُّ بِمَالًا
يَسْمَعُ الْإِدْعَاءَ وَنِدَاءَ صُومٍ بِكَرْعَمَىٰ فَهَهُو
لَا يَعْقِلُونَ ﴿١٧٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ تَعْلَمُونَ
تَعْبُدُونَ ﴿١٧٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِزْيِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ فَمَن أَضْطَرَّ بِغَيْرِ
بَإِذْنِ اللَّهِ عَفْوَ رَحِيمٌ ﴿١٧٥﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ
وَيَشْتَرُونَ بِهِ نَسَمًا لَّيْلًا أُولَئِكَ مَا يَأْكُلُونَ فِي
بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ

[1] (V. 2:172) Narrated An-Nu'mân ibn Bashîr رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the *Himâ* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Himâ* and the *Himâ* of Allâh عز وجل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.49).

will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

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

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

الْقِسْمَةَ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى
وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ
عَلَى النَّارِ ﴿٧٥﴾

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ الْحَقُّ وَإِنَّ الَّذِينَ
اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٧٦﴾

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالرَّسُولِ وَءَاتَى
الْمَالَ عَلَى حُبِّهِ. ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَءَانَ
السَّبِيلِ وَالسَّالِفِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَءَاتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٧٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِتْلَاصُ فِي الْقَتْلِ
الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عَفَىٰ
لَهُ، مِنْ أَخِيهِ شَيْءٌ فَأَتْبَاعٌ بِالْمَعْرُوفِ وَأَدَّاهُ إِلَيْهِ
بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ مِّن
رَّبِّكَ بَعْدَ ذَلِكَ فَهُوَ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

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

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

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

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

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

183. O you who believe! Observing *As-Saum* (the fast)^[2] is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious — See V.2:2).

184. [Observing *Saum* (fast)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (needy person) (for every day missed). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.^[3]

185. The month of Ramadan in which was

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

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

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبدِلُونَهُ إِن لَّوْنَهُ إِلَّا اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

فَمَنْ خَافَ مِنْ مُوسِرٍ جَنَفًا أَوْ أَتَمًّا فَاصْلَحْ بَيْنَهُمْ
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨٢﴾

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

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

شَهْرٍ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

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

^[2] (V.2:183) *As-Saum* means fasting i.e. not to eat or drink or have sexual relations etc. from the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

^[3] (V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fast) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fast) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say *Takbîr* (*Allâhu Akbar*; Allâh is the Most Great)] for having guided you so that you may be grateful to Him.^[1]

هُدًى لِلنَّاسِ وَيُبَيِّنَ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ
 سَهَّدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ
 مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ
 بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ
 وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا
 هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٥﴾

[1] (V.2:185):

(A) Narrated Talhah ibn 'Uбайдullah: A bedouin with unkempt hair came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Inform me what Allâh has made compulsory for me as regards the *Salât* (prayers)." He replied: "You have to offer perfectly the five compulsory *Salât* (prayers) in a day and night (24 hours), unless you want to pray *Nawâfil* (praying or doing extra deeds besides what is obligatory)". The bedouin further asked, "Inform me what Allâh has made compulsory for me as regards *Saum* (fast)." He replied, "You have to fast during the whole month of Ramadân, unless you want to fast more as *Nawâfil*." The bedouin further asked, "Tell me how much *Zakât* Allâh has enjoined on me." The narrator added: Then, Allâh's Messenger صلى الله عليه وسلم informed him all about the Laws (i.e. fundamentals) of Islâm. The bedouin then said, "By Him Who has honoured you, I will neither perform any *Nawâfil* nor will I decrease what Allâh has enjoined on me." Allâh's Messenger صلى الله عليه وسلم said, "If he is saying the truth, he will succeed (or he will be granted Paradise)." (*Sahîh Al-Bukhârî, Hadîth No. 115, Vol. 3*).

(B) Narrated Abû Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "As-*Siyâm* (the fasting) is *Junnah* (protection or shield or a screen or a shelter from the Hell-fire)". So, the person observing *Saum* (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.'" The Prophet صلى الله عليه وسلم added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allâh تعالى than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The *Saum* (fast) is for Me.'" So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times." (*Sahîh Al-Bukhârî, Hadîth No. 118, Vol. 3*).

* See *Fath Al-Bârî, Vol. 5, Page 5*.

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

(C) Narrated Abû Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allâh will not accept his fasting)". (*Sahîh Al-Bukhârî, Hadîth No. 127, Vol. 3*).

* See *Fath Al-Bârî, Vol. 5, Page 18*.

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

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

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ
 دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
 وَلْيُؤْمِنُوا بِلِعَالَمِهِمْ يَتَرُدُّونَ ﴿١٨٦﴾

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقَةَ إِلَىٰ
 نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ
 عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَلَوْنَ أَنْفُسَكُمْ
 فَجَاءَ بِعَبَابِكُمْ وَعَفَا عَنكُمْ فَالْتَمِنُوا بِبَشِيرِ
 وَنَبِيئِهِمْ مَا كَتَبَ اللَّهُ لَكُمْ وَلَوْ أَسْرَفُوا
 حَتَّىٰ يَبْتَغُوا الصَّيْتِ لَكُمْ الْحَبْطُ الْبَيْضُ مِنَ الْحَبْطِ
 الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَىٰ الْاَيْلِ
 وَلَا تُبَشِّرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ
 حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يبينُ اللَّهُ آيَاتِهِ
 لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

[1] (V. 2:186) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawâfil* till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No. 509).

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage". It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their (proper) doors, and fear Allâh that you may be successful.

190. And fight in the Way of Allâh^[1] those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah*^[2] is worse than killing. And fight not with them at *Al-Masjid-Al-Harâm* (the sanctuary in Makkah)^[3],

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

*يَسْتَأْذِنُكَ عَنِ الْآهْلِ قَدْ هِيَ مَوْقِيتٌ لِلنَّاسِ
وَالْحُجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ
أَبْوَابِهَا وَأَقْرَبُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُونَكُمْ وَلَا
تَعَدُوا وَإِنَّ اللَّهَ لَاجِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

وَأَقْتُلُواهُمْ حَيْثُ نَفَقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوا عِندَ الْمَسْجِدِ
الْحَرَامِ حَتَّىٰ يَقْتُلُوا فِيهِ فَإِن قَتَلُوا فَاقْتُلُوا كَمَا قَتَلْتُمُوهُمْ كَذَلِكَ

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

Narrated 'Abdullâh ibn Mas'ûd رضى الله عنه: I asked Allâh's Messenger صلى الله عليه وسلم, "O Allâh's Messenger! What is the best deed?" He replied, "To offer the *Salât* (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in *Jihâd* in Allâh's Cause." I did not ask Allâh's Messenger صلى الله عليه وسلم anymore and if I had asked him more, he would have told me more. (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 41).

^[2] (V. 2:191) *Al-Fitnah*: polytheism, to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction.

^[3] (V. 2:191) Narrated Abu-Bakrah رضى الله عنه: The Prophet صلى الله عليه وسلم delivered us a *Khutbah* (religious talk) on the day of *Nahr* (10th of *Dhul Hijjah*). He said, "Do you know what is the day today?" We said, "Allâh and His Messenger know better." He remained silent till

unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

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

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone)^[1]. But if they cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn* (the pious — See V.2:2) .

195. And spend in the Cause of Allâh (i.e. *Jihâd* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do

جَزَاءَ الْكَافِرِينَ ﴿١٩١﴾

فَإِنْ أَسْتَهْوُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الْبَدْعُ كُلُّهُ
أَسْتَهْوُوا فَأَلَا تَعْلَمُونَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

الشَّهْرِ الْحَرَامِ وَالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ مِمَّن
أَعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

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

we thought that he might give that day another name. He said, "Isn't it the day of *Nahr*?" We said, "It is." He further asked, "Which month is this?" We said, "Allâh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah*?" We replied: "Yes, it is." He further asked, "What town is this?" We replied, "Allâh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allâh's Message to you? We said, "Yes." He said, "O Allâh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No 797).

^[1] (V. 2:193) (A) Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered (by Allâh) to fight against the people till they testify that *Lâ ilâha illallâh wa Anna Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh عز وجل and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh), and perform *As-Salât (Iqâmat-as-Salât)* and give *Zakât*, so if they perform all that, then they save their lives, and properties from me except for Islâmic laws, and their reckoning (accounts) will be with (done by) Allâh." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.24).

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

good. Truly, Allâh loves *Al-Muhsinûn*^[1] (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم) the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fast) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fast) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment^[2].

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmîc calendar, i.e.

وَأَتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ وَلَا تَخْلِقُوا أَوْ سَكَّرُوا بِيَلْغِ الْهَدْيُ مَحَلَّهُ، فَمَنْ كَانَ
مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَاغٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ
فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ
أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٍ فَمَنْ فَرَّضَ فِيهِمْ
الْحَجَّ فَلَا رَفْتٌ وَلَا فُسُوفٌ وَلَا جِدَالَ فِي الْحَجِّ

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

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

Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "(The performance of) '*Umrah* is an expiation for the sins committed (between it and the previous one). And the reward of *Hajj Mabrûr* (the one accepted by Allâh) is nothing except Paradise." (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.1).

two months and ten days). So whosoever intends to perform *Hajj*^[1] therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you for the journey), but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât^[2], remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at *Al-Mash'ar-il-Harâm*^[3]. And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

200. So when you have accomplished your *Manâsik*^[4], remember Allâh as you

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزِدُوا
قِيَامَ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُوا يَأْتِي
الْأَنْبِيَاءَ ﴿١٩٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَأَذْكُرُوا لَهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ
قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٩﴾

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٠٠﴾

فَإِذَا قَضَيْتُمْ مِنْ سَبَإِكُمْ فَادْكُرُوا اللَّهَ

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

a) *Hajj At-Tamattu'*: It means that you have no *Hady* with you and you assume *Ihrâm* only for *'Umrah* first and after *'Umrah* you finish your *Ihrâm* and assume another *Ihrâm* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady*.

b) *Hajj Al-Qirân*: It means that one should have a *Hady* with him and should perform *'Umrah* and then *Hajj* with the same state of *Ihrâm*.

c) *Hajj Al-Ifrâd*: It means that one assumes *Ihrâm* with the intention of performing *Hajj* only and does not perform *'Umrah*.

[2] (V. 2:198) *'Arafât*: a well known place near Makkah where pilgrims have to spend the 9th day of *Dhul-Hijjah*.

[3] (V. 2:198) *Al-Mash'ar il-Harâm*, i.e. *Muzdalifah*, a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of *Dhul-Hijjah*, or a great part of it.

[4] (V.2:200) "*Manâsik*" i.e. *Ihrâm*, *Tawâf* of the *Ka'bah* and *As-Safâ* and *Al-Marwah*, stay at *'Arafât*, *Muzdalifah* and *Mina*, *Ramy* of *Jamarât* (stoning of the specified pillars in *Mina*), slaughtering of *Hady* (animal).

remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

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

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

203. And remember Allâh during the appointed Days^[1]. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered to Him.

204. And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.^[2]

205. And when he turns away (from you "O Muhammad صلى الله عليه وسلم"), his effort in the land is to make mischief therein and to

كَذَّبْتُمْ أَهَابَهُ ثُمَّ أَؤْتَسَدَ ذِكْرًا فَمِنَ
النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠١﴾

وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ﴿٢٠٢﴾

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٢٠٣﴾

﴿٢٠٣﴾ وَأذْكُرُوا لِلَّهِ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن
تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ
فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٤﴾

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ
الدُّنْيَا وَيُسْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ
الْخِصَامِ ﴿٢٠٥﴾

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ
الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾

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

[2] (V.2:204) :

(a) Narrated 'A'ishah رضي الله عنها: The Prophet صلى الله عليه وسلم said, "The most hated person to Allâh is the one who is most quarrelsome of the opponents." (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.637).

(b) Narrated Abu Umamah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of good character."

(This *Hadîth* is quoted by *Abu Dâwûd*, *At-Tirmidhî*, *Nasâ'î* and *Ibn Mâjah*).

destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

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

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

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

وَإِذْ أَيْقَلَ لَهُ أَنْفَ اللَّهِ أَخَذَتْهُ الْعِزَّةُ بِالْإِشْمِ
فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

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

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

فَإِن رَّزَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

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

سَلِّبُوا إِن شَاءَ رَبِّي بِلَدِّكُمْ ءَاتِيَهُمْ مِنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ
نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢١١﴾

رُزِيَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ
ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَسْرُفُ
مَنْ يَشَاءُ بِعَدْرِ حِسَابٍ ﴿٢١٢﴾

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

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

215. They ask you (O Muhammad صلى الله عليه وسلم) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.

216. *Jihâd*^[1] (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)^[2] but a greater (transgression) with Allâh is to prevent mankind from following the Way of

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَعَثَّ اللَّهُ النَّبِيِّينَ مُبْتَلِيَيْنَ 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 ﴿٢١٣﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمِرِينَ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلُوفًا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

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

كَيْبَ عَلَيْكُمْ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

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

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

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

Allâh, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah*^[1] is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.”

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

219. They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling^[2]. Say: “In them is a great sin, and

يَقْتُلُونَكُمْ حَتَّى تَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا
وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فِمَتَّ وَهُوَ
كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢١٨﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُوفٌ
رَّحِيمٌ ﴿٢١٩﴾

يَسْتَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ وَمَنفَعٌ لِلنَّاسِ وَإِنَّهُمَا آكْبَرُ مِن

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

[2] (V. 2:219):

a) Narrated Abu Hurairah رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Whoever takes an oath in which he (forgetfully), mentions *Lat* and *‘Uzza* (i.e. two idols of Arab pagans) should say: “*La ilaha illallah*” (none has the right to be worshipped but Allâh), and whoever says to his companion, ‘Come along, let us gamble,’ must give alms (as expiation).” (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.383).

b) Narrated Ibn ‘Umar رضى الله عنهما: Allâh’s Messenger صلى الله عليه وسلم said, “Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him before his death) will be deprived of it in the Hereafter.” (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.481).

c) Narrated Anas رضى الله عنه: I heard from Allâh’s Messenger صلى الله عليه وسلم a narration which none other than I will narrate to you. The Prophet صلى الله عليه وسلم said, “From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them.” (*Sahîh Al-Bukhârî*, Vol. 7, *Hadîth* No. 483)

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

Ibn Shihâb said: ‘Abdul Mâlik ibn Abî-Bakr ibn ‘Abdur-Rahmân ibn Al-Hârith ibn Hishâm told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: “And he who robs

(some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought¹¹¹."

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

221. And do not marry *Al-Mushrikât* (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikûn*¹²¹ till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore

تَفْعِهِنَّمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢٢٠﴾

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلِ
إِصْلَاحُهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوا عَنْهُ فَأَخُوذُكُمْ
وَاللَّهُ يَعْلَمُ الْمُفْسِدِينَ الْمَصْلِحِينَ وَلَوْ شَاءَ اللَّهُ
لَأَعْتَبْتُمْ إِنْ أَرَادَ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢١﴾

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ وَلَا أُمَّةٌ
مُّؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَا تُعْجِبُكُمْ
وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ
مِنْ مُشْرِكٍ وَلَا تُعْجِبُكُمْ أُولَئِكَ يَدْعُونَ إِلَى
النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَزِلُوا
النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَظْهَرَنَّ

(takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No. 484).

¹¹¹ (V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

¹²¹ (V.2:221) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

keep away from women during menses and go not to them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in to them as Allāh has ordained for you (go in to them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

223. Your wives are tilth for you, so go to your tilth,^[1] when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم).

224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good)^[2].

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most-Forbearing.

226. Those who take an oath^[3] not to have

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْ شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَأَتَقُوا اللَّهَ وَاعْمَلُوا الصَّالِحَاتِ مَلْفُوهٌ وَيُنَبِّرُ الْمُؤْمِنِينَ ﴿٢٢٤﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبِكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

لِّلَّذِينَ يُؤَلُّونَ مِن ذُنُوبِهِمْ تَرَضُّ أَرْبَعَةَ أَشْهُرٍ قَانَ

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

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

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

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

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

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

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce)¹¹¹. These are the limits ordained by Allâh, so do

فَأَنذَرْتُ فَإِنِ اللَّهُ عَفْوٌ رَّحِيمٌ ﴿٢٢٧﴾

وَإِن عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتْهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكَرْمَانَ تَاخُدُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٠﴾

¹¹¹ (V.2:229) *Al-Khul'* الخلع and how a divorce is given according to it.

Narrated Ibn 'Abbās رضي الله عنهما: The wife of Thâbit ibn Qais came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger صلى الله عليه وسلم said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم

not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrong-doers).

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

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

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

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَيْثُ تَبَيَّنَ رُزْجَا عَيْرَةٍ.
فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ
يَعْلَمُونَ ﴿٢٣٠﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَاتَّسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تَتَّسِكُوهُنَّ
ضُرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَسْتَحْذِرُوا عَذَابَ اللَّهِ هُرُوا وَأَذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يُعْظِمُكُمْ بِهِ
وَأَنْفُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ
أَنْ يَتَرَاجَعْنَ إِنْ تَرَضُوا بَيْنَهُمْ بِالْمَعْرُوفِ
ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٢٣٢﴾

said to Thâbit, "O Thâbit! Accept your garden, and divorce her once." (*Sahih Al-Bukhari*, Vol.7, *Hadith* No.197).

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

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

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then (pay) half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego (and give her full appointed *Mahr*). And to forego (and give her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - '*Asr*')^[1]. And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayer)].

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

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ
لَهُنَّ فَرِيضَةً فَرِيضَةٌ مِمَّا فَرَضْتُمْ إِلَّا أَنْ يَعْتُونَ
أَوْ يَعْفُوا الَّذِي يَسُدُّهُ عَقْدَةُ النِّكَاحِ وَأَنْ يَعْفُوا
أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنْ أَلَّ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٢٣٧﴾

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى
وَقَوْمُوا لِلَّهِ قَلْبَيْنِ ﴿٢٣٨﴾

[1] (V.2:238) a) Chapter: Abandoning of prayer is disbelief. Narrated Jabir ibn Abdullah رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying : Verily, between a man (i.e. a Muslim, believer of Islamic Monotheism) and between *Ash-shirk* (polytheism) and *kufir* (disbelief) is the abandoning of *As-Salât* (prayer). (*Sahîh Muslim, hadîth* No. 82-S.S.M.H 204)

b) The sin of one who misses the '*Asr*' prayer (intentionally):* Narrated ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Whoever misses the '*Asr*' prayer (intentionally), then it is as if he lost his family and property." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.527).

(c) One who omits (does not offer) the '*Asr*' prayer (intentionally):*

Narrated Abu Al-Malîh: We were with Buraidah in a battle on a cloudy day and he said, "Offer the '*Asr*' prayer early as the Prophet صلى الله عليه وسلم said, "Whoever omits the '*Asr*' prayer, all his (good) deeds will be lost." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.528).

* i.e. The one who omits (does not offer) the '*Asr*' prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

239. And if you fear (an enemy), perform *Salât* (prayer) on foot or riding^[1]. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise^[2].

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

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

243. Have you (O Muhammad عليه الله وسلم) not seen of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

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

245. Who is he that will lend Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or

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

وَالَّذِينَ يُوَفُّونَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ
غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي
مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

وَالْمُطَلَّقَاتُ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا
عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٢٤٢﴾

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

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

مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا فَيضاعفَهُ
لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْضُطُ

[1] (V.2:239) Narrated Sâlih Khawwat or Sahl bin Abî Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhat-ur-Riqâ'* in the company of Allâh's Messenger صلى الله عليه وسلم. One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'ah*, and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining *Rak'ah* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with *Taslîm* along with them. (*Sahîh Al-Bukhârî*, Vol. 5, *Hadîth* No. 451).

[2] (V.2:240): The provision of this Verse has been abrogated by Verse (4:12) and verse (2:234)

increases (your provisions), and to Him you shall return.

246. Have you not seen the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Knower of the *Zâlimûn* (polytheists and wrong-doers).

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

248. And their Prophet (Samuel عليه السلام) said to them: Verily, the sign of his kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakînah*¹¹ (peace and reassurance) from your Lord and a remnant of that which the household of Mûsâ (Moses) and the household of Hârûn (Aaron) left behind, carried by the angels. Verily, in

وَالْيَوْمَ تُرْجَعُونَ ﴿١٤٦﴾

الَّذِينَ آمَنُوا مِن بَنِي إِسْرَائِيلَ مِنْ بَعْدِ
مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ إِنَّهُم لَمَلَائِكَةٌ
لَنَا مُبْتَلَىٰ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ
عَلَيْكُمْ الْقِتَالُ أَن تَقْتُلُوا قَالُوا وَمَا لَنَا
أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا
وَأَبْنَايَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا
قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٤٧﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ
الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ
وَلَمْ يَجِبْ لَهُ مِن مَّا آتَاكَ اللَّهُ
أَصْطَفَاهُ عَلَيْكَ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلِكَهُ مَن يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿١٤٨﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مَلِكِهِ أَن
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ
وَأَلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّكُم إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٤٩﴾

¹¹ (V. 2:248) Narrated Al-Barâ': A man was reciting *Sûrat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet صلى الله عليه وسلم and told him of that experience. The Prophet صلى الله عليه وسلم said, "That was *As-Sakînah* (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'ân." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 531).

this is a sign for you if you are indeed believers.

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

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

251. So they routed them by Allâh's Leave, and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Tâlût (Saul) and Samuel] and *Al-Hikmah* (Prophethood)^[11], and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the *'Âlamîn* (mankind, jinn and all that exists).

252. These are the Verses of Allâh, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allâh)^[12].

فَلَمَّا قَصَلَ طَلُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ
مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي
وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ
عُرِفَ بِيَدِهِ فَمَشَى مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا
لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ
الَّذِينَ يَظُنُّونَ أَنَّهُم مُّكَلَّفُوا اللَّهَ كَرِهْنَ
فِتْنَةَ قَلِيلَةٍ عَلَيْتُ فَمَنْ أَكْثَرُ بِإِذْنِ
اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

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

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

ذَٰلِكَ آيَاتُ اللَّهِ تَنْزَلُوهَا عَلَيْكَ يَا مُحَمَّدُ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

[11] (V.2:251) See *Tafsîr At-Tabarî*, Vol. 2, Page 632.

[12] (V.2:252)

A. Narrated Jâbir ibn 'Abdullâh رضي الله عنهما The Prophet صلى الله عليه وسلم said, "I have been given five (things) which were not given to any one else before me:

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

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَإِنَّا لَعَسَىٰ أَيْنَ مَرْيَمَ الْبَيْنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَالْكَافِرِينَ لَآتَوْا أُمَّتَهُمْ مِّن آمَنٍ وَعِندَهُمْ مِّن كُفْرٍ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

a) Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore anyone of my followers can pray wherever he is, at the time of prayer.

c) The booty has been made *Halâl* (lawful) to me, yet it was not lawful to anyone else before me.

d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.331).

B. Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 735).

C. Narrated Ibn Mas'ûd رضى الله عنه As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allâh! Forgive my nation, for they have no knowledge." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 683).

D. Narrated 'Aishah رضى الله عنها and Ibn 'Abbâs رضى الله عنهما On his death-bed, Allâh's Messenger صلى الله عليه وسلم put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allâh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (*Sahîh Bukhârî*, Vol. 4, *Hadîth* No. 660).

E. Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "The Isrâelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first." Fulfil their (i.e., the caliphs') rights, for Allâh will ask them about (any shortcomings in) ruling those whom Allâh has put under their guardianship." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 661).

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

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

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī*^[1] extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursī*.]

256. There is no compulsion in religion.

يَأْتِيهَا الَّذِينَ ءَامَسُوا أَنفُسًا مِمَّا رَزَقْنَاهُمْ مِن قَبْلِ
أَنْ يَأْتِي يَوْمَ لَابِتِّعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمَةٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ
ذَ الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ

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

a) To believe in the *Kursī*.

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

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

Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghûl*^[1] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

257. Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya'* (supporters and helpers) are *Tâghûl* [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)

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

259. Or like the one who passed by a town which had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a

يَكْفُرُ بِالطَّغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٢٥٦﴾

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

الَّذِي قَالَ لِلَّذِي حَاجَّهَ فِي رَبِّهِ أَنْ آتِنَهُ
اللَّهُ الْمُلْكَ إِذْ قَالَ لِرَبِّهِ الَّذِي يُحْيِي
وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ لِرَبِّهِمْ فِئَا
اللَّهُ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِي بِهَا مِنَ
الْمَغْرِبِ فَهَيَّتِ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
قَالَ أَنِّي حَيٌّ هَذَا وَاللَّهُ بَعْدَ مَوْتِهَا قَامَاتُهُ اللَّهُ
مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّوْا وَانظُرْ إِلَى
جِمَارِكَ وَلْيَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى
الْعِظَامِ كَيْفَ نُبِنُهَا تُمَّ نَكَّسُوهَا
لِحَمَاقٍ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْمُرْتَنِ اللَّهُ عَلَىٰ

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

sign for the people. And look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

263. Kind words and forgiving (of faults) are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your *Sadaqât* (deeds of charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is (a little) dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٨﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ
قَالَ أُولَئِكَ يَلْمِزُونَكَ لِطَمَئِينَ لِقَلْبِي قَالَ
فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ
عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا وَاعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٥٩﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
حَبَّةٍ أُنْبِتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَبَلَةٍ مِائَةٌ
حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ
عَلِيمٌ ﴿٢٦٠﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ تُرْءَا
يُتَبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦١﴾

*قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبِعُهَا أَذَىٰ وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٢﴾

يَلْبِئْهَا الَّذِينَ ءَامَنُوا لَا يَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ
وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ قَاصٍ بِهِ، وَإِذَا قُفِرَتْهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ
مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought^[1].

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ'* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

269. He grants *Hikmah*^[2] to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

وَمَثَلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ
يَرِيحُوهَا بِرِيحٍ مِّنْ أَسْفَلِهَا وَأُوبِلُهَا فَيَكُونُ مَكْمَلًا
فِيهَا يُرْسَبُهَا وَأُوبِلُهَا فَيَكُونُ مَكْمَلًا
بَصِيرًا ﴿٢٦٥﴾

أَيُّودُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ تَجْوِيلِ
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ
ضُعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ ﴿٢٦٦﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا الْفُقَرَاءُ مِنْ طَيْبَاتِ مَا كَسَبْتُمْ
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا
الْحَبِيبَ مِنْهُ تُنْفِقُوا وَلَسْتُمْ بِتَاجِرِيهِ إِلَّا أَنْ
تُعْضُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ عَنَىٰ حَمِيدٌ ﴿٢٦٧﴾

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

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ
فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ ﴿٢٦٩﴾

[1] (V.2:266) 'Umar رضى الله عنه said, "This is an example for a rich man who does good deeds out of obedience to Allâh, and then Allâh sends him Satan whereupon he commits sins till all his good deeds are lost." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 62).

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

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

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

272. Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills. And whatever you spend of good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend of good, it will be repaid to you in full, and you shall not be wronged.

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

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.^[2]

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ
قَاتَ اللَّهُ يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ﴿٧٠﴾

إِنْ تُبْدُوا أَلصَّدَقَاتِ فَنِعْمًا هِيَ وَإِنْ
تُخْفَوْهَا وَتُؤْتَوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧١﴾

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِكُمْ
وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا
تُنْفِقُوا مِنْ خَيْرٍ نُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ ﴿٧٢﴾

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا
يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعْقُفِ تَعْرِفُهُمْ
بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا
تُنْفِقُوا مِنْ خَيْرٍ قَاتَ اللَّهُ بِهِ عَلَيْهِ ﴿٧٣﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٤﴾

[1] (V.2:273) The Arabic word *Ilhâfa* literally means: "to beg with importunity," but Imâm Tabarî in his *Tafsîr* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

[2] (V.2:274) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Seven people will be shaded by Allâh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

a) a just ruler;

b) a young man who has been brought up in the worship of Allâh, [i.e. worships Allâh (Alone) sincerely from his childhood];

c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);

275. Those who eat *Ribâ*¹¹ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ* (usury)," whereas Allâh has permitted trading and forbidden *Ribâ* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribâ* (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to *Ribâ* (usury)], such are the dwellers of the Fire — they will abide therein forever.

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

277. Truly those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers¹².

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

يَتَخَوَّاهُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ
كَفَّارٍ آثِمٍ ﴿٢٧٦﴾

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

يَتَّخِذُهَا الذِّبْنَ ءَامِنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ
الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

d) two persons who love each other only for Allâh's sake, and they meet and part in Allâh's Cause only;

e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;

f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).

g) a person who remembers Allâh in seclusion and his eyes become flooded with tears." (Sahih Al-Bukhârî, Vol.2, Hadîth No.504).

^[1] (V.2:275) *Ribâ*: Usury is of two major kinds; (A) *Ribâ An-Nasi'a* i.e. interest on lent money; (B) *Ribâ Al-Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

^[2] (V. 2:278) a) Narrated 'Aun ibn Abu Juhaifah رضى الله عنه: My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet صلى الله عليه وسلم forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving *Ribâ* (usury), and cursed the picture-makers." (Sahih Al-Bukhârî, Vol.3, Hadîth No.299).

279. And if you do not do it, then take a notice of war from Allâh and His Messenger (صلى الله عليه وسلم) ^[1] but if you repent, you

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ
وَإِنْ تَابْتُمْ فَكُنْزَكُمْ وَرُؤُسَ أَمْوَالِكُمْ لَا تَظْلِمُونَ

b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet صلى الله عليه وسلم forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribâ* (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.845).

^[1] (2:279) a) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه : Once Bilâl brought *Barnî* (a kind of) dates to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two *Sâ'* of them for one *Sâ'* of *Barnî* dates, in order to give them to the Prophet صلى الله عليه وسلم to eat." Thereupon the Prophet صلى الله عليه وسلم said, "Beware! Beware! This is definitely *Ribâ* (usury)! This is definitely *Ribâ* (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then buy the superior kind of dates with that money." (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.506).

b) Narrated Samura ibn Jundub رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be narrated to him by those whom Allâh willed to relate. One morning the Prophet صلى الله عليه وسلم said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, '*Subhan Allâh!* Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, '*Subhan Allâh!* Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet صلى الله عليه وسلم said, "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, " — red like blood." The Prophet صلى الله عليه وسلم added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have

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

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

281. And be afraid of the Day when you

وَلَا تَظْلَمُونَ ﴿٢٨٠﴾

وَإِنْ كَانَ ذُو عُسْرٍ فَإْتِرْهُ إِلَىٰ مَيْسَرٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨١﴾

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ

never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet صلى الله عليه وسلم added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they became in the best shape." The Prophet صلى الله عليه وسلم further added, "My two companions (angels) said to me: 'This place is the *Adn* Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place' I said to them: 'May Allâh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'ân, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of *Ribâ* (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is *Mâlik*; the gatekeeper of Hell, and the tall man whom you saw in the garden, is *Ibrâhîm* (Abraham), and the children around him are those who die on *Al-Fitrah* (the Islâmic Faith of Monotheism).'"

"The narrator added: Some Muslims asked the Prophet صلى الله عليه وسلم, "O Allâh's Messenger! What about the children of *Al-Mushrikûn*?" The Prophet صلى الله عليه وسلم replied, "And also the children of *Al-Mushrikûn*." The Prophet صلى الله عليه وسلم added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allâh forgave them.'" (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 171).

* *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

[1] (V.2:280) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allâh may forgive us.' So when he met Allâh (after his death), Allâh forgave him." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.687).

shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)^[1]; then if one of you entrust the other, let the one who is entrusted discharge

نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٢﴾

يَتَأْتِيهَا الذِّكْرُ ؕ ءَامُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبُهُ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بَيْحَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُعْلِمَ هُوَ فَلْيُمْلِلْ وَإِيَّاهُ بِالْعَدْلِ وَأَنْتُمْ شُهَدَاؤُا شَهِدْتُمْ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ يَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ؕ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشُّهَدَةِ وَأَدْنَىٰ إِنْ تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا بَضَاءَ كَاتِبٍ وَلَا شَهِيدٍ وَإِنْ تَقَعُوا قِيَامَهُ مَسْجُورًا فَاذْكُرُوا اللَّهَ وَعَلِمْتُكُمْ اللَّهُ وَاللَّهُ يَكُلُّ شَيْءٍ عَلَيْهِ ﴿٢٨٣﴾

﴿٢٨٢﴾ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَوَهْدٌ مِّمْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا

[1] (V.2:283) Narrated 'Aishah رضي الله عنها : The Prophet صلى الله عليه وسلم bought some foodstuff on credit for a limited period and mortgaged his armour for it. (Sahih Al-Bukhari, Vol.3, Hadith No.686)

his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.

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

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one and another of His Messengers" — and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

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

الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فإِنَّهُ إِسْرَافٌ قَلْبُهُ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٢﴾

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا
فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ
فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

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

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا
مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لِأَطْقَاقَ لَنَا بِهِمْ وَأَعْفُ عَنْنَا وَأَغْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٨٦﴾

[1] (V.2:286) Narrated Abu Mas'ûd Al-Badri رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whosoever recites the last two Verses of Sûrat Al-Baqarah at night, that will be sufficient for him." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.345).

Sûrat Âl 'Imrân (The Family of Imran) III

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

1. *Alif-Lâm-Mîm*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyûm* (the Ever Living, the One Who sustains and protects all that exists).

3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad صلى الله عليه وسلم) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),

4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

7. It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Farâ'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that

سُورَةُ آلِ اِمْرَانَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

التر ١

اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ٢

نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِيلَ ٣

مَنْ قَبِلَ هُدٰى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقٰنَ اِنَّ الَّذِيْنَ كَفَرُوْا بِعَاقِبَتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ وَّاللّٰهُ عَزِيْزٌ دُوْنِ اَنْتِقٰمِهِ ٤

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْاَرْضِ وَلَا فِى السَّمٰوٰتِ ٥

هُوَ الَّذِىْ يَصُوْرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ٦

هُوَ الَّذِىْ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ ؕ اٰيٰتٌ مُّحْكَمٰتٌ هُرَّتْ اَمُّ الْكِتٰبِ وَاُخْرٰى مُتَشٰبِهٰتٌ فَاَمَّا الَّذِيْنَ فِى قُلُوْبِهِمْ رَفَعٌ فَيَتَّبِعُوْنَ مَا تُشٰبِهُ مِنْهُ اٰتِغَآةَ الْفِتْنَةِ وَاٰتِغَآةَ تَاْوِيْلِهِ ۗ وَمَا يَعْلَمُوْنَ تَاْوِيْلَهُ ۗ اِلَّا اللّٰهُ وَالرَّاسِخُوْنَ فِى الْعِلْمِ يَقُوْلُوْنَ ؕ اَمَّا بَعْضُ مِمَّا يَدْكُرُ اِلَّا اَوَّلُوْا اِلَّا لَبِيبٌ ٧

which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsîr At-Tabarî*).

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

12. Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."

13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsîr At-Tabarî*)

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

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ يُؤْتَى فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْمِيعَادَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْفِرَ عَنْهُمْ أَمْوَالَهُمْ وَلَا
أَوْلَادَهُمْ مِنَ اللَّهِ سَيِّئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

كَذَّبَ آلُ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ
كَذَّبُوا بِآيَاتِنَا فَاخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ
سَدِيدٌ الْعِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعْتَابُونَ وَنَحْمُوتُونَ
إِلَى جَهَنَّمَ وَيُسَّاتِرُونَ إِلَيْهَا ﴿١٢﴾

فَدَكَاتْ لَكُنْزًا يَافِيَةً فِي فِتْنَتَيْنِ الْتَقَتَا فِئَةٌ
تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ
فِي ثِيَابِهِمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ
مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِقَوْمٍ
الْأَبْصِرِ ﴿١٣﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.

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

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

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

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

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations,

رَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْأَرْضِ ذَلِكَ مَتَعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَتَابِ ﴿١٤﴾

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

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا
دُنُوبَنَا وَفِنَا عَذَابَ النَّارِ ﴿١٦﴾

الصَّادِقِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

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

إِنَّ الَّذِينَ عِنْدَ اللَّهِ لَإِيسَلِمُوا وَمَا اخْتَلَفَ الَّذِينَ
أُولُوا الْكِتَابِ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
بَعْضًا بِنِعْمَتِهِ وَمَنْ يَكْفُرْ يَتَّيَبِ اللَّهُ قَارَاتِ اللَّهُ
سَرِيعُ الْحِسَابِ ﴿١٩﴾

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

etc.) of Allâh, then surely, Allâh is Swift in calling to account.

20. So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves^[1].

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

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

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

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

25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

26. Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and

فَإِنْ حَاجُّوكَ فَقُلْ أَسَمْتُ وَجْهِي لِلَّهِ وَمَنِ
أَتَّبَعَنِي فَقُلْ لِلَّذِينَ أَوْفُوا الصَّكَّاتِ وَالَّذِينَ
ءَأَسَمْتُمْ فَإِنْ آسَمُوا فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا
فَإِنَّمَا عَائِلَتُكَ الْبَلْعُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الَّذِينَ نَبَّأَهُمْ بِالْحَقِّ وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

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

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْفُوا نُصِيحَاتِنَ مِنَ الصَّكَّاتِ يُدْعَوْنَ إِلَى
كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ فَيُتَوَلَّى قَوِيتٌ مِنْهُمْ وَهُمْ
مُتَعَرِّضُونَ ﴿٢٣﴾

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِيَّاهُ
أَيَّامًا مَعْدُودَاتٍ وَعَرَّهَمُ فِي دِينِهِمْ مَا
كَانُوا يَفْتَرُونَ ﴿٢٤﴾

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمِ لَا رَيْبَ فِيهِ وَوُفِّيَتْ
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ
الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ

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

You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand^[1] is the good. Verily, You are Able to do all things.

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), and You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

28. Let not the believers take the disbelievers as *Auliya'* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment)^[2], and to Allâh is the final return.

29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."

30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

يَسِيرُكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَتَرْزُقُ مَنْ نَشَاءُ بِغَيْرِ حِسَابٍ ﴿٦٧﴾

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٦٨﴾

قُلْ إِنْ تَخْفَوْنِي مَا فِي صُدُورِكُمْ أَوْ يُبْدُوهُ يَعْلَمُهُ
اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٩﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا
وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٧٠﴾

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

^[2] (V.3:28) The Statement of Allâh عز وجل "But Allâh warns you against Himself (i.e. His Punishment)." (3:28).

Narrated 'Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There is none who has a greater sense of *Ghairah** than Allâh, and for that reason He has forbidden *Al-Fawâhish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allâh does." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 500).

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

31. Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."

32. Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers^[1].

33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamin (mankind and jinn) (of their times).

34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knower."

36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam^[2] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zechariah). Every time he entered *Al-Mihrâb*^[3] to (visit) her, he found her supplied with sustenance. He said: "O

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

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

* إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

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

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

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

[1] (V. 3:32) See the footnote of (V. 3:85).

[2] (V. 3:36) Maryam (مريم) literally means: maidservant of Allâh.

[3] (V. 3:37) *Al-Mihrâb*: a praying place or a private room.

Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.

38. At that time Zakariyâ (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

39. Then the angels called him, while he was standing in prayer in *Al-Mihrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, and a Prophet, from among the righteous."

40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."^[1]

42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the '*Âlamîn* (mankind and jinn) (of her lifetime)."

43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irka'î* (bow down) along with *Ar-Râki'un* (those who bow down)."

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

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

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

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَنْ تُكَلِّمَ النَّاسَ فَلَن تَكَلِّمَهُمْ يَوْمَئِذٍ إِلَّا أَمْراً وَأَذْكَرَ رَبُّكَ كَثِيراً وَسَيِّحُ بِالْعِشِيِّ وَالْإِبْكَرِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ لَبِئْسَ اسْمُكِ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

يَسْمِعُ مَا تُخْفِي لِرَبِّكَ وَأَسْجُدِي وَأَنْكِعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

^[1] (V. 3:41) See *Tafsîr Al-Qurtubî*, Vol.4, Page.82.

44. This is (a part) of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

46. "He will speak to the people in the cradle^[1] and in manhood, and he will be one of the righteous."

ذَٰلِكَ مِنْ أَنْبَاءِ الْعَلِيِّ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ
إِذْ يَقُولُ أَفْلَمْ نَأْتِكُمْ بِكُلِّ مَرْيَمَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

إِذْ قَالَتِ الْمَلٰٓئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ لَوْ كَلِمَةً
مِّنْهُ سَمُّهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا
الَّذِي نَسَا وَالْآخِرَةُ وَمِنَ الْمَقَرَّبِينَ ﴿٤٥﴾

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾

[1] (V.3:46) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three: (The first was) Jesus, (the second child was): There was a man from *Banî Israel* called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allâh! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from *Banî Israel* was nursing her child at her breast when a handsome rider passed by her. She said, "O Allâh! Make my child like him." On that the child left her breast and, facing the rider, said: "O Allâh! Do not make me like him." The child then started to suck her breast again. [Abu Hurairah further said, "As if I were now looking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration."): After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said, "O Allâh! Do not make my child like this (slave-girl)!" On that the child left her breast, and said, "O Allâh! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 645).

47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!"— and it is.

48. And He (Allâh) will teach him ['Îsâ (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), and the Taurât (Torah) and the Injeel (Gospel).

49. And will make him ['Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.

51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.

52. Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

53. Our Lord! We believe in what You have sent down, and we follow the

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

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَالْإِنْجِيلَ ﴿٤٨﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ
مِّن رَّبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ
الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِن فِي
ذَلِكَ لَآيَةٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

وَمُصَدِّقًا لِّمَا بَيَّنَّتَ بِيَدَيَّ مِنَ التَّوْرَةِ وَلِأَجْلِ
لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ
بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٥٠﴾

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
مُّسْتَقِيمٌ ﴿٥١﴾

* فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ
أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْفِنَا

Messenger [‘Îsâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh).

54. And they (disbelievers) plotted [to kill ‘Îsâ (Jesus) عليه السلام], and Allâh plotted too. And Allâh is the Best of those who plot.

55. And (remember) when Allâh said: “O ‘Îsâ (Jesus)! I will make you sleep and raise you to Myself and clear you of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, ‘Îsâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur’ân] till the Day of Resurrection^[1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute.”

مَعَ الشَّاهِدِينَ ﴿٥٤﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٥٥﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِي مَرْيَمَ وَرَافِعَكَ إِلَىٰ
وَمَا تُظَاهِرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلَ الَّذِينَ
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ
ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

[1] (V.3:55) The advent (descent) of ‘Îsâ (Jesus), [son of Maryam (Mary)] عليه السلام .

a) Narrated Abu Hurairah عنه رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, surely [‘Îsâ (Jesus)], the son of Maryam (Mary) عليه السلام will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur’ân (as a just ruler); he will break the cross and kill the pigs and there will be no *Jizyah*" (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur’ân): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. ‘Îsâ (Jesus) عليه السلام as a Messenger of Allâh and a human being] before his [‘Îsâ (Jesus) عليه السلام or a Jew's or a Christian's] death, and on the Day of Resurrection, he [‘Îsâ (Jesus) عليه السلام] will be a witness against them." (4:159).

(See *Fath Al-Barî*, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word *Al-Jizyah* instead of *Al-Harb*. (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.657).

b) Narrated Abu Hurairah عنه رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "How will you be when the son of Maryam (Mary) [i.e. ‘Îsâ (Jesus) عليه السلام] descends amongst you, and he will judge people by the Law of the Qur’ân and not by the law of the Injeel (Gospel)." (*Fath Al-Barî*, Vol. 7, Pages 304 and 305) (*Sahîh Al-Bukhârî* Vol.4, *Hadîth* No. 658).

* The *Jizyah* (a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islâm) will not be accepted by ‘Îsâ (Jesus) عليه السلام, but all people will be required to embrace Islâm and there will be no other alternative.

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zâlimûn* (polytheists and wrong-doers).

58. This is what We recite to you (O Muhammad (صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân).

59. Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

61. Then whoever disputes with you concerning him ['Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad (صلى الله عليه وسلم) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."

62. Verily, this is the true narrative [about the story of 'Îsâ (Jesus)], and, Lâ ilâha illallâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.

64. Say (O Muhammad (صلى الله عليه وسلم): "O people of the Scripture (Jews and

فَأَمَّا الَّذِينَ كَفَرُوا فَوَعَدْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أَجْرَهُمْ ۖ وَاللَّهُ لَا يَجِبُ الظَّالِمِينَ ﴿٥٧﴾

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ ۖ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ ۖ كُن فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

فَمَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَرْشُ الْحَكِيمُ ﴿٦٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ

Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh⁽¹⁾. Then, if

بَيْنَنَا وَبَيْنَكُمُ الْاِعْتِدَالُ اِلَّا اللّٰهَ وَلَا نَشْرِكُ بِهٖ
شَيْئًا وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا اَرْبَابًا مِنْ دُوْنِ اللّٰهِ
فَاِنْ تَوَلَّوْا فَقُولُوْا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾

⁽¹⁾ (V.3:64) Narrated Ibn 'Abbās رضي الله عنهما: Abu Sufyân narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allāh's Messenger صلى الله عليه وسلم. While I was in Shâm, a letter sent by the Prophet صلى الله عليه وسلم was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyân) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), 'Tell them (i.e. Abu Sufyân's companions) that I am going to ask him (i.e. Abu Sufyân) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allāh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No'. He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islām) after embracing it, being displeased with it?' I said, 'No'. He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.' " Abu Sufyân added, "By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allāh's Prophet) before him?' I said, 'No'. Then Heraclius told his translator to tell me (i.e. Abu Sufyân), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muhammad صلى الله عليه وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islām) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true faith till it is complete. Then I asked you whether you had ever fought

they turn away, say: "Bear witness that we are Muslims."

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah)

يَتَأْتَلُ الْمُكْتَبِينَ لَمَّا جُؤِنَ فِي إِبْرَاهِيمَ وَمَا أَنْزَلْتِ
التَّوْرَةَ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon him. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.' Abu Sufyân said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صلى الله عليه وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger صلى الله عليه وسلم and read it, wherein was written:

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

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allâh's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims." (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abu Kabshah* (i.e. Muhammad صلى الله عليه وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger صلى الله عليه وسلم would be victorious, till Allâh made me embrace Islâm." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.75).

* Abu Kabshah was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abu Sufyân out of hostility against the Prophet صلى الله عليه وسلم.

and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not.

67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanif* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105)^[1].

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allâh is the *Wali* (Protector and Helper) of the believers.

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive (it) not.

70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad صلى الله عليه وسلم present in the Taurât (Torah) and the Injeel (Gospel)]^[2] while you (yourselves) bear witness (to their truth)."

71. "O people of the Scripture (Jews and Christians)! Why do you mix truth with falsehood and conceal the truth while you know?"^[3]

هَآأَنْتُمْ هَآؤِلَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ
فِيمَا لَمْ تُحَآجُّوْا فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللّٰهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُوْنَ ﴿٦٦﴾

مَا كَانَ اِبْرٰهِيْمُ يَهُودِيًّا وَّلَا نَصْرٰنِيًّا وَّلٰكِنْ
كَانَ حَنِيفًا مَّسْلِمًا وَّمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٦٧﴾

اِنَّ اَوْلٰى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اَتَّبَعُوْهُ وَّهٰذَا النَّبِيُّ
وَالَّذِيْنَ ءَامَنُوْا وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ﴿٦٨﴾

وَدَّتْ طَآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوِ يُضِلُّوْكُمْ وَّمَا يُضِلُّوْنَ
اِلَّا اَنْفُسَهُمْ وَّمَا يَشْعُرُوْنَ ﴿٦٩﴾

يٰۤاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَاَنْتُمْ
تَشْهَدُوْنَ ﴿٧٠﴾

يٰۤاَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوْنَ
بِالْحَقِّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٧١﴾

[1] (V.3:67) See the footnote of (V.2:135).

[2] (V.3:70) See (V. 7:157)

[3] (V. 3:71) a) see (V. 7:157).

b) Narrated Anas رضى الله عنه : There was a christian who embraced Islâm and read Sûrat-Al-Baqara and Âl-'Imrân, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity again, and he used to say: "Muhammad صلى الله عليه وسلم knows nothing but what I have written for him." Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject (it) at the end of the day, so that they may turn back,

وَقَالَتَ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ
عَلَى الَّذِينَ آمَنُوا وَحَدَّ النَّهَارَ وَكَفَرُوا بَعْدَ ذَلِكَ
وَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

73. And believe no one except the one who follows your religion." Say (O Muhammad صلى الله عليه وسلم): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord". Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand^[1] of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى
هُدَى اللَّهِ أَن يُؤْتَى أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّكُمْ
عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

said, "This is the act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 814).

^[1] (V.3:73) "عز وجل صفات الله"

صفات الله عز وجل

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساق والمجيء، والاستواء وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزل، والضحك، وغيرها فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، ويثبتونها لله تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى {لَيْسَ كَمِثْلِهِ شَيْءٌ} ١١/٤٢ وقوله تعالى {وَلَا يَكُنْ لَّهُ كُفُوًا أَحَدٌ} ٤/١١٢ .

Sifât-ullâh (The Qualities of Allâh).

All that has been revealed in Allâh's Book [the Qur'ân] as regards the [*Sifât*] The Qualities of Allâh عز وجل, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (*Istawa*) rising over His Throne and others, or all that Allâh's Messenger صلى الله عليه وسلم qualified Him in the true authentic Prophet's *Ahâdîth* (narrations) as regards His Qualities like [*Nuzûl*], His Descent or His laughing and others, the religious scholars of the Qur'ân and the *Sunnah* believe in these Qualities of Allâh and they confirm that these are really His Qualities, without *Ta'wîl* (interpreting their meanings into different things) or *Tashbîh* (giving resemblance or similarity to any of the creatures) or *Ta'tîl*, (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allâh). These Qualities befit only for Allâh Alone, and He does not resemble any of (His) creatures. As Allâh's Statement (in the Qur'ân): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seer" (V.42:11) (2) There is none co-equal or comparable to Him (V.112:4)."

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth, etc.), will readily pay it back to you; and among them there is he who, if entrusted with a single silver coin, will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; then verily, Allâh loves those who are *Al-Muttaqûn* (the pious — See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

* وَمِنَ أَهْلِ الْكِتَابِ مَن إِن تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّيهِ إِلَيْكَ وَمِنْهُمْ مَن إِن تَأْمَنَهُ بِدِينَارٍ لَّا يُؤَدِّيهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمُورِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَأَتَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَأَخْلَقَ لَهُمْ فِي الْآخِرَةِ لَوْلَا يَكْفُرُهُمْ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَكِن كُونُوا رَبَّيْحِينِ يَمَّا كُنْتُمْ تَعْلَمُونَ ﴿٧٩﴾

80. Nor would he order you to take angels and Prophets for lords (gods).⁽¹⁾ Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsir At-Tabari*).

81. And (remember) when Allâh took the Covenant of the Prophets, (saying): "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." (Allâh) said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's Obedience).

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one and another among them and to Him (Allâh) we have submitted (in Islâm)."

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

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ فَتُذَكَّرُوا بِهِمْ أَنْ يُقِيمُوا صُورَةَ مَا
مَعَكُمْ لَعَلَّكُمْ تُرْغَبُونَ وَاتَّقُوا اللَّهَ قَالَ أَأَقْرَضُكُمْ
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَضْنَا قَالَ
فَأَشْهَدُوا وَإِنِّي مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْمَاءُ مَن فِي
السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ ﴿٨٣﴾

قُلْ ءَأَمِنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَأَلْسَابِطٍ وَمَا أَوْفَىٰ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّينَ مِنْ
رَبِّهِمْ لَا نُنْفَرُ فِي بَيْنِ أَحَدِهِمْ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿٨٤﴾

⁽¹⁾ (V.3:80) Narrated 'Umar رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)*, for I am only a slave. So call me the slave of Allâh and His Messenger." (*Sahih Al-Bukhârî*, Vol.4, *Hadith* No. 654).

* The Christians overpraised 'Îsâ (Jesus) عليه السلام till they took him as a god besides Allâh.

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers^[1].

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

^[1] (V.3:85). a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol.1, *Hadîth* No. 153. S.S.M.H 20). [See also (V.3:116)]

b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, *Ihsân* (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم said (to his companions): "Jibrael (Gabriel) عليه السلام came to teach you your religion." So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of 'Abdûl-Qais was a part of faith. (See *Sahîh Al-Bukhârî*, Vol. I, *Hadîth* No.50 and 87) And the Statement of Allâh عز و جل: "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

Narrated Abu Hurairah رضى الله عنه: One day while the Prophet صلى الله عليه وسلم was sitting in the company of some people. (The angel) Jibrael (Gabriel) عليه السلام came and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."* Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform *As-Salât* (*Iqamât-as-Salât*), to give the *Zakât* and to observe *Saum* (fast) during the month of Ramadân,"** then he further asked, "What is *Ihsân* (perfection)?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh عز و جل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

(1) When a slave (lady) gives birth to her master.

(2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

The Prophet صلى الله عليه وسلم then recited: "Verily, the knowledge of the Hour is with Allâh (Alone)." (31:34). Then that man (Gabriel عليه السلام) left and the Prophet صلى الله عليه وسلم asked his Companions to call him back, but they could not see him. Then the Prophet صلى الله عليه وسلم said, "That was (angel) Gabriel عليه السلام who came to teach the people their religion."

Abu 'Abdullâh رضى الله عنه said: He (the Prophet صلى الله عليه وسلم) considered all that as a part of faith. (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.47).

* In this *Hadîth*, only 4 articles are mentioned, while in another *Hadîth*, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments), i.e. whatever Allâh has ordained, must come to pass.

86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come to them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).

87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.

90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom¹¹. For them is a painful torment and they will have no helpers.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرِّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَأَنَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمُ لعنةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ
يُظَنُّونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ أَزْدَادُوا كُفْرًا
لَّن نَقْبَلَ تَوْبَتَهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفْرًا فَلَن يَقْبَلَ
مِن أَحَدِهِمْ وِلْدَانُ الْأَرْضِ ذَهَبًا وَلَوْ أَقْدَسَتْ بِهِ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٩١﴾

**Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (*Hajj*) to Makkah for the one who can afford it once in a lifetime.

¹¹ (V.3:91) Narrated Anas ibn Mâlik رضى الله عنه: Allâh's Prophet صلى الله عليه وسلم used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship with Allâh i.e. to accept Islâm, but you refused).'" (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No.546).

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât (Torah) and recite it, if you are truthful."

94. Then after that, whosoever shall invent a lie against Allâh, — such shall indeed be the *Zâlimûn* (disbelievers).

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for the *'Âlamîn* (mankind and jinn).

97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh, then Allâh stands not in need of any of the *'Âlamîn* (mankind, jinn and all that exists)⁽¹⁾.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْتُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لَيْسَ إِسْرَافًا وَلَا مَاحَرَمًا إِسْرَافًا عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

فَمَنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا مِنْ بَعْدِ ذَلِكَ قَالُوا لَيْكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ ۖ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

⁽¹⁾ (V.3:97)

a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز وجل: "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh, then Allâh stands not in need of any of the *'Âlamîn* (Mankind, Jinn and all that exists)." (V.3:97) (*Sahîh Al-Bukhârî*, Vol.2, Chapter 1, The Book of *Hajj*, P. 344).

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad (صلى الله عليه وسلم) as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while to you are recited the Verses of Allâh, and among you is His Messenger (Muhammad (صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and practically obeys all that Allâh has ordered), then he is indeed guided to a Right Path.

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves,¹¹¹ and remember

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِن ءَامَنَ تَبِعُوا هَٰؤُلَاءِ وَأَنتُمْ شُهَدَآءُ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ ءَاتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَن يَعْتَصِم بِاللَّهِ فَقَد هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۗ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۖ إِذْ كُنتُمْ أَعْدَاءً قَالَتْ بَيْنَ قُلُوبِكُمْ

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lû'lû' wal-Marjân] (Sahîh Muslim).

¹¹¹ (V.3:103) It has been narrated by Abu Hurairah رضى الله عنه in the Hadîth Books (At-Tirmidhî, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عليه وسلم said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'ân and the

Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allâh: We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the '*Âlamîn* (mankind, jinn and all that exists).

109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

110. You [true believers in Islâmic Monotheism, and real followers of Prophet

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِّنَ النَّارِ فَاذْكُرُونَهَا كَذَلِكَ بَيْنَ يَدَيْ اللَّهِ لَكُورَةٌ لِّبَيْتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

وَلْتَكُنْ مِنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

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

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

ذَٰلِكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ

Muhammad صلى الله عليه وسلم and his *Sunnah*] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh^[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destitution is put over them. This is because they disbelieved in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

يَا مَعْرُوفٍ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَوَلَّوْا أَمْرَ أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا
لَّهُمْ وَلَهُنَّ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٣﴾

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ
أَلَا ذَبَّارَةٌ لَا يَصُرُونَهَا ﴿١١١﴾

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أُنْتَمَوْا إِلَى مَا يَحْتَلُونَ
اللَّهُ وَحَتَلِ مِنَ النَّاسِ وَبَاءَ وَيَغَضَبَ مِنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكُوَّةُ ذَلِكَ بَأْتَهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ يَغْتَبِرُونَ
حَقِّ ذَلِكَ يَسْمَعُوا وَأُكْرَهُوا يُعْتَدُونَ ﴿١١٢﴾

* لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ
يَتْلُونَ آيَاتِ اللَّهِ أَنْتَاهَا تَلِيلٌ وَهُمْ
يَسْجُدُونَ ﴿١١٣﴾

[1] (V.3:110)

a) Narrated Abu Hurairah رضى الله عنه The Verse:

"You [true believers in Islâmic Monotheism and real followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah*] are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh wonders at those people who will enter Paradise in chains." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 254).*

* The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

114. They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten to (all) good works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* (the pious — See V.2:2).

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide.¹¹¹ (*Tafsîr At-Tabarî*).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayât (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them, but they love you not, and you believe in all

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرَهُ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ ﴿١١٥﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿١١٦﴾

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ
فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ
يُظْلِمُونَ ﴿١١٧﴾

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا لِأَتَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ
لَا يَأُولُونَكُمْ جَبَالًا وُدًّا وَمَا عِنْتُمْ بِبَدَتِ
الْبَعْضَاءِ مِنْ أَقْوَامِهِمْ وَمَا تَخْفَى صُدُورُهُمْ
أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

هَٰئِنْتُمْ ءَآوَاءٌ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ

¹¹¹ (V.3:116) See the footnote of (V.3:85), and also see (V.4:47) and its footnote.

the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

120. If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn* [the pious — See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.

122. When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector). And in Allâh should the believers put their trust.

123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much^[1] that you may be grateful.

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?"

125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except

يَا لَيْكُنَّ بِكُمْ كَلِمَةً وَإِذَا الْقَوْمُ قَالُوا آمَنَّا وَإِذَا خَلَوْا
عَصَوْا عَلَيْكُمْ إِلَّا تَأْمَلُ مِنَ الْغَيْظِ قَلَّ
مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

إِنْ تَمَسَّتْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ
يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعَدًا لِلْقِتَالِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

إِذْ هَمَّتْ طَلِيفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُنَادِيَهُمْ رَبُّكُمْ
بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٢٤﴾

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَذَا يُغَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ
مُسَوِّمِينَ ﴿١٢٥﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ
بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

^[1] (V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much, perform all kinds of good deeds which He has ordained

from Allâh, the All-Mighty, the All-Wise.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

128. Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zâlimûn* (polytheists, disobedients, and wrong-doers).

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

130. O you who believe! Eat not *Ribâ* (usury)^[1] doubled and multiplied, but fear Allâh that you may be successful.

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.^[2]

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious — See V.2:2).

134. Those who spend (in Allâh's Cause) in prosperity and in adversity,^[3] who re-

يَلْقَطَعُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ
فَيَتَّقُوا أَحَابِيثَ ﴿١٢٧﴾

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ
فَأِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا
مُّضَاعَفَةً ۖ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

* وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَنُظُمِينَ الْعَقِيطَ وَالْعَافِينَ عَنِ النَّاسِ ﴿١٣٤﴾

[1] (V.3:130) a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger! What are they?" He said, "(1) To join others in worship along with Allâh, (2) to practise sorcery, (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law), (4) to eat up *Ribâ* (usury), (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers". (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

[2] (V.3:132) See the footnote of (V.3:85).

[3] (V.3:134) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Charity is obligatory everyday on every joint of a human being". If one helps a person in matters

press anger,^[1] and who pardon men; verily, Allâh loves *Al-Muhsinûn*^[2] (the good-doers).

135. And those who, when they have committed *Fâhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.^[3]

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious — See V.2:2).

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ
اللَّهُ فَاِنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَالْمُصِرُّوْنَ عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾

أُولَٰئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَبِعَمَلِهِمْ
أَجْرُ الْعَامِلِينَ ﴿١٣٧﴾

فَدَخَلْتَ مِنْ قِبَلِكُمْ مَدْيَنَ فَبِغْضٍ فِي الْأَرْضِ
فَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٨﴾

هَذَانِ بَيِّنَاتٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٩﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ
مُؤْمِنِينَ ﴿١٤٠﴾

concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.141).

* To show gratitude to Allâh for keeping your body safe and sound, you should give in charity or do charitable deeds.

^[1] (V.3:134) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.135).

^[2] (V.3:134) *Al-Muhsinûn*: Doers of good, those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger, Muhammad صلى الله عليه وسلم.

^[3] (V.3:135) See the footnote of (V.42:25).

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zâlimûn* (polytheists and wrong-doers).

141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

142. Or do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)?

143. And you had indeed longed for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes.

144. Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirûn* (the patient).

147. And they said nothing but: "Our Lord!

إِن يَمَسُّكُمْ فَتْحٌ فَقَدْ مَسَّ الْقَوْمَ فَتْحٌ مِّثْلُهُ
وَيَلِكُ الْأَيَّامُ رُبْدًا وَلَهَا بَرَاتٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ
لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

وَلِيَمْحَضَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
الْكَافِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَلَا يَمَاتُ أَوْ قُلْنَا نَقْلُبْهُ عَلَىٰ آعْقَابِكُمْ وَمَنْ
يَقْلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ نَنْصُرَهُ اللَّهُ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

وَمَا كُنَّا لِنَقْسِيَنَّ أَنْ نَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كَتَبْنَا مُوَدَّتَهُمْ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا
وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَكَيْفَ يَنْقُصُ مَنْ نَبِيِّ قَاتَلَ مَعَهُ رَبُّنَا كَيْفَ يَنْقُصُ
وَهُوَ الْعَلِيُّ الصَّابِرِينَ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكْبَرُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا

Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers — See the footnote of V.3:134 and of V.9:120).

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.^[1]

150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers.

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zâlimûn* (polytheists and wrong-doers).

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

فِي أَمْرِنَا وَتَبَّتْ أقدَامُنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿١٤٧﴾

فَقَاتِلْهُمْ اللَّهُ تَوَّابٌ أَلَدُنْيَا وَخُسْنٌ ثَوَابٌ
الْآخِرَةُ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا الَّذِينَ
كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا
أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَمَا أُولَهُمُ النَّارُ وَيَسْ مَثْوَى
الْقَالِمِينَ ﴿١٥١﴾

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ
تَحْسَبُونَهُمْ إِذٍ نِيهًا حَتَّى إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا
أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا
وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَّفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

[1] (V.3:149) What is said about residence (staying) in the land of *Ash-Shirk* (polytheism i.e. the land where polytheism is practised). Narrated Samurah ibn Jundub رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allâh, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (*Mushrik*), then he (that Muslim) is like him (*Mushrik*). (This *Hadith* indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.)" [The Book of *Jihâd*, *Abu Dâwûd*].

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify¹¹ that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had

﴿إِذْ تَصْعَدُونَ وَلَا تَنْوِرُونَ عَلٰٓى
أَحَدٍ وَالرَّسُوْلُ يَدْعُوْكُمْ فِىْ اٰخِرِكُمْ
فَاْتَبَكُمْ غَمًا يَّعْرِضُ لَكُمْ لِيَلَا تَحْزَنُوْا عَلٰٓى
مَا فَاْتَاكُمْ وَلَا مَا مَآصَبَكُمْ وَاللّٰهُ
خَبِيْرٌ يَّمَّا تَعْمَلُوْنَ ﴿١٥٣﴾

﴿مَنْ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَّعَا سَائِعَتُنِي
طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّوْنَ بِاللّٰهِ عِبْرَ الْآخِىِّ ظَنَّ الْجَهْلِيَّةِ يَقُولُوْنَ
هَلْ لَنَا مِنَ الْأَمْرِ شَيْءٌ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلّٰهِ
يُخْفُوْنَ فِىْ أَنْفُسِهِمْ مَا لَابُدُّوْنَ لَكَ يَقُولُوْنَ لَوْ كُنَّا
لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِى
بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقَتْلَ إِلَى
مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللّٰهُ مَا فِىْ صُدُوْرِكُمْ
وَلِيَمْحِصَ مَا فِىْ قُلُوْبِكُمْ وَاللّٰهُ عَلِيْمٌ بِذَاتِ
الصُّدُوْرِ ﴿١٥٤﴾

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ بِبَعْضِ مَا كَسَبُوْا وَلَقَدْ
عَفَا اللّٰهُ عَنْهُمْ إِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿١٥٥﴾

﴿بِأَنفِئِ الْذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا
لَاخُوْرِيْنِهِمْ إِذَا صَرَبُوْا فِى الْأَرْضِ أَوْ كَانُوْا عُرْبًا
لَوْ كُنَّا عِنْدَنَا مَا مَاتُوْا وَمَاقِيْلُوْا لِيَجْعَلَ اللّٰهُ

¹¹ (V.3:154) The Arabic word *yumahhis* has three meanings: (1) To test, (2) To purify, (3) To get rid of (*Tafsir Al-Qurtubi*).

stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealth).

158. And whether you die, or are killed, verily, to Allâh you shall be gathered.

159. And by the Mercy of Allâh, you dealt with them gently. And had you (Muhammad صلى الله عليه وسلم) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (*Ghulûl*),^[1] and whosoever deceives his companions as regards the booty, he shall bring forth on the

ذَٰلِكَ حَسْرَةٌ فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّئُ وَيُمِيتُ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٧﴾

وَلَيْنَ فُتَاتٍ فِي سَبِيلِ اللَّهِ أَوْ مُتَّرًا لَمْغْفِرَةٌ مِّنَ اللَّهِ
وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٨﴾

وَلَيْنَ مُتَّةٍ أَوْ قِنَاطٍ لِّإِيَّ اللَّهِ تُخْرَجُونَ ﴿١٥٩﴾

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ غَافِلًا عَنِ
الْقَلْبِ لَأَنفَضُونَا مِنْ حَوْلِكَ فَاتَّقُ عَنْهُمْ
وَأَسْتَغْفِرْ لَهُمْ وَاذْهَبْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

إِن يَصُرْكُمُ اللَّهُ فَالْعَالِبُ أَكْبَرُ وَإِن يَخْذَلْكُمْ
فَمَنْ ذَا الَّذِي يَصُرْكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٦١﴾

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلْ يَأْتِ بِمَا عَدَلَ يُؤَدِّ
الْقَيْمَةَ ثُمَّ تُوْفَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿١٦٢﴾

^[1] (V.3:161) *Al-Ghulûl*: (Stealing from the war booty before its distribution), and the Statement of Allâh تعالى: "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulûl*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulûl* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you'; or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you, or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " (*Sahih Al-Bukhârî*, Vol. 4, *Hadith* No. 307).

Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulûl*)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.⁽¹⁾

أَفَمَنْ أَسْعَىٰ رِضْوَانِ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ مِنَ اللَّهِ
وَمَا أُولَٰئِكَ جَهَنَّمَ ۖ وَيَسَّ الْمَصِيرُ ﴿١٦٢﴾

هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ
أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ ۖ وَزَكَرَاتِهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن
قَبْلَ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

⁽¹⁾ (V.3:164) Following the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم And the Statement of Allâh عز وجل - "And make us leaders for the righteous." (V.25:74).

Mujahid said, "(Make us) a community that follows the *Muttaqûn* (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet صلى الله عليه وسلم) which they should learn and ask about; the Qur'ân which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (*Sahîh Al-Bukhârî*, Vol. 9, Chap. 2, P. 282).

A) Narrated Hudhaifah: Allâh's Messenger صلى الله عليه وسلم said to us, "Certainly *Al-Amânah* (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ân was revealed and the people read the Qur'ân, (and learnt *Al-Amânah* from it) and also learnt it from the *Sunnah*. [Both the Qur'ân and *As-Sunnah* strengthened their (the faithful believer's) *Amânah*]." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.381).

B) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.384).

C) Narrated Jâbir ibn 'Abdullâh رضي الله عنهما: Some angels came to Prophet Muhammad صلى الله عليه وسلم while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

166. And what you suffered (of the disaster) on the day (of the battle of *Uhud* when) the two armies met, was by the leave of Allâh, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us,

أَوْلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلِهَا
قُلْتُمْ إِنَّا هَذَا قُلُوبُنَا لَمَّا نَظَرْنَا إِلَيْهَا
وَعَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَإِذْنِ اللَّهِ وَلِعَلَّ
الْمُؤْمِنِينَ ﴿١٦٦﴾

وَلِيَعْلَمَ الَّذِينَ تَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ
اللَّهِ أَوْ آذِنُوا لِيُؤْتِيَهُمُ اللَّهُ غَلَبَةً وَأَلَا تَلْبِغْتُمْ
هُمُ اللَّكْفُرَ يَوْمَ يَمُوتُ الْفَاسِقُ إِلَىٰ يَمِينِهِمْ يَقُولُونَ
إِنَّا كُنَّا بِمَا نَعْمَلُ بِكُمْ يَوْمَ الْاِتِّمَاعِ وَاللَّهُ عَالِمُ
بِمَا تَكْتُمُونَ ﴿١٦٧﴾

الَّذِينَ قَالُوا لَإِنْ خَرَّبْتُمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلْنَا قُلُوبًا
فَادْرَأْهُمُ عَنَّا نَفْسًا كَمَا قَاتَلْتُمُ الْكُفْرَ

companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad صلى الله عليه وسلم, obeys Allâh; and whoever disobeys Muhammad صلى الله عليه وسلم, disobeys Allâh. Muhammad صلى الله عليه وسلم separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No.385).

D) Narrated Abu Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'ân and the *Sunnah*), and the example of the one who disobeys me and disbelieves the truth I have brought." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 387).

they would not have been killed." Say: "Avert death from your ownelves, if you speak the truth."

169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."^[1]

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

صَلِّوْنَ ﴿١٦٨﴾

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ
بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

﴿١٧١﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ رَبِّهِمْ وَأَنَّ اللَّهَ وَفَضْلَ اللَّهِ
لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾

الَّذِينَ آمَنُوا بِاللَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ
الَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٣﴾

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

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَى اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ مِنْهُمْ شَيْءٌ
وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٥﴾

[1] (V.3:173) Allâh's Statement: - "Those (i.e. believers) to whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.'"

a) Narrated Ibn 'Abbâs رضي الله عنهما (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 86).

b) Narrated Ibn 'Abbâs رضي الله عنهما: The last statement of Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire, was: "Allâh (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 87).

175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad (صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.

176. And let not those grieve you (O Muhammad (صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection^[1]. And to

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ. فَلَا تَخَافُوهُم
وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

وَلَا يَحْزِنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ
يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطَّافٍ
الْآخِرَةَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَصُرُوا اللَّهَ
شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا أُنزِلَ لَهُمْ حَيْثُ
لَأَنْزِلْنَاهُمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ
مُّهِينٌ ﴿١٧٨﴾

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنشَأَ عَلَيْهِ حَتَّى
يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ
عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيْ مِنْ رُسُلِهِ مَنْ يَشَاءُ
فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ. وَإِنْ تَوَسَّعْتُمْ أَفْكَرْ أَجْرٌ
عَظِيمٌ ﴿١٧٩﴾

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ
مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ

[1] (V. 3:180) "Let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar."

Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Anyone whom Allâh has given wealth but he does not pay its *Zakât*; then, on the Day of Resurrection, his

Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.

183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

184. Then if they deny you (O Muhammad صلى الله عليه وسلم), so were Messengers denied before you, who came with *Al-Bayyinât* (clear signs, proofs, evidences) and the Scriptures and the Book of Enlightenment.

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who

وَالْأَرْضِ وَاللَّهِ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاهُ سَتَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِ دُورِ أَعْدَابِ الْحَرِيقِ ﴿١٨٢﴾

ذَلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَالَمِينَ ﴿١٨٣﴾

الَّذِينَ قَالُوا لَئِن آتَانَا اللَّهُ عَهْدَ آيَاتِنَا لَا نُؤْمِنُ
لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ
قَدْ جَاءَكُمُ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي
قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٨٤﴾

فَإِنْ كَذَّبْتُمْ فَقَدْ كَذَّبْتُمْ عَنْ رَسُولٍ مِنْ قَبْلِكُمْ
جَاءَهُمُ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ
الْمُنِيرِ ﴿١٨٥﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ
أَجْرَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْرِحَ عَنِ النَّارِ
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٦﴾

لَنُتَبَلَّوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ
وَلَنَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ

wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands" in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet صلى الله عليه وسلم recited this Divine Verse: "And let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty." (V.3:180).

*Fath Al-Bârî, Vol. 4, Pages No.11-13 (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 88).

received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

187. And (remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.

190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and

قَبِيلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا ۖ وَإِن تَصْبِرُوا وَاتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٧﴾

وَإِذ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَسُوا حَظًّا مِمَّا كُتِبَ لَهُمْ فَأَشْرَكُوا بِهِ ثَمَنًا قَلِيلًا فَيُشْفِقُ مَا يَشْفِرُونَ ﴿١٨٧﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَاهُمْ وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا أَفَلَا تَحْسَبَنَّهُمْ بِمَفَازٍ مِنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ وِقِيمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا ۖ فَسَبِّحْنَاكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ

wrong-doers) find any helpers.

193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the pious believers of Islamic Monotheism).

194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell forever, an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the pious believers of Islamic Monotheism).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves

وَمَا الظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

رَبَّنَا إِنَّا أَسْعَمْنَا مُنَادِيًا يَنَادِي إِلَى الْإِيمَانِ أَنْ

ءَامُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا

وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّعْ الْآبْرَارَ ﴿١٩٤﴾

رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ

الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِعَادَ ﴿١٩٥﴾

فَأَنسَأَبَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ

مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ

هَاجَرُوا وَلِخَيْرٍ مِّنْ دِينِهِمْ وَأُودُوا فِي سَبِيلِي

وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

قَوَابِلَ مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الْقَوَابِلِ ﴿١٩٥﴾

لَا يُغْنِيكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَالَّذِينَ

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ

تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا

عِنْدَ اللَّهِ خَيْرٌ لِّلْآبْرَارِ ﴿١٩٧﴾

وَأَنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا

أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ

لَا يَشْرُرُونَ بِكَايِبَاتِ اللَّهِ كَمَا قَالُوا قَلِيلًا أُولَئِكَ

before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

Sûrat An-Nisâ' (The Women) IV

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

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)^[1]. Surely, Allâh is Ever All-Watcher over you.

2. And give to the orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.^[2]

3. And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنْ اللَّهُ سَرِيعُ
الْحِسَابِ ﴿٢٠٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا
وَرَاطِبُوا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠١﴾

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَيْنَهُمَا رِجَالٌ وَنِسَاءً وَأَتَّقُوا
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ، وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ
عَلِيمًا قَرِيبًا ﴿١﴾

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبْدَلُوا الْخَيْرَاتِ بِالْأَشْيِئِ
وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ
لَكُمْ مِنَ النِّسَاءِ مِمَّا رَزَقَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةٌ أَوْ مَمْلُوكَاتٌ أَمَّا نِكَاحُ ذَلِكَ أَذَىٰ أَتَعْلَمُونَ ﴿٣﴾

وَأْتُوا النِّسَاءَ صِدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ

[1] (V.4:1) See the footnote of (V.2:27).

[2] (V.4:2). See the footnote of (V.3:130).

given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

5. And give not to the foolish your property which Allâh has made a means of support for you,^[1] but feed and clothe them therewith, and speak to them words of kindness and justice.

6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.

8. And when the relatives and the orphans and *Al-Masâkin* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

مِنْتَهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿١﴾

وَلَا تُوْثِقُوا السُّقْمَاءَ اَمْوَالِكُمْ اَلَّتِي جَعَلَ اللهُ لَكُمْ قِيَمًا
وَارْزُقُوهُنَّ مِنْهَا وَاَكْسِرُوهُنَّ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٢﴾

وَاتَّبِعُوا الْيَتَامَى حَتَّىٰ اِذَا بَلَغُوا النِّكَاحَ اِنْ اَنْتُمْ مِنْهُمْ
رُشَدًا فَاذْفَعُوا اِلَيْهِمْ اَمْوَالَهُمْ وَلَا تَاْكُلُوهَا اِسْرَافًا
وَيَذَارًا اَنْ يَكْبُرُوْا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ
كَانَ فَقِيْرًا فَلْيَأْكُلْ بِالْمَعْرُوْفِ فَاِذَا دَفَعْتُمْ اِلَيْهِمْ
اَمْوَالَهُمْ فَاَشْهَدُوْا عَلَيْهِمْ وَكُنْ بِاللّٰهِ حَسِيْبًا ﴿٣﴾

لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْاَقْرَبُونَ وَلِلنِّسَاءِ
نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْاَقْرَبُونَ مِمَّا قَلَّ مِنْهُ
اَوْ كَثُرَ نَصِيْبًا مَّفْرُوضًا ﴿٤﴾

وَاِذَا حَضَرَ الْقِسْمَةَ اُولُو الْقَرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِيْنُ فَارْزُقُوْهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا
مَعْرُوفًا ﴿٥﴾

وَلْيَخْشَ الَّذِيْنَ لُوْثَرَكَوْمٍ مِنْ خَلْفِهِمْ ذُرِّيَّتَهُ
ضَعْفًا حَافُوْا عَلَيْهِمْ فَلْيَسْقُوا اللهُ وَيَلْقُوا
قَوْلًا سَدِيْدًا ﴿٦﴾

[1] (V.4:5) Narrated Al-Mughîrah ibn Shu'bah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. *Zakât*, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiting or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking). (*Sahih Al-Bukhârî*, Vol. 3, *Hadîth* No. 591).

10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

13. These are the limits (set by) Allâh (or ordinances as regards laws of inheritance), and whosoever obeys Allâh and His Messenger

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ

سَعِيرًا ﴿١٠﴾

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ وَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا يُورِثُ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ، وَلَئِن لَّمْ يَكُن لَّهُ، وَلَدٌ وَوَرِثَةٌ، أُولَآئِهِ فَلِأَقْرَبِهِ النَّكْلِ إِذْ كَانَ لَهُ إِخْوَةٌ فَلِأَقْرَبِهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ زَيْنًا آبَاءُكُمْ وَأَبْنَاؤُكُمْ لِأَقْرَبُونَ أَنَّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ أَلَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

* وَلَكُم مِّنْهُ نِصْفٌ مَّا تَرَكَ زَوْجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ وَإِن كَانَتْ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَضْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ زَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَضْنَ إِذْ لَمْ يَكُن لَكُمْ وَلَدٌ وَإِن كَانَتْ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ زَيْنٍ وَإِن كَانَتْ رَجُلٌ يُورِثُ كَذَلِكِ أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ إِذْ كَانَ لَهُمَا أَكْثَرُ مِنْ ذَلِكَ فَهُمَا شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ زَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

(Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.^[11]

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both.^[12] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.

17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e. afterwards); it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٣﴾

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

وَالَّذِي يَأْتِيَنَّ الْقِحْنَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ
اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَعَادُوهُمَا فَإِنْ تَابَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ
تَوَّابًا رَحِيمًا ﴿١٦﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ
بِجَهْلٍ ثُمَّ يَتَوَلَّوْنَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ
اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ
حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ
الْفَنِّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفْرًا
أُولَئِكَ أَعَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

^[11] (V.4:15) The provision of this Verse has been abrogated by the Verse of Sûrat An-Nûr (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

^[12] (V.4:16) See (V.24:2).

19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr*¹¹ you have given them, unless they commit open *Fahishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

يَتَّيَهُنَّ الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا
النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا
ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا ﴿١٩﴾

فَإِنْ أَرَادْتُمْ اسْتِبْدَالَ زَوْجٍ مِمَّا كَانَ زَوْجًا
وَأْتَيْتُمْ بِإِحْدَاهُنَّ وَقَطَرًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى
بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنْ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً
وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ
الَّتِي أَرْضَعْتُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ
وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ الَّتِي فِي
حُبُوبِكُمْ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ
بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ
الَّذِينَ مِنْ أُمَّهَاتِكُمْ وَأَنْ تَنْجَسُوا
بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ
اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿٢٣﴾

^[1] (V.4:19) *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.⁽¹⁾ This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.

27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
أَيْمَانُكُمْ كَبَتْ اللَّهُ عَلَيْكُمْ وَأُجِّلَ لَكُمْ مَا
وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ
مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿١٤﴾

﴿ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِأَيْمَانِكُمْ مِنْ بَعْضِكُمْ مِنْ بَعْضٍ فَأَنْكِحُوهُنَّ
بِإِذْنِ أَهْلِهِنَّ وَآئِهِنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ
أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ تَوَّجَّهْتُمْ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ
حَسَىٰ أَعْيُنُهُنَّ مِنَ الْفِتَنِ وَانْتَهَىٰ وَانْتَهَىٰ
لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٥﴾

﴿ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي
الَّذِينَ مِنْ قَبْلِكُمْ وَكَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٦﴾

﴿ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ

⁽¹⁾ (V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

you (believers) should deviate tremendously away (from the Right Path).

28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.^[1]

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.

31. If you avoid the great sins^[2] which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. And wish not for the things in which Allâh has made some of you to excel others.

يَتَذَعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿١٧﴾

رِيدَ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وِجْهَ الْإِنْسَانِ
ضَعِيفًا ﴿١٨﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَاتَأْكُلُوا ءَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ ءِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ
تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ
كَانَ بِكُمْ رَحِيمًا ﴿١٩﴾

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٠﴾

إِنْ تَحْتَسِبُوا كَمَا بَدَأْتُمْ هَؤُلَاءَ مِنْكُمْ
عَنْكُمْ سَيِّئَاتِكُمْ وَتُدْخِلَكُمْ مُدْخِلَ
كَرِيمًا ﴿٢١﴾

وَلَا تَسْتَمْتُوا مَا فَضَّلَ اللَّهُ بِهٖ بَعْضَكُمْ عَلَى بَعْضٍ

^[1] (V 4:29) What is said about committing suicide.

a) Narrated Thâbit ibn Ad-Dahhak عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

b) Narrated Jundub: The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 445).

c) Narrated Abu Hurairah عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (*Sahîh Al-Bukhârî* Vol.2, *Hadîth* No.446).

^[2] (V.4:31) Narrated Abu Hurairah عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said: "Avoid the seven great destructive sins." They (the people) asked, "O Allâh's Messenger! What are they?" He said, "(1) To join partners in worship with Allâh, (2) to practise sorcery; (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmîc law); (4) to eat up *Ribâ** (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 840).

* (see the Glossary, Appendix I)

For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those (also) with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiyyah* - will)^[1]. Truly, Allâh is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.

36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَنَسَوْنَ مِنَ اللَّهِ مِنْ فَضْلِهِ ؕ إِنَّ اللَّهَ كَانَ يَكُلِّ شَيْءً عَلِيمًا ﴿٣٣﴾

وَلِكُلِّ جَعَلْنَا مَوَالِيَّ وَمَاتَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُمْ أَيْدِيَكُمْ فَأَقْوَمْتُمْ نَصِيْبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٤﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِأَنفُسِهِمْ أَمْوَالُهُمْ فَأَلْصِقُوا لِحْتِ قَبِيَّتِكُمْ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ فَظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ إِنْ أَطَعْتَكُمْ فَلَا تَتَّبِعُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَرِيمًا ﴿٣٥﴾

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

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْدِيكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٧﴾

[1] (V.4:33) See for details *Hadîth* No. 489, Vol.3, *Sahîh Al-Bukharî*.

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.^[1]

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ
الشَّيْطَانَ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has provided them? And Allâh is Ever All-Knower of them.

وَمَا دَانَ عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا
مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾

40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant),^[2] but if

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَرَكَ حَصَّةً

[1] (V.4:37) Narrated Abu Hurairah عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.522).

[2] (V. 4:40): A) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: During the lifetime of the Prophet صلى الله عليه وسلم some people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a fullmoon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet صلى الله عليه وسلم said, "(Similarly) you will have no difficulty in seeing Allâh (عز وجل) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allâh like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'isâ (Jesus), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son." Then it will be said to them, "What do you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone; the real Lord of the 'Ālamîn

there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?

42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.^[1]

43. O you who believe! Approach not *As-Salât* (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janâba*, (i.e. in a state of sexual impurity and have not yet taken a bath) except while travelling on the way (through a mosque), until you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Ghâ'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*)^[2]. Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

44. Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path?

يُضَلِّعُهَا وَيُؤْتِي مِنَ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

يَوْمَ يَذُودُ الَّذِينَ كَفَرُوا وَعَصَوُوا الرُّسُولَ لَوْ تَوَسَّوْا بِهِمُ الْأَرْضَ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ لَمْ يَسِدْ الْبِئْسَاءُ فَامْسَحُوا بِرُءُوسِكُمْ وَأَمَّا الْيَدَانِ فَإِنَّهُنَّ مَأْمُورَاتٌ لِّمَا بَيْنَ يَدَيْكُمْ وَإِذْ بَعَثْنَا فِي نَفْسِكُمْ إِتْرَافًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الصَّلَاةَ وَيُبِيدُونَ أَن تَضَلُّوا السَّبِيلَ ﴿٤٤﴾

(mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allâh, [the Lord of the '*Ālamîn* (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allâh will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Allâh." (*Sahih Al-Bukhârî*, Vol. 6, *Hadîth* No. 105).

B) See the footnote of (V. 68:42)

[1] (V.4:42) See footnote of (V. 3:85).

[2] (V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called *Tayammum*.

45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Wali* (Protector), and Allâh is Sufficient as a Helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ
نَصِيرًا ﴿٤٥﴾

46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And *Râ'inâ*^[1] with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

مِنَ الَّذِينَ هَادُوا يُخَوِّفُونَ الْكُفْرَانَ عَنْ مَوَاضِعِهِ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ
وَرَدَعْنَا نِيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلُوا أَنَّهُمْ قَالُوا
سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ
وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿٤٦﴾

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers^[2] And the Commandment of Allâh is always executed.^[3]

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا
فَازْدَها عَن آذَانِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ
السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh (in worship), he has indeed invented a tremendous sin.^[4]

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ
لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا
عَظِيمًا ﴿٤٨﴾

[1] (V.4:46) *Râ'inâ*: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means an insult.

[2] (V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allâh's Messenger Muhammad صلى الله عليه وسلم and in his Message of Islâmic Monotheism and in this Qur'ân.

[3] (V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

[4] (V.4:48) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes'. Then Allâh will say, 'While you were in the backbone of Adam, I asked you

49. Have you not seen those (Jews and Christians)^[1] who claim sanctity for themselves? Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a thread in the long slit of a date-stone.

50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghûl*^[2] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,

53. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.

54. Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets, not written in the form of a book), and conferred upon them a great kingdom.

55. Of them were (some) who believed in him (Muhammad, صلى الله عليه وسلم); and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them)^[3].

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُلَظْمُونَ قِيْلًا ﴿٤٩﴾

أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكُذْبَ وَكَفَى بِهِ إِسْمًا مُّبِينًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُمْ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

أُولَٰئِكَ الَّذِينَ لعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن مَّجِدَّ لَهُ نَصِيرًا ﴿٥٢﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَعَتْهُ وَكُفِيَ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

much less than this, (i.e. not to worship others besides Me), but you insisted on worshipping others besides Me.' " (*Sahih Al-Bukhârî*, Vol. 4, *Hadîth* No. 551).

^[1] (V.4:49) See *Tafsîr Ibn Kathîr*.

^[2] (V.4:51) The words "*Jibt* and *Tâghûl*" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints, or any human being. [Please see *Tafsîr Ibn Kathîr* and the footnote of (V.2:256)].

^[3] (V.4:55). see the footnote of (V.3:85).

56. Surely! Those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever All-Mighty, All-Wise.

57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun*^[1] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)^[2].

58. Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.

59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you? They wish to go for judgement (in their disputes) to the *Tâghût*^[3]

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُضَلِّهِمْ نَارًا كَلَّمَا
نُضِجَتْ جُلُودُهُمْ بِدَلَّتْهُمْ جُلُودًا أُخْرَىٰ لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَمْ يَمُوتْ فِيهَا
أَرْوَاحٌ مُّطَهَّرَةٌ وَوَجَّهْنَاهُمْ لَهَا ظِلًّا طَلِيلًا ﴿٥٧﴾

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

يَأْتِيهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِن تَنَادَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ
وَآخَسَنُ تَأْوِيلًا ﴿٥٩﴾

الَّذِينَ يَدْعُونَ إِلَى الْذَمِّ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَسْحَكُوا
إِلَى الْأَطْغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ

^[1] (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsîr Ibn Kathîr*, Vol. I, Page 63 and also see the footnote of (V.29:64).

^[2] (V.4:57) Narrated Anas ibn Mâlik عنه رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No.474).

^[3] (V.4:60) *Tâghût* : See the footnote of (V.2:256)

(false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.^[1]

61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"

63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.

64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger (صلى الله عليه وسلم) had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

الْقَاتِنِينَ أَنْ يَضَلُّهُمْ ضَلَالًا بَعِيدًا ﴿٦١﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٢﴾

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ يَمَّا قَدَّمْتُمْ أَيْدِيَهُمْ ثُمَّ جَاءَهُمْ وَلَمْ يَحْلِفُوا بِاللَّهِ إِنْ أَرَدْتُمْ إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٣﴾

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٥﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا سَجَرْتُمْ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

[1] (V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad صلى الله عليه وسلم) for judgement — For details, see *Tafsir At-Tabari*.

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

68. And indeed We should have guided them to a Straight Way.

69. And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are!

70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed, Allâh has favoured me in that I was not present among them."

73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

74. Let those (believers) who sell the life of this world for the Hereafter fight in the

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ
أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوا إِلَّا لَاقِيلًا قَلِيلًا
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا
لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾

وَإِذَا لَاتَيْتُهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّاهِدِينَ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اخْرُجُوا حَدَّكُمْ فَانْفِرُوا
تُبَاتٍ أَوْ بَنَاتٍ أَوْ انْفِرُوا جَمِيعًا ﴿٧١﴾

وَإِنْ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ
قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ
شَهِيدًا ﴿٧٢﴾

وَلِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَوِ تَكُنْ
بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَأْتِيَنِي كُنْتُ مَعَهُمْ
فَأَفُوزُ فَوْزًا عَظِيمًا ﴿٧٣﴾

*فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ

Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated, and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan).¹¹¹ So fight you against the friends of *Shaitân* (Satan). Ever feeble indeed is the plot of *Shaitân* (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scallish thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad وسلم الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?

79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from

الْحَيَوَةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ تَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا لِجَعَلْنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ فَمَاتُوا أَوْ قُتِلُوا أَلِ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

الَّذِينَ آمَنُوا قُلْ لَكُمْ كُفْرًا أَيْدِيكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَالْمَا كَتَبَ عَلَيْهِمُ الْقِتَالُ إِذَا فُزِقَ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

إِنَّمَا تَكُونُوا يَدْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِيبْكُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قُلْ إِنَّمَا هُوَ إِلَهِي وَإِلَهِكُمْ الْقَدِيمُ لَا يَكْفُرُونَ بِقَوْلِي حَدِيثًا ﴿٧٨﴾

مَا آصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا آصَابَكَ مِنْ سَيِّئَةٍ

¹¹¹ (V.4:76) See the footnote of (V.2.256).

yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.^[1]

80. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.^[2]

81. They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه وسلم), a section of them spend all night in planning other than what you say. But Allâh records their nightly plots. So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.

82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (صلى الله عليه وسلم) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), except a few of you.

84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked

فَمَنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧١﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨١﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَأُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ بِكُتُوبِهِمْ عَلِيمٌ ﴿٨١﴾
فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَأَلْوَكَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوْ جَدُوا فِيهِ أَحْتِلَافًا كَثِيرًا ﴿٨٢﴾

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضْ

[1] (V.4:79) See the footnote (A) of the (V.2:252).

[2] (V. 4:80) (A) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 251).

(B) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 384).

(held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things.^[1]

87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection, about which there is no doubt. And who is truer in statement than Allâh?

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has

الْمُؤْمِنِينَ عَسَىٰ اللَّهُ أَنْ يَكْفِ بِأَسِ الذِّينَ كَفَرُوا
وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنكِيلًا ﴿٨٥﴾

مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ
مِنْهَا وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْبِتًا ﴿٨٥﴾

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ يُجَمِّعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

﴿ فَتَأْتِيكُمْ فِي الْمُنَافِقِينَ فَيَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ
بِمَا كَسَبُوا أَلَّا يَدْرُونَ أَنْ يَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ
يُضِلِّ اللَّهُ فَنَنْجِدْ لَهُ سَبِيلًا ﴿٨٨﴾ ﴾

^[1] (V.4:86) How the *Salâm* (greeting) began.

Narrated Abu Hurairah عنه رضى الله عليه: The Prophet صلى الله عليه وسلم said, "Allâh created Adam in His Image," sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "As-Salâmu 'Alaikum (peace be upon you)." They replied, "As-Salâmu 'Alaikum wa Rahmatullah (Peace and Allâh's Mercy be on you)." So they increased 'wa Rahmatullah.' " The Prophet صلى الله عليه وسلم added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (*Sahih Al-Bukhârî*, Vol. 8, *Hadith* No. 246).

"His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allâh, only the names are the same, e.g., Allâh has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allâh says in the Qur'ân: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allâh does not eat or sleep, while Adam used to eat and sleep (for details See *Fath Al-Bâri*, Vol. 6, Page 108,9 and Vol.13, Page 238,9).

made to go astray, you will never find for him any way (of guidance).

89. They wish that you reject Faith, as they have rejected Faith, and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance,

وَأُولَئِكَ تَنْهَوْنَ عَنْ قَتْلِهِمْ وَإِن كَانُوا مِن قَوْمٍ مِّمَّنْ لَمْ يُحِجُوا بِدِينِهِمْ لَمْ يَجِدُوا لَكُمْ حُدُودًا وَمَا كَانَ لِقَوْمِئِذٍ خَيْرٌ مِّمَّا كَفَرُوا لَئِن لَّمْ يَكْفُرُوا لَأَكْفُرُوا بِكُم مِّمَّنْ كَفَرُوا فَتَذَكَّرْتُمْ بِهِ كَيْفَ تَنصِرُونَ ٨٩

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءَ وَكُمْ حَصْرَتٌ صُدُّوهُمْ أَنَّ يَقْتُلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهْتُمْ عَلَيْكُمْ قُلُوبَهُمْ فَلَمَّ إِنَّمَا أَعْتَضِلْتُمْ فِي أَنْ تَقْتُلُوهُمْ وَالْقَوْلَ إِلَيْكُمْ السَّلَامُ فَمَا جَعَلَ اللَّهُ لِكُفْرِهِمْ سَبِيلًا ٩٠

سَتَجِدُونَ الْعَرَبَ يَبْتَغُونَ أَمْنًا مِنكُمْ وَيَأْتُمُوكُمْ وَيَتَمَتُّوا قَوْمَهُمْ كُلِّ مَا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِن لَّمْ يَعْزِلُوا لَيَكْفُرُوا بِكُم وَالسَّلَامُ وَبِكُفْرِهِمْ أَيْدِيَهُمْ فُخِّدُوا وَأَقْسَلُوا حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لِكُفْرِهِمْ سُلْطَانًا مُّبِينًا ٩١

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِن كَانَ مِنْ قَوْمٍ عَدُوًّا لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِن كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَّمْ يَجِدْ

compensation (blood-money, i.e. *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.^[11]

94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Acquainted of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is

فَصِيَابُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ
اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاءُ
جَهَنَّمَ خَالِدًا فِيهَا وَعُذِبَ اللَّهُ عَلَيْهِ
وَلَعْنَةُ اللَّهِ وَأَعْدَاؤُهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ
اللَّهِ فَتَيَبُّوا وَلَا تَقُولُوا لِمَن ءَلْفَىٰ إِلَيْكُمْ
السَّلَامَ لَسْتَ مُؤْمِنًا تَتَّبِعُونَ عَرَصَ
الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَعَارِفُ كَثِيرَةٌ
كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمِنَ اللَّهِ
عَلَيْكُمْ فَتَيَبُّوا إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَرُّاؤِ الْأَصْرَدِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً
وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا

^[11] (V.4:93): A Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).

Ever Oft-Forgiving, Most Merciful.

97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — What an evil destination!¹¹¹

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allah is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allâh and His Messenger (صلى الله عليه وسلم), and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.), verily, the disbelievers are ever to you open enemies.

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which

رَجِيمًا ﴿٩٦﴾

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ ظَالِمِينَ انْفُسِهِمْ فَأُولَٰئِكَ
كُنْتُمْ قَالُوا لَكُم مَّا تَصْعَقُونَ فِي الْأَرْضِ قَالُوا أَنزَلْنَاهُمْ
أَرْضًا لِلَّهِ وَسِعَتْ فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ
جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾
فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا
عَظِيمًا ﴿٩٩﴾

﴿ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا
كثيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ
وَرَسُولِهِ يُرِيدْ وَجْهَ الْمَوْتِ فَقَدْ وَقَع أَجْرُهُ عَلَى اللَّهِ
وَكَانَ اللَّهُ عَظِيمًا رَحِيمًا ﴿١٠٠﴾

وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا
إِنَّ الْكُفْرَانَ كَأَثَرِ الْمُدْمِينِ ﴿١٠١﴾

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ
طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا بِأَسْلِحَتِهِمْ فِذَا
سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ
أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا
حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا

^[1] (V.4:97) See the footnote of (V.3:149).

have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.^[1]

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allâh,^[2] certainly, Allâh is Ever Oft-Forgiving, Most Merciful.

107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not

لَتُغْفَلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُمْ قَبِيلَةً وَجَدَّةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ بِكُمْ أذىٌ مِّنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَىٰ أَنْ
تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ
اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٣﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ
كِتَابًا مَّقُورًا ﴿١٠٤﴾

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمِنُونَ
فَأِنَّهُمْ يَأْمِنُونَ كَمَا تَأْمِنُونَ وَتَرْجُونَ مِنَ
اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٠٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
النَّاسِ بِمَا أَرَدَكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ
حَصِيمًا ﴿١٠٦﴾

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٧﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَاوُونَ أَنفُسَهُمْ إِنَّ اللَّهَ

[1] (V.4:102) See the footnote of (V.2:239).

[2] (V.4:106) The Prophet's صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night.

Narrated Abu Hurairah رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying: "By Allâh! I seek Allâh's Forgiveness and turn to Him in repentance for more than seventy times a day." *Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.319).

like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.

111. And whoever earns a sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh to you (O Muhammad صلى الله عليه وسلم).

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who

لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

هَآأَنْتُمْ هَآؤَآلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا
فَمَن يَجِدِ اللَّهُ عَنَّهُمْ يَوْمَ الْقِيَمَةِ أَمْرًا مِّنْ يَّكُونُ
عَلَيْهِمْ وَكَيْلًا ﴿١٠٩﴾

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ
اللَّهُ يَجِدِ اللَّهُ عَفُورًا رَّحِيمًا ﴿١١٠﴾
وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ
بِرِيءٍ فَقَدْ أَحْمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَآئِفَةٌ
مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ
وَمَا يُضِرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ
الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

* لَآخِرٌ فِي كَثِيرٍ مِّنْ مَّجْمُوعِهِمْ إِلَّا مَن أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ آتِبِعَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ

does this, seeking the good Pleasure of Allâh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!^[1]

116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel!

118. Allâh cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves.

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Wali* (protector or helper) instead of Allâh, has surely suffered a manifest loss.^[2]

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân*'s (Satan) promises are nothing but deceptions.

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them

تُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ صَلَاتًا بَعِيدًا ﴿١١٦﴾

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا الَّتِي ظَلَمْنَا مَرْيَدًا ﴿١١٧﴾

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

وَأُضِلُّنَّهُمْ وَلَا تُمِيتُهُمْ وَلَا مَرِئَهُمْ فَلْيُبَيِّنَنَّ مَا أُنزِلَ إِلَيْهِمْ وَلَا يُغْنِيَهُمْ فَلْيَعْبِرُوا حَتَّىٰ يَخْلُقَ اللَّهُ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾

يَعِدُّهُمْ وَمُوعِدُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

أُولَٰئِكَ مَأْوَنُهُمْ جَهَنَّمُ ۖ وَلَا يَجِدُونَ عَنْهَا مَخْرِجًا ﴿١٢١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

^[1] (V. 4:115) See the footnote of (V.3:85).

^[2] (V.4:119) See the footnote of (V.59:7).

to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.

125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer — See V.2:112). And follows the religion of Ibrâhîm¹¹ (Abraham) *Hanif* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalil* (an intimate friend)!

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.

127. They ask your legal instruction concerning women, say: "Allâh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans". And whatever good you do, Allâh is Ever All-Knower of it.

فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٣﴾

لَيْسَ بِأَمَانِيكُمْ وَلَا بِأَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْرَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٤﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُنظَّمُونَ تَبَعًا ﴿١٢٥﴾

وَمَنْ أَحْسَنُ دِينًا فَمَنِ آسَأَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٦﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٧﴾

وَيَسْأَلُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُقَيِّدُكُمْ فِيهِنَّ وَمَا يُثَلِّ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَى الْإِنْسَاءِ الَّتِي لَأَنْتُمْ نَهْنُ مَا كَتَبَ لَهُنَّ وَرَغَّبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الرِّبَاذِ وَأَنْ تَقُومُوا بِالْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٨﴾

^[1] (V.4:125) See the footnote of (V. 2:135), the narration of Zaid ibn 'Amr ibn Nufail.

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh (by keeping away from all that is wrong), then Allâh is Ever Oft-Forgiving, Most Merciful.

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.

131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then to Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.

133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.

134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life

وَإِن أَمْرًا حَاقَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمْلِكُوا كَلَّ السَّيْلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِن تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

وَإِن يَتَفَرَّقَا فَعِنَ اللَّهُ كُفْلًا مِنْ سَعْيِهِمْ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

إِن يَشَاءُ يُدْهِبْكُمْ أَتْمَهَا النَّاسَ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا

Allâh belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.^[1] And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm).

144. O you who believe! Take not for *Auliyâ'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?

145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.^[2]

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيَسْتَهْزِئُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

الَّذِينَ يَرْتَضُونَ يَكْفُرُوا إِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَتَمَنَعْتُمْ مِنَ الْمُؤْمِنِينَ فَأَلَّهَ يَخْذُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ وَالنَّاسُ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

مُدْبِئِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

يَتَّخِذُ الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْيُؤَدُّونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

[1] (V.4:142) See (V.57:12-15).

[2] (V.4:145) a) Narrated 'Abdullâh ibn 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم said:

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, — verily, Allâh is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَآخَذُوا دِينَهُمْ بِاللَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

* لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ
ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

إِنْ تُبْدُوا خَيْرًا أَوْ خَفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ
كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ
بَعْضُ نَحْنُ نَبِيُّونٌ وَبَعْضُ
وَنَكْفُرُ بِبَعْضٍ وَنُرِيدُونَ أَنْ
يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

"Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 33).

b) See the footnote of (V.9:54).

c) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 84).

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant^[1].

155. Because of their breaking the covenant, and of their rejecting the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُهِينًا ﴿١٥١﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ
وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿١٥٢﴾

يَسْتَأْذِنُ أَهْلَ الْكِتَابِ أَنْ تَنْزَلَ عَلَيْهِمْ كِتَابًا مِنَ
السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا
أَرِنَا اللَّهَ جَهْدَةً فَأَخَذَتْهُمُ الضُّعْفَةُ بِظُهُورِهِمْ
فَتَوَلَّوْا الْعِجْلَ مِنَ بَعْدِ مَا جَاءَهُمْ الْآيَاتُ
فَعَقَّبْنَا عَنْ ذَلِكَ وَعَصَيْنَا مُوسَى سُلْطَانًا
مُحِينًا ﴿١٥٣﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا
الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَآخَذْنَا مِنْهُم مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

فَيَسْأَلُهُمْ فِيهَا نَكَبًا وَلَكُنُم بِآيَاتِ اللَّهِ وَقْتًا لَهُمْ
الْآيَاتِ يَعْبُرُ حَتَّىٰ تَقُولُوا عَافُوا بَلْ طَبَعَ اللَّهُ
عَلَيْهَا بِكَفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

[1] (V. 4:154) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 615).

*They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsîr At-Tabarî*).

say)" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed the Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Îsâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Îsâ (Jesus), son of Maryam (Mary) عليها السلام].

158. But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Îsâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being]^[1] before his ['Îsâ (Jesus) عليه السلام or a Jew's or a Christian's] death^[2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods

وَيَكْفُرُ بِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

بَل رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا ﴿١٥٨﴾

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَآلَاءُ يُؤْمِنُونَ بِهِ قَبْلَ مَوْتِهِ وَتَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

فَيُظَلِّمُونَ مِنَ الَّذِينَ هَادُوا حَرَّمًا عَلَيْهِمْ طَيِّبَاتٍ

^[1] (V.4:159) See the footnote of (V.3:55).

^[2] (V.4:159) "Before his death," has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that 'Îsâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

which had been lawful for them — and for their hindering many from Allâh's Way;

161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* (obligatory charity) and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم)^[1] as We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and *Al-Asbât* [the offspring of the twelve sons of

أَحَلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَبِيرًا ﴿١٦١﴾

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦٢﴾

لَيْكِنَ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٣﴾

* إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآدَمَ إِذْ بَدَأَ الْوَسْوَءَ الزُّبُرَا ﴿١٦٤﴾

[1] (V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu 'Abdullâh Muhammad ibn Ismâ'il ibn Ibrâhîm ibn Al-Mughîrah Al-Bukhârî (may Allâh عز و جل be Merciful to him) said: How the Divine Inspiration started to be revealed to Allâh's Messenger صلى الله عليه وسلم. And the Statement of Allâh تعالى: "Indeed, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him." (V.4:163).

Narrated 'Umar ibn Al-Khattâb رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 1).

Narrated 'Aishah, the mother of the faithful believers رضى الله عنها: Al-Hârith ibn Hishâm رضى الله عنه asked Allâh's Messenger صلى الله عليه وسلم: "O Allâh's Messenger! How is the Divine Inspiration revealed to you?" Allâh's Messenger صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aishah رضى الله عنها added: "Verily, I saw the Prophet صلى الله عليه وسلم being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 2)

Ya'qûb (Jacob)], 'Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.

166. But Allâh bears witness to that which He has sent down (the Qur'ân) to you (O Muhammad (صلى الله عليه وسلم)); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmîc Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmîc Monotheism); they have certainly strayed far away. (*Tafsîr Al-Qurtubî*).

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmîc Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (*Tafsîr Al-Qurtubî*).

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.^[1]

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا
لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكْوِيمًا ﴿١٦٤﴾

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٥﴾

لَكَرِي اللَّهُ يَشْهَدُ بِمَا أَنْزَلْنَا إِلَيْكَ أَنْزَلْنَاهُ بِعِلْمِهِ
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَئِنْ لَمْ يَنْفِرْ لَهُمْ
وَلَا يَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

[1] (V. 4:169) See the footnote of (V. 3:85).

170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

يَأْتِيهَا النَّاسُ قَدْ جَاءَهُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ
فَأَمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٧٠﴾

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) ¹¹ created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs. ¹²

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا
إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ
وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ
إِلَهُ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

¹¹ (V.4:171) *Rûh-ullâh*: According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (*Bait-ullâh*); Allâh's Messenger (*Rasûl-ullâh*); Allâh's slave (*'Abdullâh*); Allâh's spirit (*Rûh-ullâh*), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. 'Îsâ (Jesus). And it was His Word: "Be!" — and he was. [i.e. 'Îsâ (Jesus) was created like Adam].

b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge (*'Ilm-ullâh*); Allâh's Life (*Hayât-ullâh*); Allâh's Statement (*Kalâm-ullâh*); Allâh's Self (*Dhat-ullâh*).

¹² (V.4:171) Narrated 'Ubadah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that Jesus عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (*Rûh*) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubadah added: 'Such a person can enter Paradise through any of its eight gates he likes.' ") (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 644).

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.

173. So, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness, He will give them their (due) rewards and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad (صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân).

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is All-Knower of everything."

لَنْ يَسْتَكْفِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدَ اللَّهِ
وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَكْفِرْ
عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُ
جَمِيعًا ﴿٧٢﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ
قَضَائِهِ وَأَمَّا الَّذِينَ
اسْتَكْفَرُوا وَأَسْتَكْبَرُوا فَيَعَذِّبُهُمْ
عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ
دُونِ اللَّهِ وِئَاثًا وَلَا نَصِيرًا ﴿٧٣﴾

يَأْتِيهَا النَّاسُ فَدَجَّاهُكُمْ بُرْهَانَ
مَنْ رَزَقَكُمْ وَأَنْزَلْنَا
إِلَيْكُمْ نُورًا مُبِينًا ﴿٧٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ
وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ
فِي رَحْمَةٍ مِنْهُ وَقَضَلٍ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُسْتَقِيمًا ﴿٧٥﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ إِنْ أَمْرٌ
هَلَكَ لِنِسَاءٍ وَلِدٌ وَلَهُ أُخْتُ
فَلَهَا نِصْفُ مَا تَرَكَ
وَهُوَ رِثَتُهُمَا إِنْ لَمْ يَكُنْ
لَهَا وَلَدٌ فَإِنْ كَانَتْ
أُخْتَيْنِ فَلَهُمَا الثُّلُثَانِ
مِمَّا تَرَكَ وَإِنْ كَانُوا
إِخْوَةً رِجَالًا وَنِسَاءً
فَلِلذَّكَرِ مِنْ حِظِّ الْأُنثِيَيْنِ
بُيُوتُنِ اللَّهِ لَكُمْ أَنْ
تُضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٧٦﴾

Sûrat Al-Mâ'idah (The Table Spread With Food) V

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

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm*^[1] for *Hajj* or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills.

2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals^[2], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm* (of *Hajj* or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Harâm* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwâ* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

3. Forbidden to you (as food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُبْتِغَىٰ عَلَيْكُمْ غَيْرَ مُجْلَىٰ الصَّيْدِ
وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَةَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَايَةَ
الْيَمِينِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا
حَلَلْتُمْ فَاصْطَادُوا وَلَا تَجْرِمْتُمْ سِنَانِ قَوْمٍ أَن صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا ءَهَلَ
لِغَيْرِ اللَّهِ بِهِ - وَالْمُنْحَفَقَةُ وَالْمَوْفُودَةُ وَالْمُرْتَدِيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ
وَمَا ذِيحَ عَلَى النَّصَبِ وَإِن تَسْتَقْسِمُوا بِالْأَزْلَمِ
ذَلِكُمْ فِسْقٌ الْيَوْمَ يَمِيسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا
تَخْشَوهُمْ وَاحْشَوْنَ الْيَوْمَ أَكْمَلَ لَكُمْ دِينَكُمْ وَأَتَمَمْت
عَلَيْكُمْ تَعْقِي وَرَضِيَتْ لَكُمْ ءِالَسَلْمَةُ دِينًا فَمِن

[1] See glossary

[2] (V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security

that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on *An-Nusub*¹¹¹ (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful to you are *At-Tayyibât* [all kinds of *Halâl* (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

5. Made lawful to you this day are *At-Tayyibât* [all kinds of *Halâl* (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians)

أَضْطَرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٣١﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ
وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَيِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ
عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٣١﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ
حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِمَّن
أَلْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن
قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ
مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِمَّن
الْحَسِيرِينَ ﴿٥٠﴾

¹¹¹ (V.5:3) See the footnotes of (V.2:135) and (V.5:90).

before your time when you have given them their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles^[1]. If you are in a state of *Janâba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghâ'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.^[2] Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ
فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ
وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ
وَاِنْ كُنْتُمْ حُبًا فَاطَّهَّرُوْا وَاِنْ كُنْتُمْ مَّرْضٰى
اَوْ عَلٰى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِنْكُمْ مِنَ الْغَايِطِ
اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا مِنْ
طَيِّبٍ فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ مِنْهُ
مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَّلٰكِنْ
يُرِيْدُ لِيُطَهِّرَكُمْ وِلِيَتِمَّ رِعَابُهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٦﴾

[1] (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalûn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah رضى الله عنه. He performed ablution and said, " I heard the Prophet صلى الله عليه وسلم saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalun* from the traces of ablution and whoever can increase the area of his radiance* should do so (by performing ablution in the most perfect manner).'" (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.138).

*The Prophet صلى الله عليه وسلم did not increase the area more than what is washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur'an. [For details about *Wudu* (ablution), see *Sahîh Al-Bukhârî*, Vol.1, (The Book of Ablution)].

[2] (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in the (secrets of your) breasts.

8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

9. Allâh has promised those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

10. And those who disbelieve and deny our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

11. O you who believe! Remember the Favour of Allâh to you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

13. So, because of their breach of their covenant, We cursed them and made their

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

يَتَّيِبُهَا لِلَّذِينَ آمَنُوا كُنُوا قَوْمًا لِلَّهِ شُهَدَاءَ
بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمِ عَلَى
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى 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﴾

يَتَّيِبُهَا لِلَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ هَرَجْتُمْ أَنْ يَسْطُرُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

﴿١٢﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا
مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي
مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ
الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُرُ
وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ
سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾

فِيمَا نَقَضْتُمْ عَلَيْهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا

hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them.^[1] And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinîn* (good-doers) — See V.2:112).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.^[2] So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a Straight Way (Islâmic Monotheism).

قُلُوبُهُمْ قَسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِمْ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِبَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَرْنَا أَخَذْنَا مِنْهُمُ اقْتِصَابًا مِمَّا ذُكِّرُوا بِهِ فَاعْرِضْنَا عَلَيْهِمُ الْعِقَابَ وَالْعِصْيَاءَ إِلَى يَوْمِ الْقِتَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ مَتَّسِلًا سَلَمًا وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

[1] (V.5:13)

a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

[2] (V.5:14) a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)^[1]. Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرْ لِمَن يَشَاءُ وَيُعَذِّبْ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner."^[2] But now has come to you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ قَدْ جَاءَكُمْ كَرِيمٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamîn (mankind and jinn, of your time-period in the past)."

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾

[1] (V. 5:17) See the footnotes of (V. 4:171).

[2] (V.5:19) :

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).

21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers."

22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed."

24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

25. He [Mûsâ (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!"

26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)."

27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from one but not from the other. The latter said to the former: "I will surely kill you."^[1] The former said:

يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ
اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلَىٰ آدِبَارِكُمْ فتنقلبوا
خسرين ﴿١١﴾

قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جبارين وَإِنَّا
نَدْخُلُهَا حَتَّىٰ يُخْرِجُوا مِنهَا فَإِن يَخْرُجُوا مِنهَا فَإِنَّا
نَدْخُلُونَ ﴿١٢﴾

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا
ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَالْكُم عَالِيَتِ
وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتم مُمُؤْمِنِينَ ﴿١٣﴾

قَالُوا يَمُوسَىٰ إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا
فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا
قَاعِدُونَ ﴿١٤﴾

قَالَ رَبِّ إِنِّي لَا أملكُ لِأَنفُسِي وَأَخِي فَافْرِقْ
بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿١٥﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ
فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿١٦﴾

﴿وَأْتَلِ عَلَيْهِمُ بَنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبْنَا
قُتَيْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ
الْمُتَّقِينَ ﴿١٧﴾﴾

[1] (V.5:27) a) Narrated 'Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbil)." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.6)

“Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious — See V.2:2).”

28. “If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the *‘Ālamîn* (mankind, jinn, and all that exists).”

29. “Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zâlimûn* (wrong-doers).”

30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: “Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?” Then he became one of those who regretted.

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!^[1]

لَئِنْ بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدِي
إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

إِنِّي أُرِيدُ أَنْ تَبُوَ يَا شُعَيْبُ وَأَتَمَّكَ فَتَكُونَ مِن
أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَفَتَاهُ، فَاصْبَحَ
مِنَ الْخَاسِرِينَ ﴿٣٠﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ
يُورِي سَوْءَ أَخِيهِ قَالَ يُوبَلِّغُنِي بِمَا آمَرْتُمْ أَنْ
أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِي سَوْءَ أَخِي
فَاصْبَحَ مِنَ التَّوَّابِينَ ﴿٣١﴾

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ
ذَلِكَ فِي الْأَرْضِ لَمُتْسِفُونَ ﴿٣٢﴾

b) Narrated 'Abdullâh ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.7).

^[1] (V.5:32) Narrated Anas ibn Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The biggest of *Al-Kabâ'ir* (the great sins) are: (1) To join others as partners in worship with Allâh,

33. The recompense of those who wage war against Allâh and His Messenger (صلى الله عليه وسلم) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.^[1]

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.^[2]

37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Mighty, All-Wise.

39. But whosoever repents after his crime and does righteous good deeds (by obeying

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ
خَلْفٍ أَوْ يُنْفَخُوا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٣٣﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرُبُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مِمَّا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ
عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٣٦﴾

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَاهُمْ
بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً
بِمَا كَسَبَتْ كَلًّا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٣٨﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ

(2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 10).

^[1] (V. 5:35) See the footnote of (V. 2:186).

^[2] (V. 5:36) See the footnote of (V. 3:91).

Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

41. O Messenger (Muhammad صلى الله عليه وسلم) Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.

43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets,

يَتُوبُ عَلَيْهِمْ إِيَّاتِ اللَّهِ عَفْوَرٌ رَّحِيمٌ ﴿٣٩﴾

أَلَمْ تَعْلَم أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

﴿٤١﴾ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسْرِغُونَ
فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ
وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا
سَمِعُوا لِلْكَذِبِ سَمْعُونَ لِقَوْمٍ
ءَاخِرِينَ لَمْ يَأْتُوكَ مِنْ قَبْلِكَ
مَوَاضِعَهُمْ يَقُولُونَ إِنْ أُوتِينَا
هَذَا فَخَدُّوهُ وَإِنْ لَمْ يُنَزَّلْ
لَهُمْ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ
يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا
خِزْيٌ وَعَلَيْهِمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤٢﴾

سَمِعُوا لِلْكَذِبِ أَكْثُونَ لِلشَّحْتِ
فَإِنْ جَاءَكَ فَاحْكُم بَيْنَهُمْ
أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ
عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا
وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ
بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٤٣﴾

وَكَيْفَ يَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ
فِيهَا حُكْمُ اللَّهِ ثُمَّ بَتَلُوا مِنْ
بَعْدِ ذَلِكَ وَمَا أَوْلَيْكَ
بِالْمُؤْمِنِينَ ﴿٤٤﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى
وَوُجُوهٌ يَخْرُجُ بِهَا

who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).^[1]

45. And We ordained therein for them: "Life for life,^[2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn* (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary),^[3] confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before

النَّبِيِّاتِ الَّذِينَ آسَأُوا لِلَّذِينَ هَادُوا
وَالرَّكِبِيُونَ وَالْأَخْبَارِ يَمَا أَسْتَحْفِظُوا
كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا
النَّاسَ وَأَخْشَوْنَ اللَّهَ وَلَا تَشْرُوا رِيبَاتِي بِمَنَاقِلَةٍ
وَمَنْ يَتَّخِمْ يَمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكٰفِرُونَ ﴿١١﴾

وَكَبَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالْيَسْرَ بِالْيَسْرِ وَالْجُرُوحَ قِصَاصٌ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ
لَمْ يَتَّخِمْ يَمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ ﴿١٥﴾

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ
هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾

[1] (V.5:44) For different degrees of *Kufr* (Disbelief) see Appendix 2, "Polytheism and Disbelief".

[2] (V. 5:45) Narrated 'Abdullâh رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The blood of a Muslim who confesses that *Lâ ilaha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases:

1) Life for life in case of intentional murder without right [i.e. in *Qisâs* (Law of Equality in punishment)],

2) A married person who commits illegal sexual intercourse, and

3) The one who reverts from Islâm (an apostate) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islâmîc Religion). (See *Fath Al-Barî*, Vol. 15, page No.220, for details). (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.17).

[3] (V.5:46) Narrated Abu Hurairah رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Îsâ (Jesus)]." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 651)

it, guidance and an admonition for *Al-Muttaqûn* (the pious — See V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed, (then) such (people) are the *Fâsiqûn* [the rebellious i.e. disobedient (of a lesser degree) to Allâh].

48. And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scriptures (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over them (old Scriptures)^[1]. So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

49. And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh).

50. Do they then seek the judgement of (the days of) Ignorance?^[2] And who is better

وَلِيَحْكُمَ أَهْلَ الْأَنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ ﴿٤٧﴾

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَاتِ
يَدِيهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم
بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً
وَمِنْهَا جُأ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَّاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَاءِ اتِّكُمُ فَاسْتَبِقُوا
الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَقْنُتُواكَ عَنْ
بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا
أَنْ مَارِدًا لِيُذِلَّهُمْ لِيُذِلَّهُمْ لِيُذِلَّهُمْ لِيُذِلَّهُمْ
بَعْضٌ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ الْتَائِبِينَ
لَفَاسِقُونَ ﴿٤٩﴾

أَفَحَسِبْتُمْ أَنْ تُتْرَكُوا أَنْ تَقُولُوا
لَمْ يَكُنْ لَنَا حِسَابٌ وَمَنْ أَحْسَنُ مِنَ اللَّهِ

[1] (V.5:48) *Muhaimin*: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

[2] (V.5:50): Narrated Ibn 'Abbás رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "The most hated persons to Allâh are three: (1) A person who deviates from the right conduct, i.e., an

in judgement than Allâh for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doers and unjust).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

55. Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger (صلى

حُكَمَا يَقُومُ يُوقِنُونَ ﴿٥٠﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَاتَسْخِذُوا بِالْيَهُودِ وَالتَّصَرَّى اَوْلِيَاءَهُ
بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَاِنَّهُ مِنْهُمْ اِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ
نَحْشَى اَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللّٰهُ اَنْ يَأْتِيَ بِالْفَتْحِ اَوْ اَمْرٍ
مِّنْ عِنْدِهِ فَيُصِيبُوا عَلٰى مَا اَسْرَوْا فِيْ اَنْفُسِهِمْ يُدْرِكُونَ ﴿٥٢﴾

وَيَقُولُ الَّذِينَ ءَامَنُوا اَهٰؤُلَاءِ الَّذِينَ اَقْسَمُوا بِاللّٰهِ جَهْدَ
اَيْمَانِهِمْ اِنَّهُمْ لَمَعَكَرٌ حٰضِرَةٌ اَعْمَالُهُمْ قٰصِحُوْا
خٰسِرِينَ ﴿٥٣﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ بَرَسَدٍ مِّنْكَرٍ عَنِ رَبِّهِ ءَفَسَوْفَ
يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْنَهُ ءَاذِلَّةٌ عَلٰى الْمُؤْمِنِيْنَ
اَعْرَفٌ عَلٰى الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ
لَوْمَةً اِلَّا بِذٰلِكَ فَضَّلَ اللّٰهُ بُوْئِيْهِ مَنِ نَشَاءُ وَاللّٰهُ وَّاسِعٌ
عَلِيْمٌ ﴿٥٤﴾

اِنَّمَا وَكِيْلُكَ اللّٰهُ وَرَسُوْلُهُ ءَوَالِدِيْنَ ءَامَنُوا الَّذِيْنَ يُقِيْمُوْنَ

evil doer, in the *Haram* (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islâmic period of Ignorance should remain in Islâm; and (3) a person who seeks to shed somebody's blood without any right." (*Sahîh Al-Bukhârî*, Vol. 9. *Hadîth* No. 21).

سلم), and the believers, — those who perform *As-Salât* (*Iqâmat-as-Salât*), and give Zakât, and they are *Râki'ûn*^[1] (those who bow down or submit themselves with obedience to Allâh in prayer).

56. And whosoever takes Allâh, His Messenger (صلى الله عليه وسلم), and those who have believed, as Protectors, then the party of Allâh will be the victorious.^[2]

57. O you who believe! Take not as *Auliyâ'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.

58. And when you proclaim the call for *As-Salât* [call for the prayer (*Adhân*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.^[3]

59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh,

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٧﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لَا يَسْتَحْذُوا الَّذِينَ اتَّخَذُوا دِيَارَكُمْ هُزُوا وَلَعِبًا مِنَ الَّذِينَ أُوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أُولِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ ﴿٥٨﴾

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوا وَلَعِبًا ذَلِكَ يَأْتُهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٩﴾

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَقْتُمُونَ مِنِّي أَلَا أَنَا أَمَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلِ وَأَن كُنْتُمْ كُرْ

[1] (V.5:55) See the footnote of (V.2:43).

[2] (V.5:56) See the footnotes (A) and (B) of (V.27:59).

[3] (V.5:58) How the *Adhân* (the call to prayer)* for the prayer was started. And the Statement of Allâh عز و جل:

"And when you proclaim the call to prayer (*Adhân*) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allâh عز و جل: "When the call (*Adhân*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رضي الله عنه: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce *Adhân* for the prayer by saying its wordings twice (in doubles), and for the *Iqâmah* (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (*Iqâmah* is pronounced when the people are ready for the prayer). (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 577).

*The wording of *Adhân*: *Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilah illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammad-ar-Rasûl-Ullâh, Ash-hadu anna Muhammad-ar-Rasûl-Ullâh; Hayya-'alas-Salâh, Hayya 'alas-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.*

and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn* [rebellious and disobedient (to Allâh)]?"

60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh? Those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tâghût*^[1] (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.

62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribâ* (usury)]. Evil indeed is that which they have been doing.

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands^[2] are widely outstretched. He spends

قَسِيفُونَ ﴿٥٩﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَٰلِكَ مُتَوَبِّعًا عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ
وَعُذُوبَةٍ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْحَنَازِيرَ وَعَبَدَ
الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ
السَّبِيلِ ﴿٦٠﴾

وَإِذْ جَاءَهُ وَكُفُّوا أُمَّنًا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهَرَقَدَ
حَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

وَرَرَى كَثِيرًا مِّنْهُمْ يَسْعُوْنَ فِي الْإِشْرِكِ وَالْعُدُوتِ
وَأَكْهَبُهُمُ السُّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ عَنِ قَوْلِهِمُ الْإِثْمَ
وَأَكْهَبُهُمُ السُّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَأُعِينُوا بِمَا
قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُفِيقُ كَيْفَ يَشَاءُ وَلَٰي يَدُ
كَبِيرًا فَمِنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا

^[1] (V.5:60) *Tâghût*: See the footnote of (V.2:256).

^[2] (V.5:64) *Sifât-ullâh* صفات الله عز وجل (Qualities of Allâh): [See the footnote of (V.3:73)].

Narrated Ibn 'Umar رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, Allâh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King'".

(of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* (the pious — See V.2:2), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad صلى الله عليه وسلم) as 'Abdullâh ibn Salâm¹¹ (رضى الله عنه), but many of them do evil deeds.

بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ كَمَا
أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْلَقَهَا اللَّهُ وَسِعُونَ فِي
الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٥﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا
عَنْهُمْ سَيِّئَاتِهِمْ وَلَادَخَلْنَا لَهُمْ جَنَّاتِ
الْنَعِيمِ ﴿٦٦﴾

وَلَوْ أَنَّهُمْ آفَمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ
مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ
أَجْلِهِمْ مِن نَّهْمِ أَقْمَةٍ مُّقْتَصِدَةٍ وَكَثِيرٌ
مِّنْهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٦٦﴾

Abu Hurairah said, "Allâh's Messenger صلى الله عليه وسلم said, 'Allâh will grasp the (planet of) earth' " (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 509).

¹¹ (V.5:66) Narrated Anas رضي الله عنه: When the news of the arrival of the Prophet صلى الله عليه وسلم in Al-Madinah reached 'Abdullâh ibn Salâm, he went to him (i.e. the Prophet صلى الله عليه وسلم) to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet صلى الله عليه وسلم replied, "Jibrael (Gabriel) has just now informed me of that." Ibn Salâm said, "He [i.e. Jibrael (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet صلى الله عليه وسلم said, "As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child

67. O Messenger (Muhammad صلى الله عليه وسلم) Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

68. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.^[1]

﴿يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ
يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٦٧﴾

﴿قُلْ يَا أَهْلَ الْكِتَابِ اسْتُرُّوا عَلَىٰ خَيْرِ حَتَّىٰ تَقِيمُوا
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلْيَزِدَنَّ كَيْدًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُعْيَةً وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ
وَالنَّصَارَىٰ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا
صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

attracts the similarity to the woman." On this, 'Abdullâh ibn Salâm said, "I testify that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh", and added, "O Allâh's Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islâm." The Jews came and the Prophet صلى الله عليه وسلم said, "What kind of man is 'Abdullâh ibn Salâm among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet صلى الله عليه وسلم said, "What would you think if 'Abdullâh bin Salâm should embrace Islâm?" They said, "May Allâh protect him from that." The Prophet صلى الله عليه وسلم repeated his question and they gave the same answer, then 'Abdullâh came out to them and said, "I testify that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullâh ibn Salâm) said, "It is this that I was afraid of, O Allâh's Messenger." (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.275).

^[1] (V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (*Tafsîr At-Tabarî*) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad صلى الله عليه وسلم, no other religion except Islâm will be accepted from anyone.

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allâh is the Messiah [*'Îsâ* (Jesus)], son of Maryam (Mary)." But the Messiah [*'Îsâ* (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode^[1]. And for the *Zâlimûn* (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God — Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful.^[2]

75. The Messiah [*'Îsâ* (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)]

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمُ رَسُولًا
كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

وَحَسِبُوا أَنَّ أَتَّكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ
عَلَيْهِمْ فَأَعَمَّاوَصَمُوا كَثِيرًا فَمَهَرَّ اللَّهُ بَصِيرًا
بِمَا يَعْمَلُونَ ﴿٧١﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ
عَلَيْهِ الْجَنَّةَ وَمَأْوَدُهُ النَّارُ وَمَا لِلظَّالِمِينَ
مِنْ أَنْصَارٍ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ
وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ وَإِنْ لَمْ يَدْرِكُوا عَمَّا
يَقُولُونَ لِمَسَنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ
أَلِيمٌ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ عَفُورٌ
رَّحِيمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ وَأُمُّهُ صَدِيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ فَانظُرْ

[1] (V.5:72): See the footnote of (V.2:165).

[2] (V.5:74) Narrated Anas ibn Mâlik عنه رضي الله عنه وسلم صلى الله عليه وسلم said, "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 321).

was a *Siddiqah* [i.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, the All-Knower."

77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of a people who went astray before and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel⁽¹⁾

كَيْفَ نَبِّئِينَ لَهُمُ الْآيَاتِ ثُمَّ أَنْظَرْنَا أَنْ يَتُفَكَّرُونَ ﴿٧٦﴾

قُلْ اتَّبِعُوا مَنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا
وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَيْدًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ

⁽¹⁾ (V.5:78). The tale of a leper, a bald man and a blind man:

Narrated Abu Hurairah رضى الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allâh gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh

who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

82. Verily, you will find the strongest among men in enmity to the believers

عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٩﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٠﴾

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨١﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا نَزَّلَ إِلَيْهِمْ مَا اتَّخَذُواهُمْ أَولِيَاءَ وَلَكِنْ كَثِيرًا مِّنْهُمْ فَاسِقُونَ ﴿٨٢﴾

يَلْتَمِذَنَ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا

and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allâh make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you for taking anything (you need) of my property which you may take for Allâh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allâh is pleased with you and is angry with your two companions.'" (*Sahih Al-Bukhârî*, Vol. 4, *Hadîth* No. 670).

(Muslims) the Jews and those who are *Al-Mushrikûn*,^[1] and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions عنهم رضی الله)."

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers).

86. But those who disbelieved and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

الْيَهُودَ وَالَّذِينَ آمَنُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ
مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ
ذَلِكَ يَأْتِ مِنْهُمْ قِيسِيْنَ وَرَهْبَانَا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ
الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ
الشَّاهِدِينَ ﴿٨٣﴾

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ
يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٨٥﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ ﴿٨٦﴾

يَأْتِيهَا الَّذِينَ آمَنُوا لِأَنَّهُمْ مُّؤْمِنُونَ مِمَّا حَلَّلَ
اللَّهُ لَهُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٨٧﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَّالًا طَيِّبًا وَاتَّقُوا
اللَّهَ الَّذِي أَنْتُمْ بِهِ مُّؤْمِنُونَ ﴿٨٨﴾

[1] (V.5:82) *Al-Mushrikûn*: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.

89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masâkin* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn^[1]. And protect your oaths (i.e. do not swear much).^[2] Thus Allâh make clear to you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*^[3], and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful!^[4]

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ
يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ
إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطْعَمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ
فِي صِيَامِ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرًا أَيْمَانِكُمْ إِذَا
حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ بَيَّنَّ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾

يَتَّيْمِنُ الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تَفْلِحُونَ ﴿٩٠﴾

[1] (V.5:89) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allâh's Messenger صلى الله عليه وسلم also said, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded. (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 621).

[2] (V.5:89) It is better not to take oaths, but if you have taken them, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

[3] (V.5:90) Animals that are sacrificed (slaughtered) on *An-Nusub** and for the idols.

Narrated 'Abdullâh رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said that he met Zaid ibn 'Amr ibn Nufail at a place near Baldah and this had happened before Allâh's Messenger صلى الله عليه وسلم received the Divine Revelation. Allâh's Messenger صلى الله عليه وسلم presented a dish of meat (that had been offered to him by the pagans) to Zaid ibn 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Ansâb*) nor do I eat except that on which Allâh's Name has been mentioned on slaughtering." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.407). [See also the footnote of (V.2:135)].

* *An-Nusub* were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

[4] (V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

95. O you who believe! Kill not the game while you are in a state of *Ihrâm* [for *Hajj* or '*Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the *Ka'bah*, of an eatable

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبُغْضَةَ فِي الْخَمْرِ وَالْمَيْسِرِ وَاصْدَاقِنَا
ذَكَرَ اللَّهُ وَعَنِ الصَّلَاةِ قَهْلَ أَنْتُمْ
مُنْتَهُونَ ﴿٩١﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فِإِنْ
تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ
الْمُبِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
تُرَّ اتَّقَوْا ءَامَنُوا تَتَّقُوا وَأَحْسَنُوا وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ
الصَّيْدِ تَلَّاهُ وَيُدِيرِكُمْ فِيهَا حَكْمًا لِّعَلَّكُمْ تَتَّقُونَ
يَخَافُهُ بِالْغَيْبِ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ
أَلِيمٌ ﴿٩٤﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَيَقْتُلُونَ الصَّيْدَ وَأَنْتُمْ
حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّمَّا
قَتَلَ مِنَ النَّعِيمِ يُحْكَمُ بِهِ ذَوْا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ

Narrated Abu 'Âmir or Abu Mâlik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.494B)

animal (i.e. sheep, goat, cow, camel) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*'). And fear Allâh to Whom you shall be gathered back.

97. Allâh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits (e.g. *Hajj* and '*Umrah*') for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is All-Knower of each and everything.

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.

99. The duty of the Messenger [i.e. Our Messenger Muhammad صلى الله عليه وسلم whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.

100. Say (O Muhammad صلى الله عليه وسلم): "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons

الْكَبِيَّةَ أَوْ كَفَّرَهُ طَعَامَ مَسْكِينٍ أَوْ عَدَلَ ذَلِكَ صِيَامًا لِيَذُوقَ وَيَالَ أَمْرُهُ عَفَا اللَّهُ عَمَّا سَلَفُ وَمَنْ عَادَ قَاتِلْتُهُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

أَجَلٌ لِكُلِّ صَيْدِ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلَيْسَ بِنَيْدٍ وَحُرْمَ عَلَيْهِ كُلِّ صَيْدِ الْبَرِّ مَا ذُمُّهُ حُرْمًا وَأَنْتُمْ وَاللَّهُ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَ ذَلِكَ لِيَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكُلُّ شَيْءٍ عَلَيْهِ ﴾ ﴿٩٧﴾

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٩٨﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ

and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh,^[1] O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

102. Before you, a community asked such questions, then on that account they became disbelievers.

103. Allâh has not instituted things like *Bahîrah*^[2], or *Sâ'ibah*^[3], or *Wasilah*^[4], or a *Hâm*^[5], (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

104. And when it is said to them: "Come to what Allâh has revealed and to the Messenger (Muhammad صلى الله عليه وسلم) for the verdict of that which you have made unlawful." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever nor guidance.

كَرُّهُ الْحَيِّثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٠١﴾

يَتَّئِبَهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ
لَكُمْ تَسْؤُرٌ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْءَانُ إِتَّعْتُمُوهَا إِنَّ اللَّهَ غَفُورٌ
حَلِيمٌ ﴿١٠٢﴾

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٣﴾

مَا جَعَلَ اللَّهُ مِنْ بُحَيْرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكُذْبَ
وَكَرِهْتُمُوهُ لَا يَعْقِلُونَ ﴿١٠٤﴾

وَإِذَا قِيلَ لَهُم تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا ءَاتُوا لَوْ كَانُوا
ءَابَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾

[1] (V.5:100) *Fear Allah*: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much (perform all kinds of good deeds which He has ordained).

[2] (V.5:103) *Bahîrah*: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.

[3] (V.5:103) *Sâ'ibah*: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.

[4] (V.5:103) *Wasilah*: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.

[5] (V.5:103) *Hâm*: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

105. O you who believe! Take care of your own selves^[1]. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you do not find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e. ordained by) Allâh, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا تَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهِدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الْصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نَشْأُرِي بِهِ تَمَنَّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا تَنْكُرُهُمْ شَهَدَةً لِلَّهِ إِنَّا إِذًا لَّ مِنَ الْآثِمِينَ ﴿١٠٦﴾

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّانِمَا فَتَاخِرَانِ يُقِيمَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحْسَنُ مِنْ شَهَدَتَيْهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذًا لَّ مِنَ الظَّالِمِينَ ﴿١٠٧﴾

ذَٰلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ آيْمَانِهِمْ فَاتَّقُوا اللَّهَ وَأَسْمِعُوا لِلَّهِ لِآيَاتِهِدَى الْقَوْمِ الْفَاسِقِينَ ﴿١٠٨﴾

[1] (V 5:105) Take care of yourselves i.e. do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

people who are *Al-Fâsiqûn* (the rebellious and disobedient).

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* [Jibrîl (Gabriel)] so that you spoke to the people in the cradle^[1] and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

111. And when I (Allâh) revealed to *Al-Hawâriyyûn* [the disciples of 'Îsâ (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

112. (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Îsâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ (Jesus) said: "Fear Allâh, if you are indeed believers."

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّا كُنَّا نَعْلَمُ أَنَّكَ أَنْتَ عَلِيُّمُ الْغُيُوبِ ﴿١٠٩﴾

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسِحْرٌ مُّبِينٌ ﴿١١٠﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

[1] (V. 5:110) See the footnote of (V. 3:46).

113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114. 'Îsâ (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."

115. Allâh said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamîn (mankind and jinn)."

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Îsâ (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allâh?'" He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. "If You punish them, they are Your slaves, and if You forgive them, verily You,

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبُنَا وَنَعْلَمَ
أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِنكَ وَآرَاقًا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

قَالَ اللَّهُ إِنِّي مَبْرُؤُهُمْ فَهَلْ يَكْفُرُ بَعْدَ ذَلِكَ
فِيَّ إِنِّي أَعَذِبُ، عَذَابًا لَا أَعِدُّهُ أَحَدًا مِنَ
الْعَالَمِينَ ﴿١١٥﴾

وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَإِئْتِي إِلَهُي مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ
مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلُّهُ،
فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَالَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ ﴿١١٧﴾

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ

only You, are the All-Mighty, the All-Wise^[1]”

119. Allâh will say: “This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise)^[2]”

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

Sûrat Al-An'âm (The Cattle) VI

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

1. All praise and thanks are Allâh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.

2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)

4. And never an *Ayah* (sign) comes to them from the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of

الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ الَّذِينَ كَفَرُوا يُرِيدُهُمْ يَعْدِلُونَ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

وَمَا أَنْزَلْنَاهُمْ مِنْ آيَاتٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

[1] (V. 5:118) Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave [ʿIsâ (Jesus)] said: And I was a witness over them while I dwelt amongst them. ... the All-Mighty, the All-Wise." (V.5:117, 118) (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 150).

[2] (V. 5:119) See the footnotes of (V. 2:116, V. 4:40, V. 68:42).

their Lord, but that they have been turning away from it.

5. Indeed, they rejected the truth (the Qur'ân and Muhammad (صلى الله عليه وسلم) ^[1] when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.

7. And even if We had sent down to you (O Muhammad (صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad (صلى الله عليه وسلم).

10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

11. Say (O Muhammad (صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth."

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَاسْتَهْزِئُونَ ﴿٥﴾

أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّ هُمْ فِي الْأَرْضِ مَا لَمْ يُمْكِنُوا لَهُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَامْسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا آيَاتُ خُرُوفٍ ﴿٧﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ فَالْقَضَى الْأَمْرُ لَمْ يَلْبَسُونَ ﴿٨﴾

وَلَوْ جَعَلْنَاهُ مَلَكَ الْجَعْلَانَةَ رَجُلًا وَلَلبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿٩﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا يَاسْتَهْزِئُونَ ﴿١٠﴾

فَلْيَسِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾

[1] (V. 6:5) See the footnote of (V.3:85) and also see (V.3:116).

12. Say (O Muhammad صلى الله عليه وسلم): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself.^[1] Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allâh as being the only *Ilâh* (God), and Muhammad صلى الله عليه وسلم as being one of His Messengers, and in Resurrection].

13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Walî* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikûn* [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh]. (*Tafsîr Al-Qurtubî*)

15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."

16. He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.

17. And if Allâh touches you with harm, none can remove it but He, and if He touches

قُلْ لِمَنْ مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ
عَلَىٰ نَفْسِهِ الرَّحْمَةَ لِيَجْزِيَكَ إِلَىٰ يَوْمِ
الْقِيَامَةِ لَأَرَبَّ فِيهِ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

وَاللَّهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ أَعْبُدُوا اللَّهَ اخْتِذُوا لِيكَافِطِرَ السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ يُطْعَمُهُ وَلَا تُطْعَمُهُ قُلْ إِنِّي أُمِرْتُ
أَنْ أَكُونَ أَوَّلَ مَنْ أَسَلَهُ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ ﴿١٤﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ ﴿١٥﴾
مَنْ يَصْرِفْ عَنْهُ يَوْمَ يَفْقَدُ رَحْمَةً ۚ وَذَلِكَ الْفَوْزُ
الْمُبِينُ ﴿١٦﴾

وَأِنْ يَمَسَّ سَكَّ اللَّهُ يَصْرِفْ فَلَا كَاشِفَ لَهُ إِلاَّ هُوَ وَإِنْ

^[1] (V.6:12)

A) Narrated Abu Hurairah رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.29).

B) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.'" (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.416).

you with good, then He is Able to do all things.

18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, the Well-Acquainted (with all things).

19. Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other *alihah* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly I am innocent of what you join in worship with Him."

20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad صلى الله عليه وسلم) as a Messenger of Allâh, and they also know that there is no *Ilâh* (God) but Allâh and Islâm is Allâh's religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe.^[1] (*Tafsir At-Tabarî*)

21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His *Ayât* (proofs, evidences, verses, lessons or revelations)? Verily, the *Zâlimûn* (polytheists and wrong-doers) shall never be successful.

22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

يَمَسُّكَ بِخَيْرٍ فَهُمْ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٨﴾
وَهُوَ الْغَافِرُ الْكَرِيمُ

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ بِشَهَادَةٍ أَنْ مَعَ اللَّهِ إِلَهَةٌ أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحِيدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
إِنَّهُ لَا يَفْقَهُ الْظَالِمُونَ ﴿٢١﴾

يَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرُّكُمْ
الَّذِينَ كَفَرْتُمْ عَنْهُمْ ﴿٢٢﴾

[1] (V.6:20) See the footnote of (V.3:85).

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

26. And they prevent others from him (from following Prophet Muhammad صلى الله عليه وسلم) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not.

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed, they are liars.

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."

30. If you could but see when they will be held (brought and made to stand) in front of

فَمَنْ لَمْ يَكُنْ فِتْنَةً إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا
مُشْرِكِينَ ﴿٢٣﴾

أَنْظُرْ كَيْفَ كَذَبُوا عَنِ انْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا
يَقْتُرُونَ ﴿٢٤﴾

وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا اتَّبَعَهَا
لَا يُلْوَئِقُهَا حَتَّىٰ إِذَا جَاءَهُمْ لَيُتْلَىٰ عَلَيْكَ يُقُولُ الَّذِينَ
كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا
أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ قَالُوا يَبْتَئِنَّا رَبُّ
وَلَا نَكْذِبُ رَبَّنَا حَتَّىٰ يَبْتَأْتِنَا رَبَّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

بَلْ يَدَّبَعُوا لَهَا كَافِرِينَ كَانُوا يَكْتُمُونَ مَا كَانُوا يَكْتُمُونَ
لَعَانَهُمْ لَعْنَةً وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

وَقَالُوا إِنَّمَا الْحَيَاتُ الدُّنْيَا وَمَا نَحْنُ
بِمُعْرَبِينَ ﴿٢٩﴾

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ هَذَا يَأْتِيكَ
بِالْحَقِّ

their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

31. They indeed are losers who denied their Meeting with Allâh,^[1] until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious — See V.2:2). Will you not then understand?

33. We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrong-doers) deny.

34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).

35. If their aversion (from you, O Muhammad صلى الله عليه وسلم and from that with which you have been sent) is hard for you, (and you cannot be patient with their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so

قَالُوا تَبٰ وَرَبِّنَا قَالَ فَذُقُوا الْعَذَابَ بِمَا كُنتُمْ
تَكْفُرُونَ ﴿٣١﴾

فَدَخِيسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمْ
السَّاعَةُ بَغْتَةً قَالُوا يٰحَسْرَتَنَا عَلَىٰ مَا فَرَقْنَا فِيهَا
وَمَا نَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَسَاءَ
مَا يَبْرُزُونَ ﴿٣٢﴾

وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَدَارُ الْآخِرَةِ
خَيْرٌ لِّلَّذِينَ يَشْقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

فَدَعَلِمَ إِنَّهُ لَيَخْرُجُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ
لَا يَكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّأَتِ اللَّهُ
بِحَدِيثٍ ﴿٣٤﴾

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا
وَأُوذُوا وَحَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ
وَلَقَدْ جَاءَهُمْ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿٣٥﴾

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اِسْتَعْطَتِ أَنْ
تَتَّبِعِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ
بَيِّنَاتُهُ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا
تَكُونَنَّ مِنَ الْخٰلِجِينَ ﴿٣٥﴾

^[1] (V.6:31) Narrated Abu Mûsâ رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever loves the Meeting with Allâh, Allâh too loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh too hates the Meeting with him." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No. 515).

that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant).

36. It is only those who listen (to the Message of Prophet Muhammad صلى الله عليه وسلم), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).

37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered.

39. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.

40. Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!

42. Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمْ
اللَّهُ ثُمَّ إِلَيْهِ يَرْجَعُونَ ﴾ ٣٦

﴿ قَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ
قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَئِنْ أَكْفَرْتُمْ
لَيَعْلَمَنَّ ﴾ ٣٧

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّا أُمَّةٌ أَمْثَلُكُمْ مَا فَطَرْنَا مِنَ شَيْءٍ ثُمَّ
إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾ ٣٨

﴿ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ
مَنْ يَنْسَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ﴾ ٣٩

﴿ قُلْ أَرَأَيْتُمْ كَذَّبُوا اللَّهَ أَوْ آتَيْنَاهُمْ
السَّاعَةَ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴾ ٤٠

﴿ بَلْ إِلَٰهَهُمْ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ
وَتَنْسَوْنَ مَا أَنْتُمْ كُونَ ﴾ ٤١

﴿ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ
بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَالَهُمْ يُصْرَعُونَ ﴾ ٤٢

(with calamities) so that they might humble themselves (believe with humility).

43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.

45. So the root of the people who did wrong was cut off. And all praise and thanks are Allâh's, the Lord of the '*Ālamîn*' (mankind, jinn, and all that exists).

46. Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrong-doing) people?"

48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

49. But those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ
وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ
كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ
بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿٤٥﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَرَ عَلَى
قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ لِكَيْفَ
نُصِرُفَ الْآيَاتِ ثُمَّ هُمْ يَصْذُقُونَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَنْزَلْنَا عَلَيْكُمُ الْعَذَابَ اللَّهُ بَعَثَهُ فِي تَبَابٍ
هَلْ يُنْهَكُكُمُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾

وَمَا يُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ لَمَنْ
آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا

disbelief¹¹ (and for their belying the Message of Muhammad صلى الله عليه وسلم). [Tafsir Al-Qurtubi].

50. Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust).

53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

54. When those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "*Salâmun 'Alaikum*" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.

يَقْسُقُونَ ﴿٤٩﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن تَتَّبِعُوا إِلَّا مَا
يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجَسَّسُوا إِلَيْكَ رَيْبَهُ
لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ
يَتَّقُونَ ﴿٥١﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَىٰ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ، مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ وَفَطَّرْتَهُمْ
فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٢﴾

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَٰؤُلَاءِ
مَنْ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ
بِالشَّاكِرِينَ ﴿٥٣﴾

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلِّمُوا
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ
مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ
بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

¹¹ (V.6:49) See the footnote of (V.3:85).

55. And thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest.

56. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

57. Say (O Muhammad صلى الله عليه وسلم): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrong-doers)."

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record.

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels

وَكَذَلِكَ نَقُصِّلُ الْآيَاتِ لِقَوْمٍ لَّا يُدْرِكُونَ سَبِيلَ
الْمُجْرِمِينَ ﴿٥٥﴾

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
قُلْ لَّا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَّكُمُ إِذًا وَمَا أَنَا مِنَ
الْمُهْتَدِينَ ﴿٥٦﴾

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عَزَدِي
مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقُصُّ
الْحَقَّ وَهُوَ خَيْرُ الْقَاصِينَ ﴿٥٧﴾

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرَ بَيْنِي
وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعْلِمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي السَّيْرِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ رِزْقِهِ
إِلَّا يُعْلِمُهَا وَلَا يَحِيطُ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَاطِبٍ
وَلَا يَابِسِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِقَضَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٦٠﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

guarding and writing all of one's good and bad deeds) over you,¹¹¹ until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

62. Then they are returned to Allâh, their True *Maulâ* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.

63. Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."

64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."

65. Say: "He has power to send torment on you from above you or from under your

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ
لَآ يُفْقِطُونَ ﴿١١١﴾

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ
أَعْرَضُ الْغَافِقِينَ ﴿١١٢﴾

قُلْ مَنْ يَجْعَلُ لَكُمْ ظِلْمَ اللَّيْلِ وَالنَّجْمِ تَدْعُونَهُ
تَضَرُّعًا وَخُفْيَةً لَّئِن أَنجَيْنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ
الْمُكذِبِينَ ﴿١١٣﴾

قُلِ اللَّهُ يَجْعَلُ كَرَاهِيئَهَا وَمِنْ كُلِّ دِينٍ مَنَّةً أَن تَشْرِكُوا ۗ ﴿١١٤﴾

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِّن

¹¹¹ (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No.498).

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Angels come (to you) in succession by night and day, and all of them get together at the time of *Fajr* and *'Asr* prayers. Then those who have stayed with you overnight, ascend to Allâh Who asks them (and He knows the answer better than them): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Amîn* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 446)

feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

66. But your people (O Muhammad صلى الله عليه وسلم) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakil* (guardian) over you."

67. For every news there is a reality¹¹ and you will come to know.

68. And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrong-doers).

69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur'ân). [The provision of this Verse was abrogated by the Verse 4:140].

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be

تَحْتِ أَنْجِلِكُمْ أَوْ يُلَاقِيَكُمْ سِتْرًا وَيُذِيقَ بَعْضَكُمْ
بِأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ
يَفْقَهُونَ ﴿٦٥﴾

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْتُ عَلَيْكُمْ
بِوَكِيلٍ ﴿٦٦﴾

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيهِ إِلَيْنَا فَاعْرِضْ عَنْهُمْ حَتَّى
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ
فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَدَّتْهُمْ
الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِمْ أَنْ تَبْسُلُ نَفْسٌ
بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ
وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا
أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ
شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا
كَانُوا يَكْفُرُونَ ﴿٧٠﴾

¹¹ (V.6:67): i.e. for everything there is an appointed term, and for every deed there is a recompense

a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad صلى الله عليه وسلم): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? — like one whom the *Shayâtin* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the '*Ālamîn* (mankind, jinn and all that exists);

72. And to perform *As-Salât* (*Iqâmat-as-Salât*), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!"; — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, the Well-Acquainted (of all things).

74. And (remember) when Ibrâhîm (Abraham) said to his father Āzar: "Do you take idols as *ālihah* (gods)? Verily, I see you and your people in manifest error."^[1]

قُلْ أَدْعُوا مَن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرِدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ هَدَيْنَا اللَّهُ كَمَا الَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أُنْتَبِهَتْ قُلْ إِنَّا
هُدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمِرْنَا لِيُسَلِّمَ لِرَبِّ
الْعَالَمِينَ ﴿٧١﴾

وَأَن أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿٧٢﴾

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ
يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ
يُنْفَخُ فِي الصُّورِ عَلَيْهِ الْقَيْبُ وَالشَّهَادَةُ
هُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

* وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِذْ رَأَىٰ أَنَّهُ أَخْتَلَفَ مَا
عَالِهَةً إِلَّا رِزْقًا مِّنكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

[1] (V.6:74) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrâhîm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allāh تعالى will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrâhîm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhīkh* (Hyena) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 569).

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh).

79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanîf, (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*" (See V.2:105).

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?"

81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. So which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone)

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ قَالَ هَذَا رَبِّي فَلَمَّا
أَقْبَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَقْبَلَ قَالَ لَئِن
لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي فَلَمَّا
أَكْبَدَتْ فَلَمَّا أَفَلَتْ قَالَ يُغْتَمِبُ إِنِّي بِرَبِّيٍّ وَسَمَّا
تُشْرِكُونَ ﴿٧٨﴾

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

وَسَخَّجَهُ قَوْمُهُ، قَالَ أَنْتُمْ جُؤنَى فِي اللَّهِ وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي
شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا
تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ
أَشْرَكْتُمْ رَبَّ اللَّهِ مَا لَهُ زَلْزَلٌ يَوْمَ عَلَيْكُمْ سُلْطَانًا
فَأَمَّا الْقَرْدِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿٨١﴾

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ

and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.^[1]

83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers — see the footnote of V.9:120).

85. And Zakariyâ (Zechariah), and Yahya (John) and 'Îsâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.

86. And Ismâ'il (Ishmael) and Al-Yasa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred to the 'Alamîn [mankind and jinn (of their times)].

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.

88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these (i.e. disbelievers) disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such

الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ
دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا
هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ
وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

وَرَكَّيْنَا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ
الصَّالِحِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا وَكُلًّا فَضَّلْنَا
عَلَى الْعَالَمِينَ ﴿٨٦﴾

وَمِن آتَابِهِمْ وَذُرِّيَّاتِهِمْ وَأَخْوَانِهِمْ وَأَجْتَنَّبْتَهُمْ
وَهَدَيْتَهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ
وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمْ تَمَاكٌ أَوْ أَوْعَامٌ ﴿٨٨﴾

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ
وَالنَّبِيَّةَ فَمَن يَكْفُرْ بِهَا هُنَّ آيَاتُهُ فَكَذَّبُوا بِهَا
فَوَمَا لِيَسْؤُوا بِهَا لِيَكْفُرِينَ ﴿٨٩﴾

[1] (V.6:82): See the footnote (C) of (V.27:59).

as the Companions of Prophet Muhammad (صلى الله عليه وسلم) who are not disbelievers therein.

90. They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Alâmin (mankind and jinn)."

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of them) and concealing much? And you (believers in Allâh and His Messenger Muhammad صلى الله عليه وسلم) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. (*Tafsir Al-Qurtubî*).

92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me", whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* (polytheists and wrong-doers) are in the agonies of death,

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ آفَتُهُ قُلْ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ
لِلْعَالَمِينَ ﴿٩٠﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ
مِثْلَ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ
مُوسَى نُورًا وَهُدًى لِّلنَّاسِ لِيَجْعَلَ نُورَهُ قُرْطُبِسَ
تَبْدُوهَا وَيُخْفُونَ كَثِيرًا وَعُلَّتْهُم مَّا لَمْ تَعْمَوْا أَنَّهُ
وَلَاءَ آبَاؤُكُمْ قُلِ اللَّهُ تَرَدَّدَهُمْ فِي حَوَاضِهِمْ
يَلْعَبُونَ ﴿٩١﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُورًا مُّصَدِّقًا لِّذِي بَيْنَ يَدَيْهِ
وَلِيُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ، وَهُمْ عَلَى صَلَاتِهِمْ
يَحْفَظُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ
وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ
اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمْ يَوْمَ
تُجْرُونَ عَذَابَ الْهَوْنِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ

while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"^[1]

94. And truly you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you

عَبَّرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْكِبُونَ ﴿٩٤﴾

وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَتَرْكَبْتُمْ مَا Χَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ
لَقَدْ نَقَضَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَا كُنْتُمْ
تَزْعُمُونَ ﴿٩٥﴾

[1] (V. 6:93)

A) What is said regarding the punishment in the grave. And the Statement of Allâh عز وجل : "If you could but see when the *Zâlimûn* (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):" Deliver your souls. This day you shall be recompensed with the torment of degradation." (V. 6:93)

And also the Statement of Allâh تعالى : "Twice shall We punish them and thereafter, they shall be brought back to a great (horrible) torment." (V. 9:101).

And also the Statement of Allâh تعالى:

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

Narrated Al-Barâ' ibn 'Azib: The Prophet صلى الله عليه وسلم said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lâ ilâha illallâh wa Anna Muhammad-ur-Rasûl-Allâh* (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). And that corresponds to Allâh's Statement: 'Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.450).

B) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad صلى الله عليه وسلم?' He will say: 'I testify that he is Allâh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it.'" The Prophet صلى الله عليه وسلم added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'ân).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 422)

and them have been cut off, and all that you used to claim has vanished from you.

95. Verily, it is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

97. It is He Who has set the stars¹¹ for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* (proofs, evidences, verses, lessons, signs, Revelations, etc.) for a people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for a people who understand.

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters

﴿ إِنَّ اللَّهَ فَالِقُ الْغَيْبِ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمْ اللَّهُ فَالِقُ تُوْفُكُونَ ﴿٩٥﴾

﴿ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

﴿ هُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

﴿ هُوَ الَّذِي أَنْشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمَسَّكٌ وَمُسَوِّدٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٩٨﴾

﴿ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ

^[1] (V.6:97) (About the) Stars. Abu Qatâdah mentioned Allâh's Statement: "And We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (*Sahîh Al-Bukhârî*, Vol. 4, Chap. 3, P. 282).

of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

100. Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything^[1].

102. Such is Allāh, your Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), the Well-Acquainted (with all things).

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ān from that)" and that We may make the matter clear for a people who have knowledge.

مَسْنِيَةٌ أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٠١﴾

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَوْ تَكَّنَ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾

ذَلِكَ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٤﴾

فَدَجَّاهُكُمْ بَصَائِرَ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٥﴾

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا وَايَقُولُوا دَرَسْتَ وَإِنِّيِنَّهُ لَقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾

[1] (V.6:101) See the footnote of (V.2:116)

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, *Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikūn*.^[1]

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakil* (disposer of affairs, guardian, trustee) over them.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ
حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

108. And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.^[2]

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا
اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ
إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

[1] (V.6:106). *Al-Mushrikūn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muhammad صلى الله عليه وسلم.

[2] (V.6:108) The tale of the cave:

Narrated Ibn 'Umār رضى الله عنهما: Allāh's Messenger صلى الله عليه وسلم said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allāh's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allāh's Pleasure).' So one of them said, 'O Allāh! You know that I had a labourer who worked for me for one *Faraq* (i.e. three *Sā'*) of rice, but he departed, leaving it (i.e. his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a *Faraq* of rice.' I said to him, 'Go to those cows and take them, for they are the product of that *Faraq* (of rice).' So he drove them. O Allāh! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allāh! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinārs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allāh, and do not deflower me but legally.' 'I got

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — Shayatîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (*Tafsir Al-Qurtubî*)

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

114. [Say (O Muhammad صلى الله عليه وسلم)] "Shall I seek a judge other than Allâh while it is He Who has sent down to you the Book (the Qur'ân), explained in detail." Those to whom We gave the Scripture [the

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ
لَيُؤْمِنُنَّ بِهَا قُلُوبُهُمْ وَإِنَّمَا الْإِنسَانُ لِرَبِّهِ
يَشْكُرُ كُفْرًا إِنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

وَنَقَلُبُ آفِئَتَهُمْ وَنَنصَرُهُمْ كَمَا كَفَرُوا
بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

﴿١١١﴾ وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ
وَكَتَبْنَا لَهُمُ الْكِتَابَ وَوَحَّيْنَا إِلَيْهِمْ
الرُّسُلَ لَيُؤْمِنُنَّ إِلَّا أَنْ يَشَاءَ اللَّهُ
وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١٢﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَيْطَانِيًّا وَالْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ
إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ قَدْ زُفِرُوا
وَمَا يَقْتُرُونَ ﴿١١٣﴾

وَلَيَصْحَقَنَّ إِلَيْهِ آفِئَةُ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرْضَوهُ
وَلَيَقْتُرُوا مَآهْرَهُمْ فَذَرَفُونَ ﴿١١٤﴾

أَفَقَدَرَ اللَّهُ أَنْ يَتَّبِعَ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ
إِلَيْكُمْ الْكِتَابَ الْمُقْتَضَى وَالَّذِينَ
أَتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ
بِالْحَقِّ

up and left the hundred Dinârs (for her). O Allâh! If You consider that I did that for fear of You then please remove the rock.' So Allâh released them (removed the rock) and they came out (of the cave)." [This *Hadîth* indicates that one can only ask Allâh for help directly or through his performed good deeds. But to ask Allâh through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism]. (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 671).

Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.

116. And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.

117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided.

118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them^[1] [by making *Al-Maitah* (a

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٥﴾

وَمَتَّ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٦﴾

وَإِنْ تَطَعُوا أَكْثَرَتَّنَ فِي الْأَرْضِ يَضِلُّوكَ 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 بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْهِمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

وَذُرُوا ظَاهِرَ الْأَيْدِي وَرِاطِنَهُ إِنَّ الَّذِينَ يَكْفُرُونَ بِالْإِسْمِ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيَوتِوُكُنَّ إِلَى آيَاتِهِمْ لِيَجْعِدُنَّ لَكُمْ إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمَشْرُكُونَ ﴿١٢٢﴾

[1] (V.6:121) Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr: Once while Allâh's Messenger صلى الله عليه وسلم was reciting the Verse (9:31) 'Adî ibn Hâtim said, "O Allâh's Messenger! They do not worship them (i.e., rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said:

dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.⁽¹⁾

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَن مَّشَى فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢٢﴾

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ
مُجْرِمِيهَا لِيَمْلِكُوا فِيهَا وَمَا يَمْتَكِرُونَ
إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾
وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا
أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ
سَيَصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ
شَدِيدٌ يُعَذِّبُهُم بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ، يَشْرَحْ صَدْرَهُ
لِلْإِسْلَامِ وَمَن يُرِدْ أَن يُضِلَّهُ، يُغَيِّرْ صَدْرَهُ
صَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾

"They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (*Tafsir At-Tabarî*).

⁽¹⁾ (V.6:125) If Allâh تعالى wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم].

Narrated Mu'âwiya رضى الله عنه in a *Khutbah* (religious talk): I heard Allâh's Messenger صلى الله عليه وسلم saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم]."

126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliya'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

129. And thus We do make the *Zâlimûn* (polytheists and wrong-doers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.

130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَذَكَّرُونَ ﴿١٢٦﴾

* لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا
كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

وَيَوْمَ نَجْمُؤُهُمْ جَمِيعًا لِنَمْعَسِرَ الْإِنِّ قَدْ
أَسْتَكْبَرْتُمْ مِنَ الْإِنِّ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ
الْإِنِّ رَبَّنَا أَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا
الَّذِي أَجَلْتَنَا قَالَ الْإِنَّا مَثُوبٌ عَلَىٰ خَلْقٍ فِيهَا
إِلَٰهًا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

وَكَذَلِكَ وَجَّهَ بَعْضُ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا
يَكْسِبُونَ ﴿١٢٩﴾

يَتَمَعَسِرَ الْإِنِّ وَالْإِنِّ الَّتِي بَأْتَكُمْ رَسُولٌ
مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا سَهْدًا
عَلَىٰ أَنفُسِنَا وَعَرَّضْتُمْ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

ذَلِكَ أَن لَّو كُنَّا رَبَّنَا مُهْلِكُ الْقَرْيِ بِظُلْمٍ
وَأَهْلِهَا غَافِلُونَ ﴿١٣١﴾

[عليه وسلم] I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's *Sunnah* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (*Sahih Al-Bukhârî*, Vol. 1, *Hadith* No. 71).

132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا
يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ
آخَرِينَ ﴿١٣٣﴾

134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).

إِنْ مَا تَوَعَّدُونَ لَأَتِيَنَّكُمْ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

135. Say (O Muhammad صلى الله عليه وسلم): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrong-doers) will not be successful."

قُلْ يَتَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ
فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

وَجَعَلُوا لِلَّهِ وَمَا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا
لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ
إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ
شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

137. And so to many of the *Mushrikûn* (polytheists — see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ
قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُزِدُوهُمْ
وَلِيَأْسُوا عَلَيْهِمْ دِينَهُمْ وَلِيُؤْثِرُوا اللَّهَ
مَا فَكَّرُوا فَذَرَهُمْ وَمَا يَفْقَهُونَ ﴿١٣٧﴾

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is

وَقَالُوا هَذِهِ آتَانَا وَحَرَّتْ حَجْرٌ لَا يُطْعَمُهَا إِلَّا
مَنْ نَشَاءُ بِرِزْقِهِمْ وَأَنْعَامُهُمْ طُهِرْنَا
وَأَعْنَاهُ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءً
عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٣٨﴾

not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. [Tafsir At-Tabari].

140. Indeed, lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance^[1]. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance).

142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats - for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.

143. Eight mates: of the sheep two (male and female),^[2] and of the goats two (male

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ
لِّذَكَرِنَا وَمُحَرَّمٌ عَلَى الْأُنثَىٰ وَإِن يَكُنْ
مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ
وَصَفَّهُمْ إِنَّا هُمْ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

فَدَحْسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَهْوًا يُعَذِّبُ
عَلَيْهِمْ وَحَدِيثًا مَّا رَزَقَهُمُ اللَّهُ أَفْرَاءَ عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَعَيْرَ
مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ.
وَالزَّرِّيُوتَ وَالرَّيْمَاتَ مَتَشَبِهًا وَعَيْرَ مُتَشَبِهَةٍ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ﴿١٤١﴾

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَغَيْرُهَا كُلُوا مِمَّا
رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَتَيْنِ وَمِنَ الْمَعْزِ

[1] (V. 6:141): See the footnote of (V.4:5).

[2] (V. 6:143) Narrated Abu Hurairah عن رسول الله صلى الله عليه وسلم I heard Allâh's Messenger saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd'". And while a man was driving a cow with a load on it, it turned towards him and spoke to him

and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly, Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."

145. Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than

أَشْتَيْتُمْ قُلُوبَ الَّذِينَ حَرَّمَ أَمَّا الْأُنثَيَيْنِ أَمَا
أَشْتَمَلْتُمْ عَلَيْهِمْ أَمْ كُنْتُمْ شُهَدَاءَ
إِذْ وَصَّيْتُمْ بِاللَّهِ يَهْدِي اللَّهُ أُمَّتَهُ
أَمْ كُنْتُمْ كَاذِبِينَ ﴿١٤٤﴾

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ
لَا أُحْجِدُ فِيهَا وَمِمَّا يُحْتَمَىٰ بِهَا
يَتَّخِذُهَا بَغْيًا وَيَكُونُ مِمَّا
يَنْزَعُ عَنْهُ إِذَا جَاءَهُ أَجْدَانٌ
فِيهَا ۚ وَاللَّهُ يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٤٥﴾

قُلْ لَا أُحْجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ
يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مِمَّنْ أَوْدَمًا مَّسْفُوحًا
أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أَهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَلَنْ يُغْنِي عَنْهُ غَيْرُهُ ۚ
وَاللَّهُ يَعْلَمُ مَا يُعْلِمُونَ ﴿١٤٥﴾

saying, 'I have not been created for this purpose, but for ploughing.' "The people said, "Glorified is Allâh." The Prophet صلى الله عليه وسلم said, "But I believe in it and so does Abu Bakr and 'Umar رضی الله عنهم" (Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 15).

"It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in *Musnad Imam Ahmad* in the *Musnad of Abu Sa'îd Al-Khudrî* رضی الله عنه (Vol. 3, Page 83): Narrated Abu Sa'îd Al-Khudrî رضی الله عنه (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم the Messenger of Allâh in Yathrib (Al-Madinah) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allâh's Messenger (Muhammad صلى الله عليه وسلم) and told the whole story. Allâh's Messenger صلى الله عليه وسلم ordered for the proclamation of a congregational *salât* (صلاة جامعة) then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about the story), and he told them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the tip of his lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribâ* (usury)]. And verily, We are Truthful.

147. If they (Jews) deny you (Muhammad صلى الله عليه وسلم) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimûn* (criminals, polytheists or sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise denied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُلْفُرٍ
وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا
إِلَّا مَا حَلَّتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ
بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَعْثِهِمْ وَإِنَّا
لَصَادِقُونَ ﴿١٤٦﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَّبِّي ذُوَ الرَّحْمَةِ وَالرَّحِيمَةِ
وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَأَبُوا
بِأَسْنَانِهِمْ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُنَا
إِنْ نَسِيعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ
أَجْمَعِينَ ﴿١٤٩﴾

قُلْ هَلْ مِنْكُمْ شُهَدَاءُ الَّذِينَ يَسْهَدُونَ أَنَّ اللَّهَ
حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعِ
أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ

such as treat Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) to their Lord.”

لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرِئَهُمْ
يَعْدِلُونَ ﴿١٥﴾

151. Say (O Muhammad صلى الله عليه وسلم): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to *Al-Fawâhish* (great sins, illegal sexual intercourse) ¹¹¹ whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.

﴿قُلْ تَعَالَوْا أَنزَلْنَا مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ
أَلَّا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ أَمَلِي نَحْنُ
نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَفْسُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ
لَكُمْ وَصَلَّكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٥﴾﴾

152. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember ¹²¹.

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ
أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ
إِنَّ الْعَهْدَ بَيْنَ يَدَيْكُمْ
وَأَوْفُوا بِالْعَهْدِ
وَلَوْ كُنْتُمْ تُحِبُّونَ
الْحَيَاةَ الدُّنْيَا
وَالْتَرَكْتُمُ
الْآخِرَةَ
وَالْحَقُّ
أَكْبَرُ
وَأَوْفُوا
بِالْعَهْدِ
لَعَلَّكُمْ
تَتَّقُونَ ﴿١٦﴾﴾

153. “And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqîn* (the pious — see V.2:2).”

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ
ذَلِكَ
لَكُمْ
وَصَلَّكُمْ
بِهِ
لَعَلَّكُمْ
تَتَّقُونَ ﴿١٧﴾﴾

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and guidance

﴿ثُمَّ أَنزَلْنَا
مُوسَىٰ
الْكِتَابَ
بِمَا عَمِلَ
الَّذِينَ
أَحْسَنُوا
وَنَفَّضْنَا
لِكُلِّ شَيْءٍ
وَهْدًى
وَرَحْمَةً
لِّعَالَمِهِمْ
يَلْقَاءُ رَبَّهُمْ
يُؤْمِنُونَ ﴿١٨﴾﴾

¹¹¹ (V.6:151): see (V.29:45) and its footnote.

¹²¹ (V.6:152):

A) See the footnotes of (V. 3:130).

B) See the footnote of (V.4:135).

and mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come to you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). [*Tafsîr At-Tabarî*]

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."^[1]

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسِهِمْ لَعْفَلِينَ ﴿١٥٦﴾

أَوْ تَقُولُوا لَوْلَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ آيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَئِرَى الَّذِينَ يَصُدُّونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصُدُّونَ ﴿١٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَوَ تَكُنَّ ءَامَنَتْ مِنْ قَبْلِ أُو كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ إِنَّا نَنْظُرُونَ ﴿١٥٨﴾

^[1] (V.6:158):

A) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 159).

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects)^[1], you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم) shall have only the recompense of the like thereof, and they will not be wronged.^[2]

161. Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), *Hanîf* [i.e. the true Islâmic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of *Al-Mushrikûn* (See V.2:105)."

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my *Salât* (prayer), my sacrifice, my

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا قَمِيَةً إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّي

B) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

1) Rising of the sun from the west.

2) (The coming of *Al-Masîh*) *Ad-Dajjâl*.

3) (The coming out of the) *Dâbbat-ul-Ard* (i.e. a beast from the earth)."

(*Sahîh Muslim* — The Book of *Fitan* — The Signs of the coming of the Hour).

C). Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masîh-Ad-Dajjâl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Al-Masîh-Ad-Dajjâl*'s) eyes (the word) *Kâfir* (i.e., disbeliever)." [This *Hadîth* is also quoted by Abu Hurairah and Ibn 'Abbâs. (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 245)].

^[1] (V. 6:159) It is said that the Prophet صلى الله عليه وسلم recited this Verse and said: "These people are those who invent new things (*Bid'ah*) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allâh." (*Tafsîr Al-Qurtubî*).

[It has been narrated in the *Hadîth* Books (*At-Tirmidhî*, *Ibn Mâjah* and *Abu Dâwûd*) that the Prophet صلى الله عليه وسلم said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'ân and the Prophet's *Sunnah* (legal ways, orders, acts of worship, statements)]."

^[2] (V. 6:160) See the footnote of (V.6:61).

living, and my dying are for Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing."

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

الْعَالَمِينَ ﴿١٦٣﴾

لَا شَرِيكَ لَهِ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

قُلْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ كُلٌّ لِّسِيِّئَةٍ وَلَا
تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ
تَخْتَلِفُونَ ﴿١٦٤﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْخَلْقَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُم فِي مَاءِ آتِنَاكُمْ إِنَّ رَبَّكَ
سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

Sûrat Al-A'râf [The Heights (or The Wall with Elevations)] VII

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

1. Alif-Lâm-Mim-Sâd. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]

2. (This is a) Book (the Qur'ân) sent down to you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers.

3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ ﴿١﴾

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَازِجٌ مِنْهُ
لِيُنذِرَ بِهِ، وَذَكَرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾

أَتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِنَ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ
أَوْلِيَاءَ قَلِيلًا مِمَّا تَدَّكُرُونَ ﴿٣﴾

4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

5. No cry did they utter when Our Torment came upon them but this: "Verily we were *Zâlimûn* (polytheists and wrong-doers)".

6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.

7. Then surely, We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent.

8. And the weighing on that day (Day of Resurrection) will be the true (weighing)^[1]. So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

9. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

11. And surely, We created you (your

وَكُرْمٍ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا
أَوْ هَمًّا فَأَلْبَسُوا ①

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا
إِنَّا كُنَّا ظَالِمِينَ ②

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
الْمُرْسَلِينَ ③

فَلَنَقُصِّصَ عَلَيْهِمْ بِعِبْرٍ وَمَا كُنَّا غَائِبِينَ ④

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ⑤

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَتْلُمُونَ ⑥

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
مَعِيشًا قَلِيلًا مَّا تَشْكُرُونَ ⑦

وَلَقَدْ خَلَقْنَاكُمْ نُصُورًا نُّكْرًا ثُمَّ قُلْنَا

[1] (V.7:8) The Statement of Allâh عز وجل:

"And We shall set up balances of justice on the Day of Resurrection." (V.21:47).

The deeds and the statement of Adam's offspring will be weighed.

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are: سبحان الله العظيم — سبحان الله وبحمده

'Subhân Allâhi-wa bihamdihi — Subhân Allâhil-'Azîm.' ** (Sahîh Al-Bukhârî, Vol.9, Hadîth No.652).

* 'Glorified is Allâh and His is all praise' — 'Glorified is Allâh, the Most Great.' (or I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allâh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblis* (Satan), he refused to be of those who prostrated themselves.

12. (Allâh) said: "What prevented you (O *Iblis*) that you did not prostrate yourself, when I commanded you?" *Iblis* said: "I am better than him (Adam), You created me from fire, and him You created from clay."

13. (Allâh) said: "(O *Iblis*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

14. (*Iblis*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

15. (Allâh) said: "You are of those respited."

16. (*Iblis*) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.

17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allâh) said (to *Iblis*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrong-doers)."

20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord

لِلْمَلٰئِكَةِ اَسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا اِبْلِيسَ
لَرِيْكَ مِنْ السَّٰجِدِيْنَ ﴿١١﴾

قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمْرْتُكَ قَالَ اَنَا خَيْرٌ مِنْهُ
خَلَقْتَنِيْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ ﴿١٢﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ
اِنَّكَ مِنَ الصَّاغِرِيْنَ ﴿١٣﴾

قَالَ اَنْظِرْنِيْ اِلَى يَوْمٍ يُبْعَثُوْنَ ﴿١٤﴾

قَالَ اِنَّكَ مِنَ الْمُنظَرِيْنَ ﴿١٥﴾

قَالَ فَمَا اَغْوَيْتَنِيْ لَاقْعُدَنَّ لهُمْ يَصِرْطُكَ
الْمُسْتَقِيْمَ ﴿١٦﴾

لَوْ لَا يَدْبَعُهُمْ مِنْ بَيْنِ اَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ
وَعَنْ شَمَائِلِهِمْ وَلَا يَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ﴿١٧﴾

قَالَ اَخْرُجْ مِنْهَا مَذْمُوْمًا مَّدْحُوْرًا لَنْ يَتَّبِعَكَ مِنْهُمْ اِلَّا اَمْلٰٓئِنٌ
جَهَنَّمُ وَمِنْكُمْ اٰجْمَعِيْنَ ﴿١٨﴾

وَرَبَّادْرِ اَسْكُنْ اَنْتَ وَوَجْهَكَ الْجَنَّةَ فَكُلْ مِنْ حَيْثُ
شِئْتُمْ وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظَّٰلِمِيْنَ ﴿١٩﴾

فَوَسَّوْا لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا
مِنْ سُوْءِ اٰتِهٰمَ وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هٰذِهِ

did not forbid you this tree save that you should become angels or become of the immortals.”

21. And he [*Shaitân* (Satan)] swore by Allâh to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their private parts became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy to you?”

23. They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

24. (Allâh) said: “Get down, one of you an enemy to the other [i.e. Adam, Hawwâ' (Eve), and *Shaitân* (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time.”

25. He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).”

26. O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth⁽¹⁾).

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents

الشَّجَرَةَ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنْ
الْحَالِدِينَ ﴿٢١﴾

وَقَالَسُهُمَا إِلَىٰ لَكُمَا لِمَنِ النَّصِيحِينَ ﴿٢٢﴾

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا
سَوْءَاتُهُمَا وَطُفِقَا يَخْضِقَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَوَادَّهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلُّ
لَكُمَا إِيَّازَ الشَّيْطَانِ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٣﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَعْفُ رَبَّنَا وَرَحْمَتَنَا
لَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

قَالَ أَهبطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٥﴾

قَالَ فِيهَا تَحْبَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا
تُخْرَجُونَ ﴿٢٦﴾

يَبْنَیْءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَ تَكْوُرٍ
وَرِبَّاسًا وَبِاسًا التَّقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنَ آيَاتِ
اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٧﴾

يَبْنَیْءَ آدَمَ لَا يَفْتِنَنَّكَ الشَّيْطَانُ كَمَا أَخْرَجَ

⁽¹⁾ (V.7:26) It is said that the pagan Arabs in the Pre-Islamic Period of Ignorance used to do *Tawâf* (going round) of the *Ka'bah* in a naked state. So when Islâm became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do *Tawâf* of the *Ka'bah* in a naked state.

[Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and *Qabîluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliya'* (protectors and helpers) for those who believe not.

28. And when they commit a *Fâhishah* (evil deed, going round the *Ka'bah* in naked state, great sins and unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands *Fâhishah*. Do you say of Allâh what you know not?"

29. Say (O Muhammad صلى الله عليه وسلم): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the *Qiblah*, i.e. the *Ka'bah* in Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allâh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtîn* (devils) as *Auliya'* (protectors and helpers) instead of Allâh, and think that they are guided.

31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying¹¹ [and going round (the *Tawâf*

أَبْوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْءَ تَبِعَهُمَا أَنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ، مِنْ حَيْثُ
لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ
لَا يُؤْمِنُونَ ﴿٢٧﴾

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آيَاتِنَا وَآلِهَةً
أَمَرْنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى
اللَّهِ مَا لَاتَعْمَلُونَ ﴿٢٨﴾

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ
مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ
تَعُودُونَ ﴿٢٩﴾

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ
اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ
أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

* يَتَّيَّبِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا
وَأَشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

¹¹ (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allâh عز و جل: "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah (covering of one's 'Aurah means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should

of) the *Ka'bah*,] and eat and drink but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrifūn* (those who waste by extravagance).

32. Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His slaves, and *At-Taiyyibāt* [all kinds of *Halāl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayāt* (Islāmic laws) in detail for a people who have knowledge.

33. Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).

35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ
مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
حَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

قُلْ إِنَّمَا حَرَّمَ رِيقَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْإِثْمَ وَالنَّبِيَّ يَعْتَدِ الْحَقُّ وَأَنْ تُشْرِكُوا بِاللَّهِ
مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَإِنْ تَقُولُوا عَلَى اللَّهِ مَا
لَا تَعْلَمُونَ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْجِرُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

يَبْنَىءِ آدَمَ إِنَّمَا أَنبَأْتُكُمْ رَسُولًا فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ
فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered), while praying and going round (the *Tawāf* of) the *Ka'bah*."

In how many (what sort of) clothes a woman should pray? 'Ikrimah said, "If she can cover all her body with one garment, it is sufficient."*

* It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (*Abu Dâwūd*).

Narrated 'Aishah رضي الله عنها: Allāh's Messenger صلى الله عليه وسلم used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him, and then they would return to their homes unrecognized. (*Sahih Al-Bukhārī*, Vol. 1, *Hadīth* No. 368).

pious and righteous, on them shall be no fear nor shall they grieve.

36. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

37. Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."

40. Verily, those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِنَا أَوْ لَيْتَهُ بِآيَاتِنَا نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ
إِذَا جَاءَهُمْ نَذِيرٌ مِّن رُّسُلِنَا يَتَوَفَّوهُمْ قَالُوا إِنَّمَا كُنَّا مِنْ
تَدْعُونَنَا مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيَّ
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ
وَالإِنسِ فِي النَّارِ كُلَّمَا خَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ذُكِرُوا فِيهَا جُمُعًا قَالَتْ أُخْرَيْنَاهُمْ
لِأُولئهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّوا نَفَاتِهِمْ عَدَابًا ضِعْفَانِ
النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَّا تَعْلَمُونَ ﴿٣٨﴾

وَقَالَتْ أُولئهِمْ لِأُخْرَيْنَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ فَدُّوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَأَنْفَعَهُمْ
لَهُمْ أَعْيُنٌ وَأَلْيَدٌ وَلَأَيَّادٌ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ
الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَٰلِكَ يَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

the Mujrimûn (criminals, polytheists and sinners).

41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn* (polytheists and wrong-doers).

42. But those who believed (in the Oneness of Allâh — Islâmic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein forever.

43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All praise and thanks are Allâh's, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you (also) found true what your Lord promised (warnings)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn* (polytheists and wrong-doers)."

45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

46. And between them will be a (barrier) screen and on *Al-A'râf*^[1] (a wall with elevated

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَ مِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٤١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٤٢﴾

وَنَرَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ تَجْرِي مِنْ تَحْتِهِمْ
الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا
لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ
رَبَّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورَثْتُمُوهَا إِيمَانًا
كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

وَيَادَعُوا أَصْحَابَ الْجَنَّةِ أَصْحَابُ النَّارِ أَنْ قَدْ وَجَدْنَا
مَا وَعَدْنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ فَأَذْنَبَ مُمْؤَدِّ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ ﴿٤٤﴾

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ
بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا

[1] (V.7:46)

Al-A'râf. It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see *Tafsîr Al-Qurtubî*].

places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salâmun 'Alaikûm" (Peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrong-doers)."

48. And the men on *Al-A'râf* (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

49. Are they those, of whom you swore that Allâh would never show them mercy? (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."

51. "Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

52. Certainly, We have brought them a Book (the Qur'ân) which We have explained in detail with knowledge, — guidance and mercy to a people who believe.

بِسْمِ اللَّهِ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٧﴾

* وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا
لَا تَجْعَلْنَا مَعَهُ الْقَوْمَ الظَّالِمِينَ ﴿٤٨﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا لَا يَعْرفُونَهمْ بِسْمِ اللَّهِ قَالُوا
مَا أَعْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تُسَكِّرُونَ ﴿٤٩﴾

أَهْلُولَاءِ الَّذِينَ أَقْسَمْتُمْ لَا بِنَا لَهُمْ اللَّهُ بِرَحْمَةٍ أَدْخَلُوا
الْجَنَّةَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٥٠﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أفيضُوا عَلَيْنَا
مِنَ الْمَاءِ أَوْ مَتَارِقِكُمْ اللَّهُ قَالُوا إِنَّ اللَّهَ
حَرَمَهُمَا عَلَى الْكَافِرِينَ ﴿٥١﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَعَزَّوهُمْ الْحَيَاةَ
الدُّنْيَا قَالُوا رَبَّنَا نَسْنَسْهُكُمْ كَمَا نَسْنَا لِقَاءَ يَوْمِهِمْ
هَذَا وَمَا كُنَّا بِتَائِبِينَ يُحَدِّثُونَ ﴿٥٢﴾

وَلَقَدْ جِئْتَهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾

53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

55. Invoke your Lord with humility and in secret. He likes not the aggressors.

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near to the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive them to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord;

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ
الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ
فَقُلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ
غَيْرَ الَّذِي كُنَّا نَعْمَلُ فَذَخِّرُوا أَنْفُسَهُمْ
وَصَلِّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٥٣﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ
يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسْحَرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

أَدْعُوا رَبَّكُمْ خَوْفًا وَحُفَاةً وَإِنَّهُ لَاجِبُ
الْمُعْتَدِينَ ﴿٥٥﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لَبَدَّتْ بَدَنِّ رَحْمَتِهِ
حَتَّىٰ إِذَا أَفَلَّتْ سَحَابًا نَفَا أَسْفِنَهُ اسْفِكْتِهِ فَأَنْزَلْنَا
بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ
كَذَٰلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ بِإِذْنِ رَبِّهِ وَالَّذِي حَبِطَ

and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"

60. The leaders of his people said: "Verily, we see you in plain error."

61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alâmin (mankind, jinn and all that exists)!"

62. "I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.

63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"

64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"

66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but I am a Messenger from

لَا يَخْرُجُ إِلَّا نَكَتًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ ﴿٥٩﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٦٠﴾

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي سَلَمٍ مُّبِينٍ ﴿٦١﴾

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَا كُنِيَ رَسُولٌ مِنْ رَبِّ
الْعَالَمِينَ ﴿٦٢﴾

أُبَيِّنُكُمْ لِمَنْ رَسَلْتَنِي فِي صَلَاحٍ لَكُمْ وَأَعْلَمُ
مِمَّا اللَّهُ مَا لَا تَعْلَمُونَ ﴿٦٣﴾

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ
مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ
تُرْحَمُونَ ﴿٦٤﴾

فَكَذَّبُوهُ فَأَخْبَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَمْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا
عَمِينَ ﴿٦٥﴾

﴿٦٥﴾ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٦﴾

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي
سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَا كُنِيَ رَسُولٌ مِنْ رَبِّ

the Lord of the 'Ālamīn (mankind, jinn and all that exists)!

68. "I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful."

70. They said: "Have you come to us that we should worship Allâh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait."

72. So We saved him and those who were with him by mercy from Us, and We cut the roots of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign to you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.

74. And remember when He made you successors after 'Ād (people) and gave you

الْعَالَمِينَ ﴿٦٧﴾

أَتْلُفُكُمْ رَسُولَاتِي رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

أَوْعَيْبُهُمْ أَنْ جَاءَهُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ
مِنْكُمْ لِيُنذِرَكُمْ وَأَذَكُرُوا إِذْ جَعَلَكُمْ
خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْطَةً فَأَذَكُرُوا آيَةَ اللَّهِ لَعَلَّكُمْ
تَفْلِحُونَ ﴿٦٩﴾

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَ مَا كَانَ
يَعْبُدُ آبَاؤُنَا فَآيَاتِنَا يَمَآئِدًا إِنَّا نَكُفِّرُ مِنَ
الصَّادِقِينَ ﴿٧٠﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ
وَغَضَبٌ أَتَجِدُ لَوْ تَسْمَى فِي أَسْمَاءٍ سَمَّيْتُمُوهَا
أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
فَانظُرُوا إِلَى مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا
دَابِرَ الَّذِينَ كَفَرُوا بَيْنَنَا وَمَا كَانُوا
مُؤْمِنِينَ ﴿٧٢﴾

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ آلِهَةٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ
مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا
يَسُوءَ فَمَا أَتَدَّكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

وَأَذَكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ

habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

78. So the earthquake seized them, and they lay (dead), prostrate in their homes.

79. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."

80. And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Ālamîn (mankind and jinn)?"

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."

82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"

83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

وَيَوَّكَّرُ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا
قُصُورًا وَتَنْجُونَ الْجِبَالَ بُيُوتًا فَأَذْكُرُوا
ءَالَآءَ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٧٤﴾

قَالَ الْمَلَائِكَةُ الَّذِينَ آمَنُوا مِنْ قَوْمِهِ لِلَّذِينَ
أَسْتَضْعَفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ
صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّمَا آتَاكَ
بُيُوتٌ مُمْنُونَةٌ ﴿٧٥﴾

قَالَ الَّذِينَ آمَنُوا اسْتَكْبَرُوا إِنَّا بِالَّذِينَ
ءَاتَيْنَاكُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

فَعَقَرُوا السَّامِقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا
يَصْلِحُ أَتَيْنَاكَ بِعَدُوِّكَ إِن كُنْتَ مِنَ
الْمُرْسَلِينَ ﴿٧٧﴾

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جَاثِمِينَ ﴿٧٨﴾

فَتَوَلَّى عَنْهُمْ وَقَالَ لِقَوْمِهِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَاتِي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ
التَّصْحِيحِينَ ﴿٧٩﴾

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلاَّ أَنْ قَالُوا
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يَنْظَهُرُونَ ﴿٨٢﴾

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلاَّ امْرَأَتَهُ كَانَتْ مِنَ
الْعَادِينَ ﴿٨٣﴾

84. And We rained down on them a rain (of stones). Then see what was the end of the Mujrimûn (criminals, polytheists and sinners).

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn* (mischief-makers, corrupters, liars).

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges."^[1]

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا نَظِيرًا فَكَيفَ كَانَ
عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

وَالِى مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَكُمْ بَيِّنَةٌ
مِنْ رَبِّكُمْ فَاتَّقُوا الْكَذِبَ وَالْمِيزَانَ
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٨٥﴾

وَلَا تَتَّعَدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مِنْ أَنْ تَأْتِيَ بِهِ
وَتَسْعَوْنَهَا عِوَجًا وَأَذْكَرُوا إِذْ كُنْتُمْ قَلِيلًا
فَكَذَّبْتُمْ وَأَنْظَرْتُمْ كَيْفَ كَانَتْ
عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي
أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى
يَحْكُمَ اللَّهُ بَيْنَنَا وَهُمْ خَيْرٌ الْحَاكِمِينَ ﴿٨٧﴾

^[1] (V.7:87) A) Narrated 'Abdullâh ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Surely! Everyone of you is a guardian and is responsible for his charges: The *Imâm* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 252).

B) Narrated Tarîf Abî Tamîmah: I saw Safwân and Jundub and Safwân's companions when Jundub was advising. They said, "Did you hear something from Allâh's Messenger صلى الله عليه وسلم Jundub said, "I heard him saying, 'Whoever does a good deed in order to show-off, Allâh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allâh will put him into difficulties on the Day of Resurrection.'" The people said (to Jundub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Halâl* and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 266).

C) Narrated Anas ibn Mâlik رضي الله عنه: While the Prophet صلى الله عليه وسلم and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allâh's Messenger!

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate (it)?"

89. "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers.

93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

﴿ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَمَحْرَجَتِكَ يَسْعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَوْمِنَا أَتُوعَدُونَ فِي مِلَّتِنَا قَالَ أُولُو كُنَاكِرِهِمْ ﴾ ٨٨

قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَعْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَسْأَلَنَا اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا أَفَتَحُّ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

﴿ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِتَّكُرُوا إِذَا الْحُسَيْرُونَ ﴾ ٩٠

﴿ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴾ ٩١

﴿ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا يَرْجِعُونَ فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخٰسِرِينَ ﴾ ٩٢

﴿ فَمَوَّلَىٰ عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَصَحَّحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ كٰفِرِينَ ﴾ ٩٣

When will be the Hour?" The Prophet صلى الله عليه وسلم asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allâh's Messenger! I haven't prepared for it much of *Saum* (fast), *Salât* (prayers) or charitable gifts but I love Allâh and His Messenger." The Prophet صلى الله عليه وسلم said, "You will be with the one whom you love." (*Sahih Al-Bukhârî*, Vol. 9, *Hadith* No. 267).

D) Narrated Abu Dharr رضى الله عنه: Once I went to him (the Prophet صلى الله عليه وسلم) and he said, "By Allâh in Whose Hand my life is (or probably said, "By Allâh, except whom none has the right to be worshipped)" whoever had camels or cows or sheep and did not pay their *Zakât*, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allâh has finished the judgements amongst the people." (*Sahih Al-Bukhârî*, Vol. 2, *Hadith* No. 539).

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).

95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware.

96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?

98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.

100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

101. Those were the towns whose story We relate to you (O Muhammad صلى الله عليه وسلم). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allâh does seal up

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا
بِالْبَاسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّغُوتٌ ﴿٩٤﴾

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا
وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم
بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ
نَائِمُونَ ﴿٩٧﴾

أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا صُحُبًا
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا
الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا
أَن لَّوْنَسَاءِ أَصْنَانُهُمْ يَدْخُلُونَهَا وَيَنْطَلِعُ عَلَىٰ
قُلُوبِهِمْ فَهُمْ لَا يَتَسَمَعُونَ ﴿١٠٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حَتَّىٰ يَخْرُجَ إِلَيْكُمْ
الْقُرَىٰ وَالْبُلْدَانَ الَّتِي حَرَّمَ اللَّهُ عَلَيْكُمْ أَن
تَدْخُلُونَهَا وَأَن تَكُونُوا كَالَّذِينَ خَلَّفُوا فِيهَا
الْمُكْفِرِينَ ﴿١٠١﴾

the hearts of the disbelievers (from every kind of religious guidance).

102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn* (rebellious, disobedient to Allâh).

103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corrupters).

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the *Ālamîn* (mankind, jinn and all that exists).

105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me."

106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."

107. Then [Mûsâ (Moses)] threw his stick and behold! It was a serpent, manifest!

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;

110. "He wants to get you out of your land, so what do you advise?"

111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect —

112. "That they bring to you all well-versed sorcerers."

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِن عَهْدٍ وَإِن وَجَدْنَا
أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَلَائِكِهِ فَظَلَمُوا بِهَا فَأَنظَرْنَاهُ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٠٣﴾

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ
الْعَالَمِينَ ﴿١٠٤﴾

حَقِيقٌ عَلَىٰ أَن لَّا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جئتُكُمْ
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَارْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾

قَالَ إِن كُنتَ جئتَ بِآيَةٍ فَانِ بِهَا إِن كُنتَ مِنَ
الصّٰدِقِينَ ﴿١٠٦﴾

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنّٰظِرِينَ ﴿١٠٨﴾

قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ
عَلِيمٌ ﴿١٠٩﴾

يُرِيدُ أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حٰشِرِينَ ﴿١١١﴾

يَأْتُونَكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١٢﴾

113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."

115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?"

116. He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed great magic.

117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.

118. Thus truth was confirmed, and all that they did was made of no effect.

119. So they were defeated there and returned disgraced.

120. And the sorcerers fell down prostrate.

121. They said: "We believe in the Lord of the 'Ālamîn (mankind, jinn and all that exists).

122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

125. They said: "Verily, we are returning to our Lord.

126. "And you take vengeance on us only because we believed in the *Ayât* (proofs,

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَهْوَاهُمْ وَجَاءَهُمْ سِحْرُهُمْ بِعِظِيمٍ ﴿١١٦﴾

* وَأَوْحَيْنَا إِلَىٰ مُوسَى أَنْ أَلِقْ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

فَقُلبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾

وَأَلْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾

قَالُوا ءَأَمَّا رَبِّ الْعَالَمِينَ ﴿١٢١﴾

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

قَالَ فِرْعَوْنُ ءَأَمْسَمْتُمْ بِهِ قَبْلَ أَنْ ءَادَنْ لَكُمْ رَبَّانِي هَذَا الْمَكْرُ مَكَرْتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

لَأَقْطَعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خِلْفَتِكُمْ لِأَصْلَبْتُمْ كُومًا جَمِيعِينَ ﴿١٢٤﴾

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

وَمَا نَتَّقِيكُمْ مِّنْ شَيْءٍ إِلَّا أَنْ ءَأَمَّنَّا بِآيَاتِكُمْ رَبَّنَا فَتَجَاءَهُ تَنَائِفًا

evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious — see V.2:2)."

129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.

132. They said [to Mûsâ (Moses)]: "Whatever *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they

رَبَّنَا أفرغ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ﴿١٢٧﴾

وَقَالَ الْمَلَأَمِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُمُوسَىٰ وَقَوْمَهُ
لِلْمَيْسُدِ وَأَفِي الْأَرْضِ وَبَدْرِكَ وَآلِهَتِكَ قَالَ سَتَقْتُلُ
أَبْنَاءَهُمْ وَتَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ
قَاهِرُونَ ﴿١٢٧﴾

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿١٢٨﴾

قَالُوا أَوَدِينَنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا
جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَكُمْ كَيْفَ
تَعْمَلُونَ ﴿١٢٩﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالْبَلْسَيْنِ وَنَقِصَمَاتِ
الْقَمْصَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ أَلَّا يَأْتِيَنَا
طَلٌّ وَهُمْ عِنْدَ اللَّهِ وَلَئِكَ آكُفَّرُهُمْ
لَا يَعْلَمُونَ ﴿١٣١﴾

وَقَالُوا هُمَا أَتَانَا بِهِ مِنْ آيَةٍ لِيُشْحَرَنَا بِهَا فَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ

remained arrogant, and they were of those people who were *Mujrimûn* (criminals, polytheists, sinners).

134. And when the punishment fell on them they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!

136. So We took retribution from them. We drowned them in the sea, because they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless of them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh*⁽¹⁾ (a god) as they have *âlihah* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."

139. [Mûsâ (Moses) added:] "Verily, these people will be destroyed for that which

وَالصَّفَادِ وَالذَّمَّ ءَايَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ
يَمَا عَهَدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ
لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٥﴾

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بِلَعْنِهِ
إِذَا هُمْ بِكَاذِبِينَ ﴿١٣٦﴾

فَأَنقَمْنَا مِنهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ يَأْتُهُمُ كَذِبًا
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٧﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ
مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَنَكْنَا فِيهَا وَتَمَّتْ
كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا
صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ
وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٨﴾

وَجَوْرًا بَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ
يَعْبُدُونَ عَلَىٰ آصْنَاهُ لَّهُمْ قَالُوا يَا مُوسَى
اجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ
إِنَّكُمْ قَوْمٌ يَّتَّبِعُونَ ﴿١٣٩﴾

إِنَّ هَؤُلَاءِ مُتَّبَرِّ مَا هُمْ فِيهِ وَيَطِلُ مَا كَانُوا

⁽¹⁾ (V.7:138) *Ilâh*: Who has all the right to be worshipped.

they are engaged in (idols-worship). And all that they are doing is in vain."

140. He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the '*Ālamîn* (mankind and jinn of your time)."

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)."

143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain^[1], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that

يَعْمَلُونَ ﴿١٣٨﴾

قَالَ أَتَعْبُدُ اللَّهَ بِغَيْرِ كَيْدٍ أَلَيْسَ اللَّهُ بِعَلِيمٍ ﴿١٣٩﴾

وَإِذْ أَنْجَيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءًا
الْعَذَابِ يُقْتُلُونَ أَبْنَاءَ كُمْ وَيَسْتَحْيُونَ
نِسَاءَ كُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ
عَظِيمٌ ﴿١٤١﴾

﴿١٤٢﴾ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِعَشْرِ
فَتْرَةٍ مِّمَّتْ رِيْبَهُ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ
لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ الْمُفْسِدِينَ ﴿١٤٣﴾

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ
أَرِنِي أَنظُرَ إِلَيْكَ قَالَ لَن نَرِيكَ وَلَٰكِن نُنظِّرُ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ
صَوْعًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ إِلَهِي وَإِنِّي
أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

قَالَ رَبُّ مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي
وَيَكَلِّمِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّن

^[1] (V.7:143) The appearance of Allâh جل جلاله to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet صلى الله عليه وسلم when he recited this Verse. (This *Hadîth* is quoted by *Tirmidhî*).

which I have given you and be of the grateful.”

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold to these with firmness, and enjoin your people to take the best therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

146. I shall turn away from My *Ayât* (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,) vain are their deeds. Are they requited with anything except what they used to do?

148. And the people of *Mûsâ* (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrong-doers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: “If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.”

الْمُكْرِمِينَ ﴿١٤١﴾

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَحَذَّهَا يَقُولُ وَالْمُر
قَوْمَكَ بِالْحُدُودِ يَا حَسْبُهَا سَأُورِيكُمْ دَارَ
الْفَاسِقِينَ ﴿١٤٥﴾

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا
وَإِنْ يَرَوْا سَبِيلَ الرُّسُلِ لَا يَتَّخِذُوهُ سَبِيلًا
وَإِنْ يَرَوْا سَبِيلَ آتِيٍّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا
عَافِينَ ﴿١٤٦﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ
أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

وَإِذْ خَلَقْنَا قَوْمَ مِثْرَةَ مِنْ بَعْدِهِمْ مِنْ حَلِيبٍ عَجَلًا
جَسَدًا لَهُمْ صَوَائِرُ الرِّبْرِ فَإِنَّهُمْ لَا يَكَفِّرُهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا
ظَالِمِينَ ﴿١٤٨﴾

وَلَمَّا سَفِطَ فِي آيَاتِهِمْ وَرَأَوْا أَنَّهُمْ قَدَ ضَلُّوا
قَالُوا لَنْ نَبْرِيحَ تَارَ بِنَا وَتَغْفِرَ لَنَا لَنَكُونَ
مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hârûn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrongdoers)."

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.

153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.

155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعْبَدْتُمُ آلِهَتَكُمْ وَذَلَّتُمُونِي ۚ وَاللَّيْلُ الْأَلْوَاخُ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوكُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ فِيَّ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَّهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَعَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

وَلَمَّا سَكَتَ عَن مُّوسَىٰ الْغَضَبُ أَخَذَ الْأَلْوَاخَ ۗ وَفِي نُحُوتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا أَلِيمِينَ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَآيَاتِي أَنْهَلِكُمْ بِمَا فَعَلْتُمُ السَّهَاءَ مِنِّي إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۗ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

are our *Walî* (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqûn* (the pious — See V.2:2), and give *Zakât*; and those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.);

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16)^[1], — he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful *Al-Khabâ'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods^[2]), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be the successful^[3].

وَأَكْتَبْنَا فِي هَذِهِ الْكِتَابِ حَسَنَةً وَفِي
الْآخِرَةِ إِنَّا هُنَا إِنَّا هُنَا إِنَّا هُنَا
مَنْ أَسَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَفَسَاكُنْ بِهَا
لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ
بِآيَاتِنَا لُؤْمُونَ ﴿١٥٦﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يُعِدُّ لَهُ مَعْرُوفًا وَعِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ بَيِّنَاتٌ مِمَّا مَكَّنَّا لَهُمْ وَمِنْهُمْ
الْمُنْكَرُ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا
بِهِ وَعَمِلُوا الصَّالِحَاتِ وَاتَّبَعُوا أَلْوَارِثَ الَّذِي أَنْزَلْنَا
مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

[1] (V.7:157) There exists in the Taurât (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad صلى الله عليه وسلم, e.g. Deut. 18: 18,21:21; Psl. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn. 14: 12-17, 26-28, 16: 7-14. Also see (V.3:70,71).

[2] (V.7:157) *Al-Khabâ'ith* (All evil unlawful forbidden things) It also includes habitual eating and drinking of narcotic drugs like morphine, heroin, cannabis etc., and tobacco smoking that spoils one's health and may lead to one's death.

[3] (V. 7:157) A) "O you who have been given the Scripture (Jews and Christians)! Believe in

158. Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Îsâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided.^[1]"

159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna*^[2] and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ
إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْتَدُونَ ﴿١٥٩﴾

وَقَطَعْنَا لَهُمْ آفَافًا اثْنَا عَشَرَ تَبَاطَاتٍ أَمَّا
أَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمَهُ ۖ أَن
أَضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَا
عَشَرَ عَيْنًا ۖ فَدَعَا كُلُّ قَوْمٍ لِمَشْرِئِهِمْ
وَقَلَّلْنَا عَلَيْهِمُ الْغَمَّ ۖ وَأَنزَلْنَا عَلَيْهِمُ
الْمَنَّٰ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ
مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

وَإِذ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا
مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا

you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).

B) See (V.57:28) and its footnote.

^[1] (V.7:158) See the footnote (A) of (V.2:252).

^[2] (V.7:160) See the footnote of (V.2:57).

prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings.^[1]

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah) [see the Qur'ân: V.4:154 and its footnote].

164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobey Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected."^[2]

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the

الْبَابِ سَجْدًا تَعْفُرَ لَكُمْ خَطِيئَتِكُمْ
سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

قَبَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي
قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا مِنْ السَّمَاءِ
يَمَّا كَانُوا يَظْلُمُونَ ﴿١٦٢﴾

وَسَأَلْنَاهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً
الْبَحْرِيَّ إِذْ يَعْذُرُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
جِثَّتُهُمْ نَوْمًا سَابِغَةً شُرَعًا يَوْمَ لَا يُصْبِتُونَ
لَاتَاتِيهِمْ كَذَلِكَ تَبْلُوهُمْ بِمَا كَانُوا
يَفْسُقُونَ ﴿١٦٣﴾

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَدِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْدِرَةٌ إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَهَجْنَا الَّذِينَ يَنْهَوْنَ
عَنِ الشُّعْوَ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَیِّنٍ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

فَلَمَّا عَتَوْا عَنْ مَنَاهِهِمْ أَنَّهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿١٦٦﴾

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَسْعَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْفِتْمَةِ مَنْ
يَسُوءُهُمْ سَوْءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ

[1] (V.7:162) See (V. 2:59) and its footnote.

[2] (V.7:166) It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and keep far away from what He prohibits them.*

* See the footnote of (V.9:112).

Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious — See V.2:2). Do not you then understand?

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât* (*Iqâmat-as-Salât*), certainly We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."

وَأَنَّهُ لَعَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

وَقَطَعْنَا لَهُمْ فِي الْأَرْضِ أَصْنَافًا مِّنْهُمْ الصَّالِحِينَ
وَمِنْهُمْ ذُؤَنبٌ ذَلَّكَ وَيَتَوَلَّوْهُمْ بِالْحَسَنَاتِ
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَوُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ
سَمِعْنَا عَرَضًا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ
أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَن لَا يَقُولُوا عَلَىٰ
اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالذَّاكِرِينَ الْأَخْيَرَةَ خَيْرٌ
لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا
لَا نَفْضِحُ أَجْرَ الْمُضِلِّينَ ﴿١٧٠﴾

وَأَذِّنْنَا الْجَبَلَ لَوْفَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ
وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtîl* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsîr At-Tabarî*).

174. Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth).

175. And recite (O Muhammad صلى الله عليه وسلم) to them the story of him to whom We gave Our Ayât (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.

وَإِذْ أَخَذْنَا مِنْ بُنَىٰ آدَمَ مِنْ طُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ ﴿١٧٢﴾

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً
مِنْ بَعْدِهِمْ فَاقْتُلِهِمْ إِنَّمَا فَعَلَ الْمُطْبُورُونَ ﴿١٧٣﴾

وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْآيَاتِ وَالْعَلَامَاتِ لِيَرْجِعُوا

وَأَن لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٧٤﴾
وَأَن لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٧٥﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ
وَاتَّبَعَهَا هُوَ فِي مَقَلِّهَا كَمَا مَلَّ الْقَلْبُ إِذَا تَحَمَّلَ
عَلَيْهِ يَلْمُهَا أَوتَرْتَهُ يَلْمُهَا ذَلِكَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿١٧٦﴾

سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنفُسُهُمْ
كَرُوا بِآيَاتِنَا ﴿١٧٧﴾

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! They are the losers.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِّمْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا تَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْإِطْعَامِ بَلَّ هُمْ أَصَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

180. And (all) the Most Beautiful Names belong to Allâh^[1], so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be required for what they used to do.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يَلْحَدُونَ فِي أَسْمَائِهِمْ سَيُجْرُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَيَبْغُونَ لِقَاءَ رَبِّهِمْ يُؤْمِنُونَ ﴿١٨١﴾

182. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

183. And I respite them; certainly My Plan is strong.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ قَبْلَٰئِ حَيْثُ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

186. Whomsoever Allâh sends astray,

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ

[1] (V.7:180) Allâh has one hundred minus one Names. (i.e. 99).

Narrated Abu Hurairah رضى الله عنه : Allâh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allâh is *Witr* (one) and loves 'the *Witr*'. (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 419).

none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."⁽¹⁾

188. Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe."

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by *Ibn Kathir* in his *Tafsir*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they (the polytheist and

يَعْمَهُونَ ﴿١٨٧﴾

يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَدُهَا قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لَا يُجَلِّئُهَا لَوْفِيهَا إِلَّا هُوَ نُقِلَتْ فِي
السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا غَنَةٌ يَسْتَلُونَكَ كَأَنَّكَ
حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرَ
الَّذِينَ لَا يَعْلَمُونَ ﴿١٨٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ
يُؤْمِنُونَ ﴿١٨٩﴾

*هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ
حَمْلًا خَفِيضًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ
رَبَّهُمَا لِنِءِ آتِيئِنَا صَالِحًا لَنَكُونَ مِنَ
الْمُشْكِرِينَ ﴿١٩٠﴾

فَلَمَّا آتَتْهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا
آتَاهُمَا فَتَعَلَّى اللَّهَ عَمَّا يُشْرِكُونَ ﴿١٩١﴾

⁽¹⁾ (V.7:187): Narrated 'Abdullâh رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The keys of the unseen are five: Verily Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, Well - Acquainted with all things." (V.31:34). (*Sahîh Al-Bukhârî*, Vol. 6, *Hadith* No. 151).

his wife) ascribed partners to Him (Allâh) in that which He has given to them. High is Allâh, Exalted above all that they ascribe as partners to Him. (*Tafsîr Ibn Kathîr*).

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!

196. Verily, my *Walî* (Protector, Supporter, and Helper) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with

أَشْرِكُونَ مَا لَمْ يَخْلُقْ سَيِّئًا وَهُمْ يَخْلُقُونَ ﴿١٩١﴾

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسُهُمْ
يَنْصُرُونَ ﴿١٩٢﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْتَجِيبُوا سِوَاكَ عَلَيْهِمْ
أَذْنُوبُهُمْ إِنْ أَنْتُمْ صٰمِتُونَ ﴿١٩٣﴾

إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ
صٰدِقِينَ ﴿١٩٤﴾

أَلَمْ لَهُمْ آذُنٌ يَسْمَعُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا
أَمْ لَهُمْ آعْيُنٌ يَبْصُرُونَ بِهَا أَمْ لَهُمْ آذَانٌ
يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَ كُفْرَتُمْ
صٰكِدُونَ فَلَا يَنْظُرُونَ ﴿١٩٥﴾

إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتٰبَ وَهُوَ يَتَوَلَّى
الصّٰلِحِينَ ﴿١٩٦﴾

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ
نَصْرَكُمْ وَلَا أَنفُسُهُمْ يَنْصُرُونَ ﴿١٩٧﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ
إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ ﴿١٩٨﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ
عَنِ الْجٰهِلِينَ ﴿١٩٩﴾

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نِزْجٌ فَاسْتَعِذْ بِاللَّهِ

Allâh. Verily, He is All-Hearer, All-Knower.

201. Verily, those who are Al-Muttaqûn (the pious — see V.2:2), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright).

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: "Why have you not brought it?"^[1] Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and guidance and mercy for a people who believe."

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtihah*), and also when he is delivering the Friday-prayer *Khutbah*]. (*Tafsir At-Tabarî*).

205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons and be not of those who are neglectful.^[2]

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

إِنَّهٗ رَسَمِعَ عَلَيْهِمُ ﴿٢٠١﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰغِيفٌ مِّنَ الشَّيْطٰنِ
تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٢﴾

وَإِخْوٰنُهُمْ يَمَكِّدُوْنَهُمْ فِي الْغَيِّثِ
لَا يُقْصِرُونَ ﴿٢٠٣﴾

وَإِذْ أَنزَلْنَا بِآيٰتِنَا قَالُوا لَوْلَا أُنزِلَ عَلَيْنَا آيٰتٌ
مِّمَّا تُبْعَثُ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ هٰذَا بَصٰٓئِرٌ
مِّن رَّبِّكَ وَهَدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٤﴾

وَإِذْ قُرِئَ الْقُرْءٰنَ أَنْ فَاسْتَمِعُوْا لَهُ، وَأَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٥﴾

وَإِذْ ذَكَرْنَاكَ فِي نَفْسِكَ نَضْرَعًا وَخِيفَةً وَدُؤْنَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ
مِنَ الْغٰفِلِينَ ﴿٢٠٦﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ،
وَيَسْجُدُونَ لَهُ، يُسْجِدُونَ ﴿٢٠٦﴾

^[1] (V.7:203): Narrated Anas رضى الله عنه that the Makkan people (Quraish pagans) requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (*Sahîh Al-Bukhârî*, Vol.4. *Hadîth* No.831).

^[2] (V.7:205): See the footnote of (V. 13:28).

Sûrat Al-Anfâl
(The Spoils of War) VIII

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

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger صلى الله عليه وسلم." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.

2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);

3. Who perform *As-Salât* (*Iqâmat-as-Salât*) and spend out of that We have provided them.

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).

5. As your Lord caused you (O Muhammad صلى الله عليه وسلم) to go out from your home with the truth; and verily, a party among the believers disliked it,

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا
اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَّتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُسْفِقُونَ ﴿٣﴾

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ
رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

كَمَا أَخْرَجَكَ رَبُّكَ مِنَ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا
مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ ﴿٥﴾

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ
إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ
وَيَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ
اللَّهُ أَن يَبْحِثَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَع دَابِرَ
الْكَافِرِينَ ﴿٧﴾

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hate it.

9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby.

12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

13. This is because they defied and disobeyed Allâh and His Messenger (صلى الله عليه وسلم). And whoever defies and disobeys Allâh and His Messenger (صلى الله عليه وسلم), then verily, Allâh is Severe in punishment.

14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.

15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

16. And whoever turns his back to them

يُحِقَّ الْحَقَّ وَيَجْلِبَ الْبَطْلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨﴾

إِذ تَسْتَعِينُونَ رَبِّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَضْمِنَ بِهِ
قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿١٠﴾

إِذ يُغَشِّبُكُمُ اللَّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ
عَنكُمْ رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

إِذ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا
الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
أَلرَّعْبُ قَاضٍ فَوْقَ الْأَعْنَاقِ وَأَضْرِبُ أَوْمَانَهُمْ
كُلَّ بَتَانٍ ﴿١٢﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَن يُشَاقِقِ اللَّهَ
وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

ذَٰلِكُمْ قَدُورُهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ
النَّارِ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا
رَحَقًا فَلَا تُولُوهُمُ الْآدْبَارَ ﴿١٥﴾

وَمَن يُولِهِمْ يُوزِعْهُ دُبْرَهُ. إِنَّ الْأَمْتَحِرِينَ لِئْتَالٍ

on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!^[1]

17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.

18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.

19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

20. O you who believe! Obey Allâh and His Messenger (صلى الله عليه وسلم), and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing.

21. And be not like those who say: "We have heard," but they hear not.

22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not (i.e. the disbelievers).

23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you^[2] to that which will

أَوْ مَحْزِرًا إِلَىٰ فِتْنَةٍ فَدَبَّاهُ بِغَضَبٍ مِّنَ اللَّهِ
وَمَا أَوْلَاهُ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿١٦﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ
رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلَئِن لَّمْ يَكُنِ الْمُؤْمِنِينَ مِنْهُ
بِلَاءَ حَسَنًا إِنَّ اللَّهَ لَسَمِيعٌ عَلَيْهِ ﴿١٧﴾

ذَالِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

إِن تَسْتَفْتِيهِمْ فَرُدَّ بِنَبَأٍ كَانَ الْقِشْقِشُ وَإِن تَدْنِهِمْ
فَهَوِّ خَيْرٌ لَهُمْ وَإِن تَعُدُّوا نَعْدَٰكُمْ لَنَنْقُضَنَّ عَنْكُمْ
بِغَيْرِكُمْ شَيْئًا وَلَوْ كَفَرْتُمْ وَأَنَّ اللَّهَ مَعَ
الْمُؤْمِنِينَ ﴿١٩﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلَّوْا عُنْفَهُ وَأَنزِلْنَا سَمْعُونُ ﴿٢٠﴾

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ
لَا يَسْمَعُونَ ﴿٢١﴾

* إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُّ الَّذِينَ الَّذِينَ
لَا يَعْقِلُونَ ﴿٢٢﴾

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحْكُمُ

[1] (V.8:16) See the footnote of (V.4:31).

[2] (V.8:24) See the footnote of (V.1:2).

give you life,¹¹ and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.

25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you).¹²

28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân* [(a criterion to judge between right and wrong), or (*Makhrâj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.

30. And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to

بَيْنَ الْمَوْتِ وَقَلْبِهِ، وَأَنَّهُ إِلَىٰ أَيْسَرُ مَخْرُوتٍ ﴿١١﴾

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

وَأذْكُرْ إِذْ أَنْتَ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكَهُ النَّاسُ فَاوْرَدَكُمُ وَيَدْكُمُ بِضُرِّهِمْ، وَرَدَّكُمْ مِنَ الظُّلُمَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

يَتَّيْنَهَا الَّذِينَ ءَامَنُوا لَا يَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا ءَامَنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

وَاعْلَمُوا أَنَّمَا ءَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

يَتَّيْنَهَا الَّذِينَ ءَامَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ

¹¹ (V.8:24) i.e., one is alive, — a true believer (of Islâmic Monotheism) who is obedient to Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and follows the Qur'ân and the Prophet's *Sunnah* practically, and he goes out for *Jihâd* in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

¹² (V.8:27) See the footnote (A) of (V.3:164).

get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."

32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

33. And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.

34. And why should not Allâh punish them while they hinder (men) from *Al-Masjid Al-Harâm*, and they are not its guardians? None can be its guardians except *Al-Muttaqûn* (the pious — See V.2:2), but most of them know not.

35. Their *Salât* (prayer) at the House (of Allâh, i.e. the Ka'bah in Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell.

37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers,

الْمَكِيدِينَ ﴿٣٠﴾

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسْطِيرٌ الْأُولِيَّتِ ﴿٣١﴾

وَإِذَا قَالُوا لِلَّهِمَّ إِنَّ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا مَاءً غَاطِقًا أَوْ آتِنَا بِعَذَابٍ آلِيمٍ ﴿٣٢﴾

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

وَمَا لَهُمْ آلَاءَ يُعَذِّبُهُمُ اللَّهُ وَهُمْ بَصُدُّوا عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا امْتِكَاتٌ وَمَنْصِدَةٌ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْسِرُونَ ﴿٣٦﴾

لِيُعَذِّبَ اللَّهُ الْأَخْيَرَةَ مِنَ الطَّاغُوتِ وَيَجْعَلَ الْخَيْرِيَّةَ بَعْضُهُمْ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world^[1]]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.^[2]

40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger (صلى الله عليه وسلم), and to the near relatives [of the Messenger (Muhammad صلى الله عليه وسلم)], and (also) the orphans, *Al-Masâkin* (the needy)

قُلْ لِلَّهِ كَفَرُوا إِنْ سَأَلْتَهُمْ لِيَعْفَرَهُمْ
مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ
الْأَوَّلِينَ ﴿٣٨﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الَّذِينَ كَفَرُوا لِيَلَّهَ فَإِنَّ آتَهُمْ قَاتِكَ اللَّهُ
يَمَاقِلُهُمْ بَصِيرٌ ﴿٣٩﴾

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَى الَّذِينَ
يَعْبُدُونَ ﴿٤٠﴾

﴿٤١﴾ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا
عَلَيْ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّمَيِّزِ الْجَمْعَاتِ ۗ وَاللَّهُ

^[1] (V.8:39) It is mentioned by some of the Islâmîc religious scholars that, that will be at the time when 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام, will descend on the earth, and he will not accept any other religion except Islâm — The True Religion of Allâh — Islâmîc Monotheism.

^[2] (V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in whose Hand my soul is, surely, the son of Maryam (Mary) ['Isâ (Jesus عليهما السلام)] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by 'Isâ (Jesus) and all mankind will be required to embrace Islâm with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Barî*, Vol. 7, Pages No.304 and 305 for details). (*Sahîh Al-Bukhârî*, Vol.3, *Hadith* No.425)

and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.

44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدَّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ
وَالرَّكْبُ أَتَقَلَّ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن لِّيَقْضِيَ اللَّهُ
أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ
عَنْ بَيْتِنَا وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيْتِنَا وَإِنَّ اللَّهَ
لَشَهِيدٌ عَلِيمٌ ﴿٤٢﴾

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا
وَلَوْ أَرَادَكُمْ فِيهِمْ كَثِيرًا لَّفَشَلْتُمْ وَتَلْتَمَعْتُمْ فِي
الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٤٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّفَقْتُمْ فِي آعْيُنِكُمْ قَلِيلًا
وَيُقَالُ لَكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا
وَأذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

46. And obey Allâh and His Messenger (صلى الله عليه وسلم), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient).

47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is *Muhîṭun* (encircling and thoroughly comprehending) all that they do.

48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment."

49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."

52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَسْرِعُوا الْقِسْفَةَ
وَتَذَهَبَ رِيحَكُمْ وَأَصِيرُوا إِنَّا اللَّهُ مَعَ
الصَّابِرِينَ ﴿٤٦﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ
النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا
يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَأَذَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَأَعْلَبَ
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا
تَرَآتِ الْفَيْتَاتِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي
بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي
أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

إِذ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
عَرَّهٗمْ لَوْلَا دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

وَلَوْ تَرَى إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ
الْحَرِيقِ ﴿٥٠﴾

ذَٰلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلْمٍ لِلْعَالَمِينَ ﴿٥١﴾

كَذَٰبِءِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا
بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ
شَدِيدُ الْعِقَابِ ﴿٥٢﴾

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُعَيَّرًا نِعْمَةً أَعْصَمَهَا عَلَىٰ قَوْمٍ
حَتَّىٰ يَغْيُرُوا مَا بَأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٥٣﴾

54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They denied the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn* (polytheists and wrongdoers).

كَذَّابَ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
رَبِّهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَعْرَفْنَا آلَ فِرْعَوْنَ
وَكُلَّ كَاذِبٍ مِّنَ الْوَاطِلِينَ ﴿٥٤﴾

55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve,^[1] — so they shall not believe.

إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ
لَا يُؤْمِنُونَ ﴿٥٥﴾

56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي
كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

57. So, if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

فَإِذَا تَشَفَّعْتَهُمْ فِي الْحَرْبِ فَشَرِّبْهُمْ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ
يَذَكَّرُونَ ﴿٥٧﴾

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly, Allâh likes not the treacherous.

وَإِذَا تَخَافَتَ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ
سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْمُنَافِقِينَ ﴿٥٨﴾

59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment).

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِهْتِمَّ
لَا يُعْجِزُونَ ﴿٥٩﴾

60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allâh and your enemy, and others

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ
الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَالْآخَرِينَ مِنْ دُونِهِمْ لِاتَّعْلَمُوا أَنَّ اللَّهَ يَعْلَمُهُمْ

[1] (V.8:55) i.e. disbelieve in their Lord (Allâh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

besides them whom you may not know, (but) whom Allâh does know. And whatever you shall spend in the Cause of Allâh, shall be repaid to you, and you shall not be treated unjustly.

61. But if they incline to peace, you(also) incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.

62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.

63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly, He is All-Mighty, All-Wise.

64. O Prophet (Muhammad صلى الله عليه وسلم) Allâh is Sufficient for you and for the believers who follow you.

65. O Prophet (Muhammad صلى الله عليه وسلم) Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand.

66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with *As-Sâbirûn* (the patient).

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire

وَمَا تُشْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظالمُونَ ﴿٦٠﴾

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْتَنِحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

﴿٦٢﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنْ حَسِبَكَ اللَّهُ هُوَ الَّذِي أَيْدِكَ بِتَصْرِيحِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

﴿٦٣﴾ وَاللَّهُ يَجْمَعُ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْتَمَسْتَ بَيْنَ قُلُوبِهِمْ وَلَئِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

﴿٦٥﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

﴿٦٦﴾ أَلَمْ نَخَفْ لَكُمْ أَنْ يُضْعِفَنَّ اللَّهُ عَنكُمْ وَيُغْلِبَنَّ اللَّهُ أَلْفًا يُغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

﴿٦٧﴾ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ رَسُولٌ حَتَّى يُفْخَرَ فِي الْأَرْضِ مُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ

the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

68. Had it not been a previous ordainment from Allâh, a severe torment would have touched you for what you took.

69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

70. O Prophet (Muhammad صلى الله عليه وسلم) Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful".

71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh, as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate^[1], but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is All-Seer of what you do.

73. And those who disbelieve are allies of one another, (and) if you (Muslims of

وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧٧﴾

لَوْلَا يَكْتُوبُ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٧٨﴾

فَكُلُوا مِمَّا عَمِلْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧٩﴾

يَأَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِن يَغْفِرَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا فَرِحْتُمْ بِهَا وَإِن يَأْخُذْ مِنْكُمْ وَبِعَذَابِكُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٠﴾

وَإِن يُرِيدُوا أُخِيحَاتِكَ فَقَدْ حَاوَأَ اللَّهُ مِنْ قَبْلُ فَأَمَّا كَن مِنْهُمُ وَاللَّهُ عَلَيْهِ حَكِيمٌ ﴿٨١﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يهاجِرُوا مَا لَكُمْ مِنَ دِينِهِمْ مِن شَيْءٍ حَتَّى يُهاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٨٢﴾

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِيَّاكُمْ لَا تَنْصَرُوا لَهُمْ

[1] (V. 8:72): See the footnote of (V.3:149).

the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism).^[1]

74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karim* (a generous provision i.e. Paradise).

75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is All-Knower of everything.

تَكُنْ فِتْنَةً فِي الْأَرْضِ وَمَسَادَّ كَثِيرٌ ﴿٧٤﴾

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ
ءَاوَوْا وَآوَتْصَرُوا أَوْلِيَّائِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٥﴾

وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَئِكَ مِنكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

[1] (V.8:73) It has been mentioned in *Tafsir At-Tabarî*, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)."] is "That if you do not do what We (Allâh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allâh's religion (Islâm) victorious, there will be a great *Fitnah* (polytheism, wars, battles, killing, robbing, great mischief, corruption and oppression)."] And it is *Fitnah* to have many *Khalifahs* (Muslim rulers), as it has been mentioned in *Sahih Muslim* by 'Arfajah, who said: I heard Allâh's Messenger صلى الله عليه وسلم saying: "When you all (Muslims) are united (as one block) under a single *Khalifah* (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

Also there is another narration in *Sahih Muslim*: Narrated Abu Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said: "If the Muslim world gave the *Bai'a* (pledge) to two *Khalifahs* (chief Muslim rulers), the first one who was given the *Bai'a* (pledge) first will remain as the *Khalifah*, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'ân and the Prophet's statement), that there shall not be more than one *Khalifah* (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great *Fitnah* (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

**Sûrat At-Taubah
(The Repentance) IX**

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.

2. So travel freely (O *Mushrikûn* — See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.

3. And a declaration from Allâh and His Messenger (صلى الله عليه وسلم) to mankind on the greatest day (the 10th of Dhul-Hijjah — the 12th month of the Islâmic calendar) that Allâh is free from (all obligations to) the *Mushrikûn* (See V.2:105) and so is His Messenger (صلى الله عليه وسلم). So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

4. Except those of the *Mushrikûn* (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves *Al-Muttaqûn* (the pious — See V.2:2).

5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the *Mushrikûn* (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then

سُورَةُ التَّوْبَةِ

بَرَآءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمُ مِنَ
الْمُشْرِكِينَ ﴿١﴾

فَمَسْجُورًا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ
مُعْجِزِي اللَّهِ وَإِنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾

وَأَذِّنْ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ بِوَعْدِ الْحَجِّ
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِن تَابْتُمْ فَهِيَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَاعْلَمُوا
أَنَّكُمْ عِزٌّ مَّعْجُزِي اللَّهِ وَبَشِيرٌ لِّلَّذِينَ كَفَرُوا
بِعَذَابِ الْآلِيمِ ﴿٣﴾

إِلَّا الَّذِينَ عَاهَدْتُمُ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنفُصُواكُمْ
شَيْئًا وَلَمْ يُظْهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْتُمُوهُمْ وَعَاهَدْتُمْ
إِلَىٰ مَدِينِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا
لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا
الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٥﴾

leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.¹¹¹

6. And if anyone of the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.

7. How can there be a covenant with Allâh and with His Messenger (صلى الله عليه وسلم) for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid al-Harâm* (in Makkah)? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious — See V.2:2).

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

9. They have purchased with the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and

وَلَنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجْرُهُ حَتَّى
يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ أَبْلِغَهُ مَأْمَنَهُ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ فَمَا اسْتَقِيمُوا كُفْرًا فَاسْتَقِيمُوا لَهُمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

كَيْفَ وَإِنْ يَظْهَرُ وَأَعْيَاكُمُ لَا يُفُؤُا فِيكُمْ
إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾

أَشْرَىٰ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَوَسَدُوا عَنْ
سَبِيلِهِمْ إِنََّّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

¹¹¹ (V. 9:5) a) See the footnote of (V.2:193).

b) Narrated Abû Hurairah رضى الله عنه : When the Prophet صلى الله عليه وسلم died and Abû Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abû Bakr! How can you fight these people although Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: *La ilâha illallâh* (none has the right to be worshipped but Allâh), and whoever said *La ilâha illallâh* will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be on Allâh?" Abû Bakr said, "By Allâh! I will fight who ever differentiates between *Salât* (prayers) and *Zakât*, as *Zakât* is the right to be taken from property (according to Allâh's orders). By Allâh! If they refused to pay me even a kid they used to pay to Allâh's Messenger صلى الله عليه وسلم, I would fight with them for withholding it," Umar said "By Allâh! It was nothing, but I noticed that Allâh opened Abû Bakr's chest towards the decision to fight, therefore I realized that his decision was right." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No 59).

they hindered men from His Way; evil indeed is that which they used to do.

10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

11. But if they repent, perform As-Salât, (Iqâmat-as-Salât) and give *Zakât*,^[1] then they are your brethren in religion. (In this way) We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely their oaths are nothing to them — so that they may stop (evil actions).

13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger (صلى الله عليه وسلم) while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if you are believers.

14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.

16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans.) giving openly to them

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وِلَايَمَةً وَأُولِيَّكَ هُمْ
الْمُعْتَدُونَ ﴿١٠﴾

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فِيخَاؤُنْكُمْ فِي الذِّمِّ وَتَفْصِيلَ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿١١﴾

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا
بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُكُمْ وَأَوَّلَ مَرَّةٍ
اتَّخَسَوْهُمْ فَالَلَهُ أَهَقُّ أَنْ تَخْشَوْهُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٣﴾

فَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ
وَيُضْرِبُهُمْ عَلَيْهِمْ وَيَسْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

وَيُذْهِبْ غَضَبَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مَعَكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا
الْمُؤْمِنِينَ وَرِجْةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

[1](V.9:11) See the footnote of (V.9:5).

their secrets] besides Allāh, and His Messenger (صلى الله عليه وسلم), and the believers? Allāh is Well-Acquainted with what you do.

17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), to maintain the Mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide forever.

18. The Mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (*Iqāmat-as-Salāt*), and give *Zakāt* and fear none but Allāh. It is they who are on true guidance.

19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid al-Harām* (in Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrong-doers).

20. Those who believed (in the Oneness of Allāh — Islāmic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives are far higher in degree with Allāh. They are the successful.^[1]

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْبُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ
عَلَىٰ أَنفُسِهِمْ بِالْكَفْرِ ۗ أُولَٰئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْضُرْ
إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ
الْمُهْتَدِينَ ﴿١٨﴾

۞ أَجْعَلَنَّ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ
الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي
سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ
هُمُ الْقَائِمُونَ ﴿٢٠﴾

[1] (V.9:20).

a) Narrated Abu Hurairah عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Whoever believes in Allāh and His Messenger صلى الله عليه وسلم, performs *Salāt* (*Iqāmat-as-Salāt*) and observes *Saum* (fast) during the month of Ramadan, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh's Cause or remains in the land where he is born." In another hadīth it is mentioned: In order to enter Paradise one must believe in the six Articles of Faith. (See the footnote of V.10:9) and must act on the five principles of Islam. (See the footnote of V.2:4) The people said, "O Allāh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allāh has reserved for the *Mujahidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So,

21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

22. They will dwell therein forever. Verily, with Allâh is a great reward.

23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn* (wrong-doers).

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger (صلى الله عليه وسلم), and striving hard and fighting in His Cause,⁽¹⁾ then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

25. Truly, Allâh has given you victory in many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَوَرْضٍ وَبِجَنَّتٍ
لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿١١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا إِلَيْكُمْ فِرْعَاقَ
الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَلَّيْنَاكَ لَهُمْ
الظَّالِمُونَ ﴿١٣﴾

قُلْ إِن كَانَ ءَابَاؤُكُمْ وَإِبْنَاؤُكُمْ
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
أَقْرَبَتْكُمْ وَبُيُوتٌ أَقْرَبَتْكُمْ وَبِئْسَ مَا
وَمَسَكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَوُونَ أَمْ
يَأْتِيَنَّ اللَّهَ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿١٤﴾

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ
حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كُرُوتُكُمْ فَاسْتَمْتَعْتُمْ
عَنكُمْ سِتًّا وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا
رَحَبَتْ ثُمَّ وَايَأْتِيكُمْ مَدْيَنَ ﴿١٥﴾

when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle and highest part of Paradise." [the subnarrator added, "I think the Prophet صلى الله عليه وسلم also said, 'Above it (i.e. *Al-Firdaus*) is the Throne of the Most Gracious (i.e. Allâh), and from it gush forth the rivers of Paradise]." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.48).

b) The wish for martyrdom.

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariya* (army unit) going out for *Jihād* in Allâh's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allâh's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.54).

⁽¹⁾ (V.9:24): See the footnote of (V.2:190).

26. Then Allâh did send down His *Sakînah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure).^[1] So let them not come near *Al-Masjid al-Harâm* (in Makkah) after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

29. Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah*^[2] with willing submission, and feel themselves subdued.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

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﴾

[1] (V.9:28) Their impurity is spiritual and physical: spiritual, because they don't believe in Allâh's Oneness and in His Prophet Muhammad صلى الله عليه وسلم; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood). And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikûn*.

[2] (V.9:29)

a) See the footnote of (V.2:193)

b) Narrated Abû Hurairah عنه رضى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him' " (*Sahîh Al-Bukharî, Vol.4, Hadîth No. 177*)

c) *Jizyah*: a tax levied upon the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government.

30. And the Jews say: "Uzair (Ezra) is the son of Allâh", and the Christians say: "Messiah is the son of Allâh". That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!^[1]

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He)^[2]. Glorified is He (far above is He) from having the partners they associate (with Him)."

32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it).

33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
يَأْفُوهِمْ يَضْحَكُونَ قَوْلَ الَّذِينَ كَفَرُوا
مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ إِنَّهُ يُؤْفَكُونَ ﴿٣٠﴾

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِمَّنْ
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ وَعَمَّا
يُشْرِكُونَ ﴿٣١﴾

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى
اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ

[1] (V.9:30)

a) See the footnote of (V.2:116).

b) See the footnote of (V.4:40) and the footnote (c) of (V.68:42).

[2] (V.9:31) Once while Allâh's Messenger صلى الله عليه وسلم was reciting this Verse, 'Adi bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e. the rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said: "They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]." (Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr).

Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's religion of Islâmic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakât* of which has not been paid] and spend them not in the Way of Allâh, announce to them a painful torment.

35. On the Day when that (*Al-Kanz*: money, gold and silver the *Zakât* of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."¹¹

36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively¹² as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in

الْمُشْرِكُونَ ﴿٢٣﴾

﴿٢٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ
الْأَخْبَارِ وَالرَّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُسْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
أَلِيمٍ ﴿٢٤﴾

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا
جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا
كَتَبْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُتِبَ
لَكُمْ يَوْمَ تَكْتُمُونَ ﴿٢٥﴾

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي
كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا
أَرْبَعَةٌ حُرُمٌ ذَلِكَ الَّتِي كُتِبَ عَلَيْهَا فَلَا تَظْلِمُوا
فِيهِنَّ أَنفُسَكُمْ وَقَتْلُوا الْمُشْرِكِينَ
كَمَا يَقْتُلُونَكُمْ كَمَا فَعَلُوا وَأَعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٢٦﴾

إِنَّمَا النَّبِيُّ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ
بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَهُ عَامًا وَيُحَرِّمُونَهُ

¹¹ (V.9:35) See the footnote of (V.3:180).

¹² (V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

order to adjust the number of months forbidden by Allâh, and they make lawful what Allah has forbidden. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.^[1]

39. If you march not forth, He will punish you with painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things.

40. If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His *Sakinah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

41. March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the

عَامًا لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَجْلُوهَا
مَا حَرَّمَ اللَّهُ نُزُيْتِ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ
لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ قُلْتُمْ إِلَى
الْأَرْضِ أَنْضِبْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا قَلِيلًا ﴿٣٨﴾

إِلَّا أَنْفِرُوا يَعِدُّكُمْ عِدَابًا أَلِيمًا وَيَسْتَبَدِلُ
قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِلَّا أَنْ تَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا تَائِبِينَ إِذْ هُمَا فِي الْغَارِ
إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ
لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا
السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجِهْدُوا بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ

[1] (V. 9:38) Narrated Anas ibn Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Nobody who dies and finds good from Allâh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allâh's Cause)." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.53-A).

Cause of Allâh. This is better for you, if you but knew.

42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allâh knows that they are surely liars.

43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is All-Knower of *Al-Muttaqûn* (the pious — See V.2:2).

45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.

46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is All-Knower of the *Zâlimûn* (polytheists and wrong-doers).

كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ
وَسَيَحْلِفُونَ بِآلِهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا
مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
لَكَاذِبُونَ ﴿٤٢﴾

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ
الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

لَا يَسْتَنْدِئُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ ﴿٤٤﴾

إِنَّمَا يَسْتَنْدِئُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَزَّاتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ
يَتَرَدَّدُونَ ﴿٤٥﴾

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَٰكِن كَرِهَ
اللَّهُ نِيْعَانَهُمْ فَتَبَطَّوهُمْ وَقِيلَ إِنَّهُمْ
أَلْفَاعِينَ ﴿٤٦﴾

لَوْ حَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا وَصْعًا إِلَّا خَلَاكُمْ يَبْعُونَ كِمُ الْفِتْنَةَ وَفِيكُمْ
سَمْعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

50. If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing.

51. Say: "Nothing shall ever happen to us except what Allâh has ordained for us.^[1] He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await you either that Allâh will afflict you with a punishment from Himself, or at our hands. So wait, we too are waiting with you."

53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)."

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state,^[2] and that they offer not contributions but unwillingly.

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ
الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ
كَرِهُونَ ﴿٤٨﴾

وَمِنْهُمْ مَنْ يَقُولُ أَسْأَلُكَ لِي وَلَا تَقْتَبِنِي أَلَا فِي الْفِتْنَةِ
سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ ﴿٤٩﴾

إِنْ نُصِبَتْكَ حَسَنَةٌ نَسُّوهُمْ وَإِنْ نُصِبَتْكَ
مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ
وَيَسْتَوِلُونَ وَهُمْ قَرِيعُونَ ﴿٥٠﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ
مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا إِحْدَى الْحَسَنَيْنِ وَخَيْرُ
نَرْتَضُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ
عِنْدِهِ أَوْ يَأْتِيَنَّكُمْ بِنَا فَرْتَضُوا إِنْ مَعَكُمْ
مُرْتَضُونَ ﴿٥٢﴾

قُلْ أَنْفَعُوا طَوْعًا أَوْ كَرْهًا لَنْ يَقْبَلَ مِنْكُمْ
إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ يَقْبَلُوا مِنْهُمْ نَفَقَتُهُمْ إِلَّا
أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ
الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا
يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾

[1] (V.9:51) See the footnote of (V.57:22).

[2] (V.9:54) Narrated Abu Hurairah عنه رضى الله عنه: The Prophet صلى الله عليه وسلم said, "No *Salât* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *Ishâ* prayer; but if

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

56. They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!^[1]

59. Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (صلى الله عليه وسلم) (from alms). We implore Allâh (to enrich us)."

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (the poor), and *Al-Masâkin*^[2] (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause (i.e. for *Mujahidûn* —

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنكُمْ وَمَاهُمْ قِتْلٌ وَلَا يَكْتُمُهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَعْرَجًا أَوْ مَدْحَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَحْضُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

﴿ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلَاتِ عَلَيْهِنَّ وَالْمَوْلَاتِ فُلُوهُنَّ وَفِي الرِّقَابِ وَالْعُرْيَيْنِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâmah* and order a man to lead the *Salât* (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salât* (prayer) (in the mosques)." (*Sahih Al-Bukhârî*, Vol. 1, *Hadith* No. 626).

[1] (V.9:58) See the footnote of (V.20:134).

[2] (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.

61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh; has faith in the believers; and is mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment. [See V.33:57]

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers.

63. Know they not that whoever opposes and shows hostility to Allâh (عز و جل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the Fire of Hell to abide therein forever. That is the extreme disgrace.

64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز و جل), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلى الله عليه وسلم) that you were mocking?"

66. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals.).

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَرَقُولُونَ هُوَ أَدُّنُ
فَلْأَذُنُ حَيْرٍ لَّكَرُ يُؤْمِنُ بِاللهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ يُؤَدُّونَ رَسُولَ اللهِ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٦١﴾

يَخْلِفُونَ بِاللهِ لَكُمْ لِيُرْضَوْكُمْ وَاللهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْا إِنْ كَانُوا
مُؤْمِنِينَ ﴿٦٢﴾

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدُ اللهُ وَرَسُولَهُ فَأَنَّ لَهُ
تَارِجَهُمُ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ
الْعَظِيمُ ﴿٦٣﴾

يَحْذَرُ الْمُتَنَفِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا بِاللهِ
مُخْرَجٍ مَّا تَحْذَرُونَ ﴿٦٤﴾

وَأَلَيْسَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ
وَنُلْعَبُ قُلْ يَا اللهُ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ ﴿٦٥﴾

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَن
طَائِفَةٍ مِنْكُمْ نَعَذِّبُ طَائِفَةً يَأْتِيهِمْ كَذِبٌ
مُجْرِمِينَ ﴿٦٦﴾

67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the Fire of Hell; therein shall they abide forever. It will suffice them. Allâh has cursed them and for them is the lasting torment.

69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ وَالْكُفَّارَ
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَآكَرَ
أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ
بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ
بِخَلْقِهِمْ وَخُصُّهُ كَالَّذِي حَاصُوا أُوْلِيَّكَ
حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولِيَّكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

الَّذِي آتَيْتُمُ نِسَاءَ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمٌ نُوحٍ
وَعَادٌ وَثَمُودٌ وَقَوْمٌ يَبْرَهِيمَ وَأَصْحَابُ مَدْيَنَ
وَالْمُؤْتَفِكَةَ أَتَتْهُمُ رُسُلُهُمْ بَاطِنَاتٍ فَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

(people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqâmat-as-Salât*), and give the *Zakât*, and obey Allâh and His Messenger صلى الله عليه وسلم. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.

73. O Prophet (Muhammad صلى الله عليه وسلم) Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger (صلى الله عليه وسلم) had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walî* (supporter, protector) or a helper.

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we would verily give *Sadaqah* (*Zakât* and voluntary charity in Allâh's Cause), and would be certainly among those who are righteous."

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakât* or voluntary charity)], and turned away, averse.

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ وَأُولَئِكَ سَيَرْحَمُهُمُ
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَانٍ طَيِّبَةٍ
فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

يَتَأْتِيهَا النَّجِيُّ جَهْدِ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَعَاظَ
عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْعَصِيرُ ﴿٧٣﴾

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يُعَارِفُ آلَهُ وَمَا
نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوبُوا لَكَ خَيْرٌ لَّهُمْ وَإِنْ يَتُوبُوا يَعِدْهُمْ اللَّهُ
عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي
الْآخِرَةِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ
لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.

فَأَعَقَبَهُمُ النَّفْسَاقَ فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

78. Know they not that Allâh knows their secret ideas, and their *Najwa*¹¹ (secret counsels), and that Allâh is the All-Knower of things unseen.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

79. Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

80. Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh (صلى الله عليه وسلم); they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

¹¹ (V.9:78) See the footnote of (V.11:18).

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."

84. And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger (صلى الله عليه وسلم), and died while they were *Fâsiqûn* (rebellious, — disobedient to Allâh and His Messenger صلى الله عليه وسلم).

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

86. And when a *Sûrah* (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger (صلى الله عليه وسلم), the wealthy among them ask your leave to exempt them (from *Jihâd*) and say, "Leave us (behind), we would be with those who sit (at home)."

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

88. But the Messenger (Muhammad صلى الله عليه وسلم) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.

89. For them Allâh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ
لِلْخُرُوجِ فَقُلْ لَنْ تُخْرَجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ
عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْفُجُودِ أَوَّلَ مَرَّةٍ فَاقْعَدُوا
مَعَ الْحَافِلِينَ ﴿٨٣﴾

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَا تَابَ أَبَدًا وَلَا نَقِمْتُمْ عَلَيْهِ
قَبْرَهُ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَنَّاوَأُو
هُمْ فَلْيَسُبُّوا ﴿٨٤﴾

وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ
يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ
كَافِرُونَ ﴿٨٥﴾

وَإِذَا أَنْزَلْنَا سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ
رَسُولِهِ اسْتَذْنَاكَ أَوْلُوا الْقَوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا
نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّتِكَ لَهُمُ الْحَيْرَاتُ
وَأَوْلِيَّتِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger (صلى الله عليه وسلم) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger.¹¹ No ground (of complaint) can there be against the *Muhsinûn* (good-doers — See the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*).

وَجَاءَ الْمَعَذِرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لَمْ يُحْمَلْهُمُ قَلْتٌ لَأَاجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَبْتُمْ تَفْيِضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٢﴾

¹¹ (V.9:91) CHAPTER. The Statement of the Prophet صلى الله عليه وسلم "Religion is *An-Nasîhah* (to be sincere and true) to: 1. Allâh جل جلاله [i.e. obeying Him, by following His Religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allâh's Messenger [i.e., to respect him greatly and to believe that he (صلى الله عليه وسلم) is Allâh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunnah* — (legal ways)] 3. to the Muslim rulers [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and 4. to all the Muslims (in common) [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to be merciful and kind to them].

And the Statement of Allâh تعالى: "If they are sincere and true (in duty) to Allâh (جل جلاله) and His Messenger (Muhammad صلى الله عليه وسلم)." (V.9:91)

Narrated Jarîr ibn Abdullâh عنه رضي الله عنه: I gave the *Bai'â* (pledge) to Allâh's Messenger صلى الله عليه وسلم for the following:

1. *Iqâmat-as-Salât* (to perform prayers).

2. To pay the *Zakât*.

3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to help them, and to be merciful and kind to them]. (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 54 and its Chapter No. 43).

93. The ground (of complaint) is only against those who are rich, and yet ask exemption.^[1] They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad صلى الله عليه وسلم): "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsir At-Tabarî]

95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijs* [i.e. *Najas* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them,

* إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ وَهُمْ
أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَعَ
اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ
لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنَ
أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
يُؤَدُّونَ إِلَىٰ عِلِّيِّينَ وَالشَّهَادَةُ فِي بُيُوتِكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ
يُعْرَضُونَ عَنْهُمْ فَأَعْرَضُوا عَنْهُمْ إِنْ هُمْ
وَمَا أُولَئِكَ بِهِمْ جِزَاءٌ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٥﴾

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا

[1] (V.9:93) Narrated Abu Hurairah رضى الله عنه. The Prophet صلى الله عليه وسلم said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it". He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet صلى الله عليه وسلم added: "Then Allâh saw our weakness and disability, so He made booty legal for us." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 353).

* Booty used to be burnt by a fire sent by Allâh.

but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqun* (rebellious, disobedient to Allâh).

97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Laws) which Allâh has revealed to His Messenger (صلى الله عليه وسلم). And Allâh is All-Knower, All-Wise.

98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.

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

100. And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and (also) those who followed them exactly (in Faith) — Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad صلى الله عليه وسلم) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was

عَنْهُمْ قَارَتِ اللَّهُ لَا يَرْضَىٰ عَنِ الْقَوْمِ

الْفَاسِقِينَ ﴿٩٦﴾

الْأَعْرَابِ أَشَدُّ مُنْفَرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا

حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿٩٧﴾

وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

وَيُرِيضُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَّتِ

الرُّسُولَ أَلَّا يَنْهَا قُرْبَهُ لَهُمْ سَيِّدُ جَاهِهِمْ

اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

وَالسَّاعِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ

وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَّضِيَ اللَّهُ

عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي

تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ

الْقَوْلُ الْعَظِيمُ ﴿١٠٠﴾

وَمَنْ حَوَّلَكُمْ قِبَتِ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ

الْمَدِينَةِ مَرَدُوا عَلَىٰ النَّفَقِ لَا تَعْلَمُهُمْ نَحْنُ

تَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ

عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَأَخْرُونَ أَعْمَهُوا يَدُوبُهُمْ حَاطُوا عَمَلًا صَالِحًا

evil. Perhaps Allâh will turn to them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful.^[1]

103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocation is a source of security for them; and Allâh is All-Hearer, All-Knower.

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charities), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?

105. And say (O Muhammad صلى الله عليه وسلم) "Do deeds! Allâh will see your deeds, and (so will) His Messenger (صلى الله عليه وسلم) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knower, All-Wise.

107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad صلى الله عليه وسلم) aforesaid, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

وَأَخْرَسَيْنَا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١٠٣﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ
عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿١٠٥﴾

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
وَالْمُؤْمِنُونَ وَسَيُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٦﴾

وَأَخْرُوجُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ
عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٧﴾

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَادًا لِمَنْ حَارَبَ
اللَّهُ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٨﴾

[1] (V.9:102) The Statement of Allâh عز و جل (V.9:102) "And (there are) others who have acknowledged their sins..." (V.9:102)

Narrated Samurah ibn Jundub رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allâh forgave them.'" (Sahih Al-Bukhârî, Vol.6, Hadith No.196).

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].

لَا تَقُمْ فِيهِ أَبَدًا لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ
يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ
يَتَّطَّروا لِلَّهِ يَحِبُّونَ الْمُطَهَّرِينَ ﴿١٠٨﴾

109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell? And Allâh guides not the people who are the *Zâlimûn* (cruel, violent, proud, polytheist and wrong-doers).

أَفَتَنْسَىٰ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ
خَيْرًا مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ
فَأَنْهَارٍ بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٠٩﴾

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knower, All-Wise.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا
أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

111. Verily, Allâh has purchased from the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.^[1]

* إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَقٌّ فِي
التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ
بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنَيْبِكُمْ الَّذِي
بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

[1] (V.9:111):

a) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihâd* in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.352).

b) Narrated Jâbir ibn 'Abdullâh رضى الله عنهما : On the day of the battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.377).

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out) in Allâh's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers.¹¹¹

الَّتَجِبُونَ الْعَهْدَ وَالْحَمْدُونَ
الَّذِينَ سَجِدُوا لِذِكْرِ اللَّهِ وَسَجِدُوا
لِأَمْرِهِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ
الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

113. It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

وَمَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ
بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm (Abraham) was *Awwâh* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing.

وَمَا كَانَ أَسْتَعْفَاءَ إِبْرَاهِيمَ لِأبيه إِلَّا عَن
مُوعَدَةٍ وَعَدَّهَا إِيسَاءً فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ
لِللَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

c) Narrated Ibn 'Umar رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying: "If you (1) practise *Bai' Al-'Inah* (the '*Inah* transaction i.e. selling goods to a person for a certain price and then buying them back from him for a far less price); (2) and follow the tails of the cows (i.e. indulge in agriculture and became content with it), (3) and desert the *Jihâd* (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation, and it will not be removed till you return back to your religion." (*Abu Dâwûd*, Vol.3, *Hadîth* No.3462).

¹¹¹ (V.9:112) Narrated Sahl ibn Sa'd: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue, and his private parts)". I guarantee Paradise for him." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 481)

* i.e. whoever protects his tongue from illegal talk, e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

(Tafsîr Al-Qurtubî)^[1]

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is All-Knower of everything.^[2]

116. Verily, Allâh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

117. Allâh has forgiven the Prophet (صلى الله عليه وسلم), the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad صلى الله عليه وسلم) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of Kindness, Most Merciful.

118. And (He did forgive also) the three who did not join (the Tabûk expedition whose case was deferred by the Prophet صلى الله عليه وسلم for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His

وَمَا كُنَّا اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْنَاهُمْ
حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِيهِ
وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ
بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ
عَلَيْهِمْ إِنَّهُ بِهِمْ رُؤُوفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ
وَعَفَوْا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

[1] (V.9:114) See the footnote of (V.6:74).

[2] (V.9:115) Killing the *Khawârij* (people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidûn* (heretics) after the establishment of firm proof against them.

And the Statement of Allâh تعالى: 'And Allâh will never lead a people astray after He has guided them, until He makes clear to them what they should avoid...' (V.9:115) And Ibn 'Umar رضى الله عنهما used to consider them (the *Khawârij* and the *Mulhidûn*) the worst of Allâh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

Narrated 'Abdullâh ibn 'Umar رضى الله عنهما regarding *Al-Haruriyah*: The Prophet صلى الله عليه وسلم said, "They will go out of Islâm as an arrow darts out of the game's body." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.66).

pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, the Most Merciful.

119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).^[1]

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad صلى الله عليه وسلم when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers, nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*.^[2]

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward

يَتَّيِبُهُمُ اللَّهُ وَيُغْفِرْ لَهُمْ وَتُجِبْ لَهُمْ مَا سَأَلُوا مِنْهُ بِإِذْنِ اللَّهِ وَاللَّهُ يُغْفِرُ لِمَن يَشَاءُ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿١١٩﴾

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنِ رَسُولِ اللَّهِ وَلَا يُعِيبُوهُمَا يَأْتِيهِمْ مَخِفَةٌ مِنْ رَبِّهِمْ فَأَبَتْ أَنْ يُبْذَرُوا فِي سَبِيلِ اللَّهِ وَلَا يَقْتُلُونَ مَوْتَلًا يَغِظُ الْكُفَّارَ وَلَا يَتَّالُونَ مِنْ عَدُوٍّ تَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

وَلَا يُغْنُونَهَا صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْتُلُونَ أُوْدِيًّا إِلَّا كُتِبَ لَهُمْ لِحَجَّتِهِمْ إِنَّ اللَّهَ أَحْسَنُ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

[1] (V.9:119) The Statement of Allâh تعالى :

'O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).' (V.9:119).

And what is forbidden as regards telling of lies.

a) Narrated 'Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Truthfulness leads to *Al-Birr* (righteousness) and *Al-Birr* (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *Al-Fujûr* (i.e. wickedness - evil-doing), and *Al-Fujûr* leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allâh." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.116).

b) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.117).

c) Narrated Samurah ibn Jundub رضي الله عنه: The Prophet صلى الله عليه وسلم said, "I saw (in a dream) two men came to me." Then the Prophet صلى الله عليه وسلم narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.118).

[2] (V.9:120) *Muhsinûn*: Doers of good, i.e. those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger, Muhammad صلى الله عليه وسلم.

their good deeds according to the reward of their best deeds which they did in the most perfect manner).^[1]

122. And it is not (proper) for the believers to go out to fight (*Jihād*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا
تَفَرَّقُوا فِيهَا لَمُبِرَدٌ فَرَقَهُمْ قِبَلَهُمْ فِرَقًا
مَّوَدَّةَ بَيْنِهِمْ لِيَتَفَكَّرُوا فِيهَا
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اقْتُلُوا الَّذِينَ يَلُونَكُمْ مِنَ
الْكَفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَعَلِمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

124. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّن يَقُولُ
إِنَّكَ لَتَأْتُنَا بِآيَاتٍ مِّنْ أَمْرٍ ءَامِنٍ
فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.

﴿وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ
رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً
أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذَكَّرُونَ ﴿١٢٦﴾

127. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), they look at

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ

[1] (V.9:121): a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahîh Muslim*, Vol. 1, Chapter 52, Page 18)

b) What is said regarding the superiority of a person who embraces Islâm sincerely.

Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 40A)

Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you improves (follow strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 40B)

one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come to you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.

129. But if they turn away, say (O Muhammad صلى الله عليه وسلم): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."^[1]

Sûrat Yûnus (Jonah) X

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

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm*.^[2]

2. Is it a wonder for mankind that We have sent Our Revelation^[3] to a man from among themselves (i.e. Prophet Muhammad صلى الله عليه وسلم) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of

هَلْ يَرَىٰكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ
اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّيَّاكَ ءَايَتِ الْكِتَابِ الْحَكِيمِ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ
أَنْذِرَ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ
صِِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُونَ إِنَّ هٰذَا

[1] (V.9:129) See the footnote of (V.3:173).

[2] (V. 10:1) *Al-Hakîm*: showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, — worshipping none but Allâh Alone — that will guide them to Paradise and save them from Hell.

[3] (V.10:2) See the footnote of (V.4:163).

Allâh and in His Prophet Muhammad صلى الله عليه وسلم) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad صلى الله عليه وسلم and the Qur'ân)!

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?

4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge.

6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allâh, and fear Him much.

7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.),

8. Those, their abode will be the Fire, because of what they used to earn.

لَسَجْرٌ مُّبِينٌ ﴿١﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
آيَاتٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ مَا مِنْ
شَيْعٍ إِلَّا مِنْ عِندِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ
فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدُو
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ
مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ
اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٥﴾

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي
السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٦﴾

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

9. Verily, those who believe,^[1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabb-il-'Âlamîn* [All praise and thanks are Allâh's, the Lord of 'Alamîn (mankind, jinn and all that exists)].

11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsîr At-Tabarî*)

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifûn*^[2] that which they used to do.

13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals).

14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

15. And when Our clear Verses are recited to them, those who hope not for

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿١٠﴾

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَجْرُهُمْ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١﴾

* وَتُوْبَعَجَلُ اللَّهُ لِلنَّاسِ النَّسْرَ اسْتَعَجَلَهُمْ بِالْخَيْرِ لِقَضَى إِلَهُهِمْ أَجَلُهُمْ فَتَدْرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا الْجِنِّيَّةَ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾

وَلَقَدْ أَهَلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا تَلَّمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ تَجْرِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٤﴾

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٥﴾

وَإِذَا قُرِئَ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ

^[1] (V. 10:9) Who believe in the Oneness of Allâh along with the six articles of Faith, i.e. to believe in Allâh, His Angels, His Books, His Messengers, Day of Resurrection, and *Al-Qadar* (Divine Preordainments) — Islâmic Monotheism.

^[2] (V. 10:12) *Musrifûn*: Those who denied Allâh and His Prophets, and transgressed Allâh's limits by committing all kinds of crimes and sins.

their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad صلى الله عليه وسلم): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

16. Say (O Muhammad صلى الله عليه وسلم): "If Allâh had so willed, I should not have recited it to you, nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"

17. So who does more wrong than he who forges a lie against Allâh or denies His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimûn* (criminals, sinners, disbelievers and polytheists) will never be successful!

18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

19. Mankind was but one community (i.e. on one religion — Islâmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed about^[1].

20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)."

21. And when We let mankind taste mercy after some adversity has afflicted them, behold!

لَا يَرْجُونَ لِقَاءَ نَأْتٍ بِقُرْآنٍ غَيْرِ هَذَا
أَوْ بَدِّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تَلْقَائِي
نَفْسِي إِنْ أُنزِلَ إِلَّا مَا نُوحِيَ إِلَيَّ إِنِّي أَخَافُ إِنْ
عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ، عَلَيْكُمْ وَلَا
أَذْرَبُكُمْ بِهِ، فَقَدْ لَيْتُ فِيكُمْ عُمَرَاءَ مِنْ
قَبْلِي، أَفَلَا تَعْقِلُونَ ﴿١٦﴾

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ، إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

وَعِبَادُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَ عِنْدَ اللَّهِ
قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ، سُبْحَانَهُ، وَعَلَى عَمَّا
يُشْرِكُونَ ﴿١٨﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا
وَلَوْلَا كِتَابٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ بَيْنَهُمْ
فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ
إِنَّمَا الْغَيْبُ لِلَّهِ فَاتَّبِعُونِي وَإِنِّي مَعَكُمْ مِنَ
الْمُتَطِيعِينَ ﴿٢٠﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسْتَعْمِرًا

[1] (V.10:19) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Every child is born on *Al-Fitrah* [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (*Sahih Al-Bukhârî*, Vol.2, *Hadith* No.467). [See also the Qur'ân, Verse 30:30]

They take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.^[1]

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful."^[2]

23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your own selves, — a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

25. Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism

لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا
يَكْتُبُونَ مَا تَمْكُرُونَ ﴿١١﴾

هُوَ الَّذِي يُسِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي
الْفُلِكِ وَجَرَّتْ بِكُمْ بَرْجٌ طَيِّبَةٌ وَقُرْتُوبًا هَاجَتْهَا
رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا
أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ
أَجَّيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٢﴾

فَلَمَّا أَجَّهْتُمُ إِذَا هُمْ يَتَّبِعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
يَتَّبِعُهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ
الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٣﴾

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ وَمِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَامُ حَتَّى إِذَا أَغَدَّتِ الْأَرْضُ رُخْرُوقًا وَازْدَنَّتْ
وَنظَرَ أَهْلُهَا أَنَّهُمْ قَدْ رُودُونَ عَلَيْهَا آتِنَاهُمْ لَيْلًا
أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَبْ بِالْأَمْسِ كَذَلِكَ
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٤﴾

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿١٥﴾

[1] (V.10:21) See the footnote (B) of (V.6:61).

[2] (V.10:22): See the footnote of (V.17:67).

and evil deeds) and guides whom He wills to a Straight Path.

26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

* الَّذِينَ أَحْسَنُوا الْحَسَنَىٰ وَزِيَادَهُ ۖ وَلَا يَرَهُمْ
وُجُوهُهُمْ قَتَرٌ ۚ وَلَا ذَلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ
فِيهَا خَالِدُونَ ﴿٦٦﴾

27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا
وَتَرْهَقُهُمْ ذُلٌّ ۖ مَا لَهُم مِّنَ اللَّهِ مِن مَّعَاذٍ ۚ كَانَمَا
أَعْيَشَتِ وَجُوهُهُمُ فَطَعَامٌ مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٦٧﴾

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ۖ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ
أَنْتُمْ وَشُرَكَاءُكُمْ فَرِيقًا ۖ بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ
مَا كُنْتُمْ بِإِيَّانَا عَابِدُونَ ﴿٦٨﴾

29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ
عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٦٩﴾

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them.

هَٰذَا لِكَيْ تَبْلُغُوا كُلَّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوْا إِلَى اللَّهِ
مَوْلَاهُمُ الْحَقِّ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٠﴾

31. Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْ يَسْبِقُ
الْأَسْمَعَ وَالْأَبْصَرَ ۚ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ ۚ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ
فَقُلْ أَفَلَا تَتَّقُونَ ﴿٧١﴾

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَن تَضُرُّوهُ ۗ ﴿٣٢﴾

33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad صلى الله عليه وسلم as the Messenger of Allâh).

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلْ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ فَأَن يُؤْفَكُونَ ﴿٣٤﴾

35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَبْتِغِ الْاٰمَنَ لَا يَهْدِي إِلَّا اَلْاَنۡ لَا اَنۡ يَهْدِيۗ فَمَا لَكُمۡ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Knower of what they do.

وَمَا يَتَّبِعُ اَلۡكٰفِرُوۡنَ اِلَّا ظَنۡنًا اِنَّ اَلظَّنَّ لَا يَفۡيۡضُ مِنَ الْحَقِّ شَيْۡئًا اِنَّ اَللّٰهَ عَلِيۡمٌۢ بِمَا يَفۡعَلُوۡنَ ﴿٣٦﴾

37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)^[1] which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) — wherein there is no doubt — from the Lord of the 'Ālamîn (mankind, jinn, and all that exists).

وَمَا كَانَ هٰذَا الْقُرۡاٰنُ اَنۡ يُفۡرَقَ مِنۡ دُوۡنِ اللّٰهِ وَلٰكِنۡ تَصۡدِيقٌۢ الَّذِيۡ بَيْنَ يَدَيْهِ وَتَفۡصِيۡلُ الْكِتٰبِ لَا رَيْبَ فِيۡهِ مِنۡ رَبِّ الْعٰلَمِيۡنَ ﴿٣٧﴾

38. Or do they say: "He (Muhammad صلى الله عليه وسلم) has forged it?" Say: "Bring then a Sûrah (chapter) like it, and call upon whomsoever you can besides Allâh, if you are truthful!"

اَمْ يَقُوۡلُوۡنَ افۡتَرٰهُ قُلْ فَاَنۡوِ اِذۡ بَسُوۡرٍ مِّثْلِهٖ وَاَدۡعُوۡا مَنۡ اَسۡتَظۡعَرُّوۡنَ مِنۡ دُوۡنِ اللّٰهِ اِنۡ كُنۡتُمْ صٰدِقِيۡنَ ﴿٣٨﴾

[1] (V.10:37) Narrated Abu Hurairah عنه رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahih Al-Bukhârî, Vol.9, Hadith No.379).

39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the *Zâlimûn* (polytheists and wrong-doers)!

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is Best Knower of the *Mufsidûn* (evil-doers, liars).

41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"

42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

43. And among them are some who look at you, but can you guide the blind — even though they see not?

44. Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.

45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

46. Whether We show you (in your lifetime, O Muhammad صلى الله عليه وسلم) some of what We promise them (the torment), or We cause you to die — still to Us is their return, and moreover, Allâh is Witness over what they used to do.

47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعَلَمِهِ ۗ وَلَمَّا يَا قَوْمَهُ تَأْوِيلُهُ
كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ
عِقَابَ الظَّالِمِينَ ﴿٣٩﴾

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ ۗ وَرَبُّكَ
أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

وَإِن كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ ۖ أَن تَنصُرُوا
مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ ۖ فَإِن تَسْمِعُ الصُّمَّ
وَلَوْ كَانُوا لَا يَفْقَهُونَ ﴿٤٢﴾

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ ۖ فَإِن تَهْدِي الْعُمْىَ وَلَوْ كَانُوا
لَا يَبْصُرُونَ ﴿٤٣﴾

إِنَّ اللَّهَ لَا يَظْلِمُ الْنَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ
أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

وَيَوْمَ يُحْشَرُهُمْ كَانَ أَرْمَهُمْ إِلَى الْأَسَافَةِ ۖ مِنَ النَّهَارِ
يَتَعَارَفُونَ بَيْنَهُمْ قَدْ حَسِرَ الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ
وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

وَمَا مَرَرْنَاكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَوَفَّيْنَاكَ فَإِذَا مِنَّا
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ
بَيْنَهُم بِالْقِسْطِ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

49. Say (O Muhammad صلى الله عليه وسلم): "I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (*Tafsîr Al-Qurtubî*).

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hasten on?"

51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"

53. And they ask you (O Muhammad صلى الله عليه وسلم) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it would not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them.^[1]

55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَجِيرُونَ سَاعَةً وَلَا يَسْتَعِينُونَ ﴿٤٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا
مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

أَفَرَأَيْتُمْ إِذَا مَا وَقَعَاءَ أَمْسَمْتُمْ بِهِ ءَأَلْقَنَ وَقَدْ كُنتُمْ بِهِ
تَسْتَعْجِلُونَ ﴿٥١﴾

تُرْفَعُ لِلَّذِينَ ظَلَمُوا ذُرُوعًا وَعَذَابُ الْخُلْدِ هَلْ
يُجْزَوْنَ إِلَّا بِإِيمَانِكُمْ تَكْسِبُونَ ﴿٥٢﴾

* وَتَسْتَسْتَبِئُونَكَ أَحَقُّ هُوَ قَوْلِي وَإِنِّي إِنَّهُ وَلِحَقِّ
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

وَأَوَّانَ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَآ فِتْنَتَ بِهِ
وَأَسْرُؤُا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُضِنَ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ
حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

^[1] (V.10:54) See the footnote of (V.3:91).

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

هُوَ الْحَيُّ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, — guidance and mercy (explaining lawful and unlawful things) for the believers.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ نَصْرُكَ مِن رَّبِّكَ
وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'an); — therein let them rejoice." That is better than what (the wealth) they amass.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ
مِّمَّا يَكْتُمُونَ ﴿٥٨﴾

59. Say (O Muhammad صلى الله عليه وسلم to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad صلى الله عليه وسلم): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ
فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ أَللَّهُ أَذِنَ
لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ لَهُ فَضْلٌ عَلَى النَّاسِ وَلَٰكِنْ
أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

61. Neither you (O Muhammad صلى الله عليه وسلم) do any deed nor recite any portion of the Qur'an, — nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (*Tafsîr At-Tabarî*).

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَسْأَلُونَ مِنْ قُرْآنٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
إِذْ تُفْعَلُونَ فِيهِ وَمَا يُعْرَبُ عَنْ رَبِّكَ مِنْ شَيْءٍ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

62. No doubt! Verily, the *Auliyâ'* of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has

الْآيَاتِ أُولِيَآءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٦٢﴾

forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.^[1]

63. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).

64. For them are glad tidings, in the life of the present world^[2] (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.

65. And let not their speech grieve you (O Muhammad صلى الله عليه وسلم), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

لَهُمُ الْبَشِيرَاتُ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَلِكُمْ هُوَ
الْقَوْلُ الْعَظِيمُ ﴿٦٤﴾

وَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

الْآيَاتِ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
وَمَا يَسْمَعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
شُرَكَاءَ إِن يَسْمَعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا
يَخْرُصُونَ ﴿٦٦﴾

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لَتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِن فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَسْمَعُونَ ﴿٦٧﴾

[1] (V.10:62) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Present me (hurriedly),' and if he was not righteous, it will say: 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man, and if he heard it, he would fall unconscious." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 400).

[2] (V.10:64)

a) Narrated Abu Hurairah رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying: "Nothing is left of النبوة *An-Nubuwwah* (Prophethood) except *Al-Mubashshirât*." They asked, "What are *Al-Mubashshirât*?" He replied, "The true good dreams (that convey glad tidings)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 119).

b) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "The (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwah* (Prophethood)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 117).

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.¹¹

69. Say: "Verily, those who invent a lie against Allâh will never be successful" —

70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, deny His Messengers, deny and challenge His *Ayât* (proofs, signs, verses, etc.)].

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard for you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Ayât* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

74. Then after him We sent Messengers to their people. They brought them clear proofs,

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْعَلِيُّ
لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنْ
عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا أْتَفُؤُوتَ عَلٰى
اللّٰهِ مَا لَا تَعْمَلُونَ ﴿٦٨﴾

قُلْ إِنْ لِلَّذِينَ يُفْتَرُونَ عَلٰى اللَّهِ الْكٰذِبِ
لَا يُفْلِحُونَ ﴿٦٩﴾

مَتَّعْ فِي الدُّنْيَا مِمَّا آتٰنَا مَرْجِعُهُمْ ثُمَّ نَذِرُهُمْ
عَذَابَ الشَّدِيدِ بِمَا كٰفَرُوا ﴿٧٠﴾

﴿ وَأَنْقَلِبْ عَلَيْهِمْ بِبِأَنُوحٍ إِذْ قَالَ لِقَوْمِهِمْ يٰقَوْمِ إِنْ
كَانَ كَبْرٌ عَلَيْكُمْ مِّمَّا يَدْعُوا بِتَدْبِيرِ يَدَيَّ وَاللّٰهِ
فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيَّ عُزْمَةً ثُمَّ انصُرُوا إِلَيَّ
وَلَا تَحْظُرُونِ ﴾ ﴿٧١﴾

﴿ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى
اللّٰهِ وَأَمْرٌ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴾ ﴿٧٢﴾

﴿ فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِ وَجَعَلْنَاهُمْ
خَلْقًا نَّيِّفًا وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُتَدَبِّرِينَ ﴾ ﴿٧٣﴾

﴿ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ

¹¹ (V.10:68) See the footnote of (V.6:101).

but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimûn* (disbelievers, sinners, polytheists, criminals) folk.

76. So when came to them the truth from Us, they said: "This is indeed clear magic."

77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."

80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!"

81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn* (the evil-doers, corrupters).

82. "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) may hate (it)."

83. But none believed in Mûsâ (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them;

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

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ
وَمَلَائِكَةٍ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿٧٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا
لَيْسَ حُرْمٌ مِمَّنْ ﴿٧٨﴾

قَالَ مُوسَى أَتَقُولُونَ الْحَقُّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا
وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٩﴾

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ وَأَنْتَ آتِنَا آيَاتِنَا وَتَكُونُ
لَكُمْ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَنْحُكُمَا
يُؤْمِنِينَ ﴿٨٠﴾

وَقَالَ فِرْعَوْنُ أَتَدْعُونِي فِي كُلِّ مَسْجِدٍ عَلَيْهِ ﴿٨١﴾

فَلَمَّا جَاءَهُ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ
مُلْقُونَ ﴿٨٢﴾

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرٌ إِنَّ اللَّهَ
سَابِغُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨٣﴾

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٤﴾

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَى خَوْفٍ
مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ

and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn* (polytheists, sinners, and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."

85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn* (polytheists and wrongdoers) (i.e. do not make them overpower us).

86. "And save us by Your Mercy from the disbelieving folk."

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (*Iqâmat-as-Salât*), and give glad tidings to the believers."

88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."

90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be

عَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

وَقَالَ مُوسَىٰ يُقَوْمُ إِن كُفَّرْتُم بِأَلَّهِ فَعَلَيْهِ
تَوَكَّلُوا إِن كُفَّرْتُم مُّسْلِمِينَ ﴿٨٤﴾

فَقَالُوا عَلَىٰ اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
الظَّالِمِينَ ﴿٨٥﴾

وَجَنِّبْنَا رَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوِّءَا لِقَوْمِكُمَا
بِحِصْرٍ يُؤْتَوْنَ وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا
الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ
سَبِيلَكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَصْرُوا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا
وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْصُونَ ﴿٨٩﴾

﴿ وَجَوَّزْنَا بِسَبِيحِ إِسْرَائِيلَ بِدَلِّ الْبَحْرِ فَأَتْبَعَهُمْ فِرْعَوْنُ
وَجَحُّوهُ رَبِّغِيًّا وَعَدَّوْا حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرَجُ
قَالَ ءَأَمِنْتُ أَنَّهُ لَآ إِلَهَ إِلَّا الَّذِي ءَأَمَنْتُ بِهِ يَوْمًا

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

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, the corrupters).

92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

93. And indeed, We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Your Lord (Allâh) will judge between them on the Day of Resurrection in that in which they used to differ.

94. So, if you (O Muhammad صلى الله عليه وسلم) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).^[1]

95. And be not one of those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.

96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

97. Even if every sign should come to them, until they see the painful torment.

إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

ءَأَلْفَنُ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ
مِنَ الْمُفْسِدِينَ ﴿٩١﴾

فَأَيُّومَ نُنَجِّيكَ بِدَعْوِكَ لَتَكُونَ لِمَنْ خَلَقَكَ
ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا
لَغَافِلُونَ ﴿٩٢﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صَدِيقًا وَرَدَّ قَسَمَهُمْ
مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٩٣﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِءَايَاتِ اللَّهِ فَتَكُونَ مِنَ
الْقَاسِيِينَ ﴿٩٥﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ
لَا يُؤْمِنُونَ ﴿٩٦﴾

وَتَوَجَّاهُمْ نُجُومٌ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ
الْأَلِيمَ ﴿٩٧﴾

[1] (V.10:94) See (V.2:76), (V.7:157) and their footnotes.

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers.

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.

101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad صلى الله عليه وسلم): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.

105. "And (it is revealed to me): Direct your face (O Muhammad صلى الله عليه وسلم) entirely towards the religion *Hanif* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn*

فَلَوْلَا كَأَنَّكَ قَرِيبَةٌ آمَنْتَ فَنَفَعَهَا إِيمَانُهَا إِلَّا
قَوْمَ نُوحٍ لَمَّا آمَنُوا كَسَفْنَا عَنْهُمْ غَدَابَ
الْجَنَّةِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُنَّ جَمِيعًا
أَقَانَتْ ذِكْرَكَ النَّاسُ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلَ
الْإِحْسَافَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

فَلْأَنْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْطَى
الْآيَاتِ وَالنُّذُرِ عَن قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

فَهَلْ يَسْتَعْجِلُونَ إِلَّا مِثْلَ آيَاتِ الَّذِينَ خَلَوْا مِن
قَبْلِهِمْ فَلْأَنْظُرُوا إِلَىٰ مَعَكُمْ مِّن
الْمُنْتَظِرِينَ ﴿١٠٢﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا
عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾

فَلْيَتَّبِعُوا النَّاسَ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا
أَعْبُدُ الَّذِينَ يَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِنِ أَعْبُدُ
اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿١٠٤﴾

وَأَنْ أَقِرَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ
مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

(those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you do so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers).^[1]"

107. And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance)."

109. And (O Muhammad صلى الله عليه وسلم), follow the revelation sent to you, and be patient till Allâh gives judgement. And He is the Best of judgements.

Sûrat Hûd [(Prophet) Hûd] XI

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

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
إِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ ﴿١٠٦﴾

وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يُرِيدَ بِكَ نِعْمَةً فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ
أَهْتَدَى فَإِنَّمَا يَنْتَعِزُ لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَخُوضَ اللَّهُ
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكْعَتَيْنِ أَحْكَمَتْنَا إِنَّنَا وَنُفِصَلْتُمْ مِنْ لَدُنْ
حَكِيمٍ خَبِيرٍ ﴿١﴾

^[1] (V.10:106) See the footnote of (V.2:165).

2. (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه وسلم) am to you from Him a warner and a bringer of glad tidings.

3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

4. To Allâh is your return, and He is Able to do all things."

5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is All-Knower of the (innermost secrets) of the breasts.

6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (*Al-Lauh-Al-Mahfûz* — the Book of Decrees with Allâh).

7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."^[1]

الَّذِينَ كَفَرُوا وَاللَّهُ أَتَىٰ لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿١١﴾

وَأَن أَسْتَعْتِفُوا رَبِّيَا ذُرِّيَّتِي لِي يُغْفِرَ لِي ذُنُوبِي وَأَن يُعْتَبِرَ مِنِّي مَتَّعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِيَ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿١٢﴾

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣﴾

أَلَا إِنَّهُمْ يَمْتَنُونَ بِأَدْوَارِهِمْ لِيَسْتَخْفُوا مِنِّي ۗ أَلَا حِينَ يَسْتَخْفُونَ مِنِّي أَنَا بِهِم بِعَالِمٌ مَّا يُمْسِرُونَ ۗ وَمَا يُعْلَمُونَ أَنَّهُ عَلَيْهِمْ يَدَاتُ الصُّدُورِ ﴿١٤﴾

﴿١٥﴾ وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ ﴿١٦﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُغَكُمْ آيَاتِكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِن بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسِحْرٌ مُّبِينٌ ﴿١٧﴾

[1] (V.11:7) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The Right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (*Sahih Al-Bukhari*, Vol. 9, *Hadith* No. 515)

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

12. So perchance you (Muhammad صلى الله عليه وسلم) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things.

13. Or they say, "He (Prophet Muhammad صلى الله عليه وسلم) forged it (the Qur'an)." Say: "Bring you then ten forged *Sûrahs* (chapters) like it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

14. If then they answer you not, know then that it [the Revelation (this Qur'an)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?

15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

وَلَيْنَ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ
لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٨﴾

وَلَيْنَ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنهُ
إِنَّهُ لَيَكْفُرُ ۖ كَفُورٌ ﴿٩﴾

وَلَيْنَ آذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرْحَةٍ مَسَّتْهُ
لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ
فَخُورٌ ﴿١٠﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

فَلَعَلَّكَ تَارِكًا بَعْضَ مَا نُوحِيَ إِلَيْكَ وَصَائِبًا يَبُوءُ
صَدْرَكَ أَنَّ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْجَاءَ
مَعَهُ وَمَلَكَ إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
رَّكِيبٌ ﴿١٢﴾

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ قَاتِلُوا عَشْرَ سُورٍ مِّثْلِهِ
مُفْتَرِيَاتٍ وَأَدْعُوا مَن آسَأْتَعْتُم مِّن دُونِ اللَّهِ
إِن كُنْتُمْ صَادِقِينَ ﴿١٣﴾

فَلَمْ يَسْتَجِيبُوا لَكُمُ فَاعْتَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ
اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أُنْتُمْ مُتَسَاءِلُونَ ﴿١٤﴾

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ
أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسِرُونَ ﴿١٥﴾

16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), guidance and mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad صلى الله عليه وسلم and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.^[1]

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the *Zâlimûn* (polytheists, wrong-doers, oppressors).^[2]

19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ
وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا

يَعْمَلُونَ ﴿١٦﴾

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَسَوَّغُوا شَاهِدُهُنَّ
وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِيمَانًا وَرَحْمَةً أُولَئِكَ
يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَإِنَّ لَهُ
مَوْعِدُهُمْ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ
الَّذِينَ كَذَّبُوا عَلَىٰ رَبِّهِمْ آلَاغْنَاهُ اللَّهُ عَلَىٰ

الظَّالِمِينَ ﴿١٨﴾

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَسْعَوْنَ فِيهَا عِوَجًا

^[1] (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

^[2] (V.11:18) The Statement of Allâh عز وجل: "The witnesses will say: 'These are the ones who lied against their Lord...'"

Narrated Safwân ibn Muhriz: While Ibn 'Umar was performing the *Tawâf* (around the *Ka'bah*), a man came up to him and said, "O Abu 'Abdur-Rahmân!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet صلى الله عليه وسلم about *An-Najwâ*?" Ibn 'Umar said, "I heard the Prophet صلى الله عليه وسلم saying, 'The believer will be brought near his Lord.'" (Hishâm, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allâh will ask him). 'Do you know (that you did) such-and-such a sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allâh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.'" (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.207).

**An-Najwâ*: the private talk between Allâh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

seek crookedness therein, while they are disbelievers in the Hereafter.

20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).

21. They are those who have lost their own selves, and their invented false deities will vanish from them.

22. Certainly, they are those who will be the greatest losers in the Hereafter.

23. Verily, those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be the dwellers of Paradise, to dwell therein forever.

24. The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal when compared? Will you not then take heed?

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."

26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day."

27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact, we think you are liars."

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and

وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١١﴾

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَاعَفُ لَهُمُ الْعَذَابُ لَمَّا كَانُوا يُسْتَعْصِمُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٢١﴾

لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ ﴿٢٢﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالْخَبَرُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

* مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوُونَ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِذِى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنَّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ ﴿٢٦﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَكُ إِلَّا بَشَرًا فِئْتَلْنَا وَمَا تَرَكُ أَتَّبِعُكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بُادِي الْأَرْضِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي

Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?

29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?

31. "And I do not say to you that with me are the Treasures of Allâh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *Zâlimûn* (wrong-doers, oppressors)."

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.

34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

35. Or they (the pagans of Makkah) say: "He (Muhammad صلى الله عليه وسلم) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."

رَحْمَةً مِّنْ عِنْدِهِ فَعَمِيَْتَ عَلَيْهِمْ أَنزَلْنَاكُمْ مَكُوهَا
وَأَنزَلْنَا لَهَا كَرِيمُونَ ﴿٢٩﴾

وَيَقُولُوا لَا آتَاكُمُ عَلَيْهِمْ مَّا لَإِن آجُرِي إِلَّا عَلَى اللَّهِ
وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَقَوْنَ رَبَّهُمْ
وَلَكِنِّي أَنزَلْتُكُمْ قَوْمًا يَجْهَلُونَ ﴿٣٠﴾

وَيَقُولُوا مَن يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا
تَذَكَّرُونَ ﴿٣١﴾

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَتْلُو
الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ
تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ
بِمَا فِي أَنْفُسِهِمْ إِذَا لِمَنِ الظَّالِمِينَ ﴿٣٢﴾

قَالُوا يَنْبَغُ لَكَ أَنْ تَكُونَ مِنَّا فَكَرَرْتَ بِدَلَانَا فَأَيْنَا بِمَا
تَعِدُّنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٣﴾

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنتم
بِمُعْجِزِينَ ﴿٣٤﴾

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَصْحَ لَكُمْ إِنْ
كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ
تُرْجَعُونَ ﴿٣٥﴾

أَمْ يَقُولُونَ أَفَرَبَّنَا قُلْ إِنْ أَفَرَبْتُهُ فَعَلَىٰ إِجْرَامِي
وَأَنَا بَرِيءٌ مِّمَّا تَجْرَمُونَ ﴿٣٦﴾

36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.

37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (*Tafsîr At-Tabarî*)

42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nûh (Noah) said: "This day there is no saviour^[1] from the Decree of Allâh

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَيْسِّرْ سَبَاكُنَا بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

وَأَصْبَحَ الْفُلُوكَ بِأَعْيُنِنَا وَوَحْيُنَا وَلَا تَحْطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرَفُونَ ﴿٣٧﴾

وَيَضَعُ الْفُلُوكَ كُلَّمَا مَرَّ عَلَيْهِ مَلَأْنِ قَوْمَهُ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

فَسَوْفَ نَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

حَتَّىٰ إِذَا جَاءَهُ أَمْرُنَا وَفَارَ التَّنُورُ قُلْنَا أَحْمِلْ فِيهَا مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ ۖ إِلَّا قَلِيلٌ ﴿٤٠﴾

۞ وَقَالَ أَرَبِّؤُا فِيهَا يَسْمِعُ اللَّهُ مَجْرِدَهَا وَمُرْسَاهَا إِنْ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾

وَهُي تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَتَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرِبٍ نَّسِيًّا أَرَبِّ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾

قَالَ سَتَأْتِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِن أَمْرِ اللَّهِ إِلَّا مَن رَّحِمَهُ وَحَالَ

[1] (V.11:43) Narrated Abu Sa'îd Al-Khudrî that the Prophet الله عليه وسلم said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him

except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Jûdî, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrong-doers)!"

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."

47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers."

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

49. This is of the news of the Unseen which We reveal to you (O Muhammad صلى الله عليه وسلم); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for *Al-Muttaqûn* (the pious — See V.2:2)

بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُوبِينَ ﴿١٣﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَبَسِّمَاءِ أَقْلَبِي
وَعِصَى الْمَاءِ وَفُضِيَ الْأَمْرُ وَأَسْتَوَتْ عَلَى
الْجُودِيِّ وَقِيلَ بَعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿١٤﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِن أَهْلِي وَإِنَّ
وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿١٥﴾

قَالَ يَنْدُوخُ إِنَّهُ لَيْسَ مِن أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ
فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ
مِنَ الْجَاهِلِينَ ﴿١٦﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ
عِلْمٌ وَلَا أَتُغْفِرُ لِي وَتَرْحَمَنِي أَكُنْ مِنَ
الْخَاسِرِينَ ﴿١٧﴾

فَقِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْنَا
وَعَلَىٰ أَسْرِقَتِكَ وَأَمْرٌ وَسَمِعْتُهُمْ
يُرِيْمُ مَهْرُومًا عَذَابَ الْيَوْمِ ﴿١٨﴾

يَلَاكُ مِنَ أَنْبَاءِ الْعَذَابِ يُوجِيهَا إِلَيْكَ مَا كُنْتَ
تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِن قَبْلِ هَذَا فَاصْبِرْ إِنَّ
الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿١٩﴾

to adopt it, and the other group advises him to do bad and urges him to adopt it: and *Al-Ma'sûm* (the sinless or the saved or the protected) is the one whom Allâh protects." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.608).

50. And to 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies!

51. "O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"

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

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

55. With Him (Allâh). So plot against me, all of you, and give me no respite.

56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth).

57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

58. And when Our Commandment came, We saved Hûd and those who believed with him by Mercy from Us, and We saved them from severe torment.

وَالَّذِينَ آمَنُوا مِن بَنِي إِسْرَائِيلَ إِذْ قَالُوا لَنُؤْمِنُ بِكَ يَا هُدُّوْنَا وَإِنَّا لَنَافِقُونَ ﴿٥٠﴾

يَقُولُونَ لَآ أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا نَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنَا أَفَلَا تَعْقِلُونَ ﴿٥١﴾

وَيَقُولُوا أَسْتَغْفِرُكَ وَأَرْبُكَ ثُمَّ تَوْبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

قَالُوا يَا هُدُّوْنَا مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِينَ آلِهَاتِنَا أَعْنِ قَوْلَكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

إِن نَقُولُ إِلَّا أَعْرَضْنَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَآسَهِدُكُمْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا لَّئِن لَّمْ تَنْظُرُونِ ﴿٥٥﴾

إِنِّي تَوَكَّلْتُ عَلَىٰ اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾

فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنِّي رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِظٌ ﴿٥٧﴾

وَلَمَّا جَاءَ أَمْرُنَا لَنَجِّنَا هُدًّا وَالَّذِينَ آمَنُوا مَعَهُ وَرَخِمْنَا عَنْ مَحْتَسِبِهِمْ مِنَ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

59. Such were 'Âd (people). They rejected the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

61. And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh; you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."

62. They said: "O Sâlih ! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.

64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This

وَإِنَّكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ
وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لِعَنَتِهِ وَفِي الْآخِرَةِ
عَادًا كَافِرًا رَبَّهُمْ إِلَّا بَعْدَ الْعَادِ قَوْمَ هُودٍ ﴿٦٠﴾

﴿٦١﴾ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ إِنَّ إِلَهِي رَئِيفٌ
رَحِيمٌ ﴿٦٢﴾

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ
نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا
إِلَيْهِ مُرْتَابِينَ ﴿٦٣﴾

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي
وَأَتَانِي مِنْهُ رَحْمَةٌ مِمَّنْ يَنْصُرُونِي مِنْ اللَّهِ إِنْ
عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٤﴾

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٥﴾

فَعَمَرُوا هَاهُنَا قَلِيلًا مِمَّا نَسْتَعْتَابُ فِي دَارِكُمْ ثَلَاثَةَ

is a promise (i.e. a threat) that will not be belied.”

66. So when Our Commandment came, We saved Sâlih and those who believed with him by Mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.

67. And *As-Saihah* (torment — awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!

69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf.

70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: “Fear not, we have been sent against the people of Lût (Lot).”

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya‘qûb (Jacob).

72. She said (in astonishment): “Woe to me! Shall I bear a child while I am an old woman,^[1] and here is my husband an old man? Verily, this is a strange thing!”

73. They said: “Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious.”

يَا أَيُّهَا الَّذِينَ آمَنُوا وَعَدِّ الْعَذَابَ مُكْتُوبًا ٦٥

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ٦٦

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جثثين ٦٧

كَأَن لَّمْ يَغْتَبُوا فِيهَا آلَ إِبْرَاهِيمَ إِذْ كَفَرُوا رَبَّهُمْ أَلَا بُعْدَ لِثَمُودَ ٦٨

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامًا فَمَا لَبِثَ أَن جَاءَهُ بِعِجْلٍ حَنِيذٍ ٦٩

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْحَىٰ مِنْهُمُ خَيْفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ٧٠

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءَهُ إِسْحَاقَ يَعْقُوبَ ٧١

قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ٧٢

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ ٧٣

[1] (V.11:72) See (V.51:29).

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot).

75. Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again).

76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."

78. And his people came rushing towards him, and since aforesaid they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

79. They said: "Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"

80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you!"^[1] So travel with your family in a part of the night, and let

فَمَا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى
بِجَدِّ لُنَاتِي قَوْمِ لُوطٍ ﴿٧٤﴾

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ
وَإِنَّهُمْ لَأَبْهَمَةٌ أَغْأَبٌ أَعْوَبٌ مَّرْذُورٌ ﴿٧٦﴾

وَلَمَّا جَاءَتْهُ سُلُوسُ لُوطٍ سَأَىٰ بِهِمْ وَضَاقَ بِهِمْ
ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

وَجَاءَهُمْ قَوْمُهُ مُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوَّمُوا عَنَّا لَوَّا بَنَاتِي هُنَّ
أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْرُونِ فِي صَيْغِي
أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

قَالُوا لَقَدْ عَلِمْتَمَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ
لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ إِيَّاكُمْ إِلَىٰ رُكْنٍ
سَدِيدٍ ﴿٨٠﴾

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِعْ
بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَنْتَفِتْ مِنْكُمْ أَحَدٌ
إِلَّا أَمْرًا نَكْرَهُ إِنَّ مَصِيبَهُمَا صَاحِبُهُمْ إِنَّ مَوْعِدَهُمْ

[1] (V.11:81) See (V.54:33-39).

not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of *Sijjil* (baked clay), in a well-arranged manner one after another;

83. Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evil-doers).

84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."

87. They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid

الصُّبْحِ الْيَسِّ الصُّبْحِ يَقْرِبُ ﴿٨١﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُورٍ ﴿٨٢﴾

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَاهِيْنَ مِنَ الظَّالِمِينَ
يَسْعِيدِ ﴿٨٣﴾

﴿٨٤﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ وَلَا تَبْخُسُوا أَلْيَاسِيَّالَ وَالْمِيزَانَ إِنِّي أَرَبُّكُمْ بِحَدِيثِ وَيَّيِّ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٥﴾

وَيَقْوِرِ أَوْفُوا أَلْيَاسِيَّالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخُسُوا النَّاسَ أَسْمِيَّاهُمْ وَلَا تَعْتَوُوا الْأَرْضَ مُفْسِدِينَ ﴿٨٦﴾

بَقِيَّتِ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿٨٧﴾
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٨﴾

قَالُوا ارْتَعْصِمِ أَصْلُوكَ تَأْمُرُكَ أَنْ تَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٩﴾

قَالَ يَقْوِرِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ نِيَّةٍ مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَىٰ مَا أَنهَكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ

you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and to Him I repent.

89. "And O my people! Let not my *Shiqâq*¹¹¹ cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!

90. "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving."

91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."

92. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."

94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And *As-Saihah* (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed).

تَوَكَّلْتُ وَاللَّهِ أَنِيبٌ ﴿٨٨﴾

وَيَقُولُ لَا يَحْمِلُنَا إِذْ سَمِعْنَا صَوْباً لِّمَنْ نَدَعُوهُ مُشْكَبَةً لِّأَعْيُنِنَا ۗ رَبَّنَا إِنَّكَ لَنَدِيمُنَا ۚ إِنَّكَ عَلِيمٌ لِّمَا كُنَّا نَعْمَلُونَ ﴿٨٩﴾
وَمَا أَصَابَ قَوْمَهُ نُوحٌ أَوْ قَوْمُ هُودٍ أَوْ قَوْمُ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ ﴿٩٠﴾

وَأَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ۗ رَبِّ إِنِّي رَجِيمٌ وَدُونَكَ ﴿٩١﴾

قَالُوا لَيْسَ عَلَيْنَا لِمَا نَفَقَهُ كَيْفَ أَتَمْنَا قَوْلًا وَإِنَّا لَنَرُّكَ فِي تَضَاعُفٍ وَأَوْلَا رَهْطًا كَرِهْتَ لَكَ وَمَا أَنْتَ عَلَيْنَا بِعَدِيمٍ ﴿٩٢﴾

قَالَ يَقَوْمِ أَرَأَيْتُمْ أَغْرَبْتُ عَلَيْكُمْ مِنْ اللَّهِ وَأَتَّخَذْتُمُوهُ وَرَاءَ كُرْسِيِّهِ إِنِّي أَنِّي رَجِيمٌ وَمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٣﴾

وَيَقَوْمِ أَتَمَلُّوْا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَسَلٌ سَوِيٌّ تَعْمَلُونَ ۖ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٤﴾

وَلَمَّا جَاءَ أَمْرُنَا جَنَيْنَا سُعْيًا وَالَّذِينَ آمَنُوا مَعَهُ ۖ بِرَحْمَةٍ مِنَّا ۖ وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جثِيمِينَ ﴿٩٥﴾

كَأَن لَّمْ يَغْتَبُوا فِيهَا إِلَّا بَعْدَ الْعَذَابِ ۗ كَسَابِعِدَّتْ تَمُودُ ﴿٩٦﴾

¹¹¹ (V.11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allâh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

96. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, lessons, signs, etc.) and a manifest authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿١٦﴾

97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَأَتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٧﴾

98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ
وَيَبْسُ أَلْوَدُ الْمَمْرُودِ ﴿١٨﴾

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].

وَأُتِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ يَبْسُ
الرِّقْدُ الْمَرْفُودِ ﴿١٩﴾

100. That is some of the news of the (population of) the towns which We relate to you (O Muhammad صلى الله عليه وسلم); of them, some are (still) standing, and some have been (already) reaped.

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا
قَابِئٌ مَّحْصِيدٌ ﴿٢٠﴾

101. We wronged them not, but they wronged themselves. So their *alihah* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا
أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ
مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُنَا وَمَا رَادُّهُمْ عَائِدٌ
تَنْبِيءٍ ﴿٢١﴾

102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe^[1].

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ
إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿٢٢﴾

103. Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ
يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ

[1] (V.11:102) Narrated Abu Mûsâ رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Allâh gives respite to the *Zâlim* (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.208).

will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

104. And We delay it only for a term (already) fixed.

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

109. So be not in doubt (O Muhammad صلى الله عليه وسلم) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân).

111. And verily, to each of them your Lord will repay their works in full. Surely, He is Well-Acquainted with what they do.

112. So stand (ask Allâh to make) you (Muhammad صلى الله عليه وسلم) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your

مَشْهُودٌ ﴿١٢﴾

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٤﴾

يَوْمَ يَأْتُ لَأَنذَرَكُمْ نَفْسَ الْإِبْرَاطِيَّةِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٥﴾

فَأَمَّا الَّذِينَ شَقُوا فَمِنَ النَّارِ لَهُمْ فِيهَا زَجْرٌ وَسَهيقٌ ﴿١٦﴾

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٧﴾

﴿١٨﴾ وَأَمَّا الَّذِينَ سَعِدُوا فَمِنَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٍ يُعْدَدُ ﴿١٩﴾

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا الْكُفْرَ يَعْبُدُ آبَاءَهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُقُونَ لِنَصِيحَتِهِمْ غَيْرَ مُنْقُوصِينَ ﴿٢٠﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضَىٰ بِهِنَّ وَأَنهَرْنَ لَعْنَىٰ شَاكٍ مِنْهُ مُرِيْبٌ ﴿٢١﴾

وَإِن كَلَّمْنَا لَوْ فَتَضَعُهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهٗ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿٢٢﴾

فَأَنسَقِعْهُمَا كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطَّعُوا إِنَّهٗ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣﴾

companions) who turn in repentance (to Allâh) with you, and transgress not (Allâh's Legal Limits). Verily, He is All-Seer of what you do.

113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped^[1].

114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).^[2]

115. And be patient; verily, Allâh wastes not the reward of the good-doers.

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none)

وَلَا تَوَكَّلْ عَلَى الَّذِينَ ظَلَمُوا فَمَا تَمْسَكُ مِنَ النَّارِ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
فَمَا لَا تَنْصُرُونَ ﴿١١٣﴾

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفُوعَاتِ اللَّيْلِ إِنَّ
الْحَسَنَاتِ يَمْحُوْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي
لِلذَّاكِرِينَ ﴿١١٤﴾

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ
أَجْمَعْنَا مِنْهُمْ وَأَتَّبِعَ الَّذِينَ ظَلَمُوا مَا أَتَرَوْا فِيهِ

^[1] (V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by 'Ali رضي الله عنه on the authority of the Prophet صلى الله عليه وسلم.

Narrated 'Āsim: I said to Anas, "Did Allâh's Messenger صلى الله عليه وسلم make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allâh, the angels, and all the people." Then Mûsâ ibn Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.409).

^[2] (V.11:114):

(A) Narrated Ibn Mas'ûd رضي الله عنه: A man kissed a woman and then came to Allâh's Messenger صلى الله عليه وسلم and told him of that. So this Divine Revelation was revealed to the Prophet صلى الله عليه وسلم: - "And perform *As-Salât* (*Iqâmat-as-Salât*) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." (V.11:114). The man said, "Is this instruction for me only?" The Prophet صلى الله عليه وسلم said, "It is for all those of my followers who encounter a similar situation." (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No: 209).

(B) Narrated Abu Dharr رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said to me: "(a) Be afraid of Allah and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This *Hadîth* is quoted by *At-Tirmidhî*).

—except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners).

117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.

118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.

119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmîc Monotheism) and for that^[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”

120. And all that We relate to you (O Muhammad صلى الله عليه وسلم) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.

121. And say to those who do not believe: “Act according to your ability and way, We are acting (in our way).

122. And you wait ! We (too) are waiting.”

123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صلى الله عليه وسلم) and put your trust in Him. And your Lord is not unaware of what you (people) do.”

وَكَا نُوَ مُجْرِمِينَ ﴿١١٦﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ
وَأَهْلِهَا مُضِلِّينَ ﴿١١٧﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا نَرَاكَ
مُخْتَلِفِينَ ﴿١١٨﴾

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ
رَبِّكَ لِأَنَّ لَانَ جَهَنَّمَ مِنَ الْإِنْسَانِ أَجْمَعِينَ ﴿١١٩﴾

وَلَا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِهِمْ
إِنَّا أَعْمَلُونَ ﴿١٢١﴾

وَأَنْتَظِرُونَ إِنَّمَا أَنْتَظِرُونَ ﴿١٢٢﴾

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ
الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا أَعْمَلُونَ ﴿١٢٣﴾

[1] (V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to Paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضى الله عنهما, as quoted in *Tafsir Al-Qurtubi*].

Sûrat Yûsuf [(Prophet) Joseph] XII

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

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, guidance and a blessing).

2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand.

3. We relate to you (Muhammad صلى الله عليه وسلم) the best of stories through Our Revelations to you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân).

4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy!

6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knower, All-Wise."

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, lessons, signs, etc.) for those who ask.

8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الرَّ تِلْكَ ءَايٰتُ الْكِتٰبِ الْمُبِیْنِ ﴿١﴾

اِنَّا اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِیًّا لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصُوْصِ يَمَّا اَوْحَيْنَا
اِلَيْكَ هٰذَا الْقُرْءَانَ وَاِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ
الْغٰفِلِيْنَ ﴿٣﴾

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ تَاْتَبْتُ اِنِّیْ رَاَيْتُ اَحَدَ عَشَرَ
كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ﴿٤﴾

قَالَ يَبْنَیْ لَا تَقْصُصْ رُءْيَاكَ عَلٰی اِخْوٰنِكَ فَيَكِيدُوْا لَكَ
كَيْدًا اِنَّ الشَّیْطٰنَ لِلْاِنْسٰنِ عَدُوٌّ مُّبِیْنٌ ﴿٥﴾

وَكَذٰلِكَ بَجَّعْنٰكَ رَبُّكَ وَعَلَّمْنَاكَ مِنْ تَاْوِیْلِ
الْاَحَادِیْثِ وَرَبَّمْ نِعْمَةً عَلَیْكَ وَعَلٰی ءَالِ یَعْقُوْبَ
كَمَا اَتَمَّهَا عَلٰی اَبُوْیْكَ مِنْ قَبْلُ اِنْرٰهِيْمَ وَاِسْحٰقَ
اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ﴿٦﴾

*لَقَدْ كَانَ فِیْ یُوْسُفَ وَاِخْوٰتِهِ ءَايٰتٍ
لِّلسَّآئِلِيْنَ ﴿٧﴾

اِذْ قَالُوْا لِيُوْسُفُ وَاٰخُوْهُ اِحْبَبْ اِلٰی اٰبِئِنَا وَاَنَا نَحْنُ
عُصْبَةٌ اِنَّا بَا نَالِیْ صَلٰلٍ مُّبِیْنٍ ﴿٨﴾

9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)."

10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

14. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."

15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

16. And they came to their father in the early part of the night weeping.

17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me)

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ
أَيُّكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْمُ فِي غِيبَتِ
الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ
لَنَصِِحُونَ ﴿١١﴾

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعِ وَيَلْعَبُ وَإِنَّا لَهُ لَنَحْفَظُونَ ﴿١٢﴾

قَالَ إِنِّي يَخِزْنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ
الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا
إِذَا الْخَاسِرُونَ ﴿١٤﴾

فَلَمَّا ذَهَبُوا بِهِ وَآجَعُوا أَنْ يَجْعَلُوهُ فِي غِيْبَتِ الْجُبِّ
وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ
لَا يَشْعُرُونَ ﴿١٥﴾

وَجَاءَهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِئُ وَتَرَكْنَا يُوسُفَ عِنْدَ
مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

وَجَاءَهُ وَعَلَى قَمِيصِهِ يَدَمٌ كَذِيبٌ قَالَ بَلْ سَوَّلَتْ
لَكُمْ أَنْفُسُكُمْ أَمْراً فَاصْبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ

patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe.”

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: “What good news! Here is a boy.” So they hid him as merchandise (a slave). And Allâh was All-Knower of what they did.

20. And they sold him for a low price, — for a few *Dirhams* (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: “Make his stay comfortable, may be he will profit us or we shall adopt him as a son.” Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the *Muhsinûn* (doers of good — see the footnote of V.9:120).

23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: “Come on, O you.” He said: “I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful.”

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

عَلَىٰ مَا نَصِفُونَ ﴿١٨﴾

وَحَاجَاتٍ سَيَّارَةً فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَةً قَالَ
يُبَشِّرُنِي هَذَا عَالِمٌ وَأَسْرُوهُ بِصَاعَةٍ وَاللَّهُ عَلِيمٌ بِمَا
يَعْمَلُونَ ﴿١٩﴾

وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ
مِنَ الْرَاهِدِينَ ﴿٢٠﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي
مَثْوَاهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ
مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِن أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

وَرَوَدَتْهُ الْمَتَىٰ هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَعَلَّقَتْ
الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي
أَحْسَنُ مَنَآتَىٰ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَن رَّاهُ الْبُرْهَانَ
رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ
إِنَّهُ مِن عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

28. So, when he (her husband) saw his [(Yûsuf's (Joseph))] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"

29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall

وَأَسْبَقَ أَبَاتٍ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيْتَا
سَيِّدَهَا لَدَا أَبَاتٍ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ
سُوءًا إِلَّا أَنْ يُسَجَّنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ
أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ
وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ
مِنَ الصَّادِقِينَ ﴿٢٧﴾

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ
كِدِّ كُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفَرَ رَبَّهُ وَإِنَّا
لَكُنَّ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

* وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ
فَتَاهَا عَنْ نَفْسِهِ ۖ فَدَسَّقَهَا حَبًّا إِذَا لَأَتْ بِهَا فَأَن
صَلَّلَ سَائِئِينَ ﴿٣٠﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ
مُتَّكِنًا وَهِيَ تَكْتُمُ كَيْدًا وَقَالَتْ أَخْرُجْ
عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ
حَسْبُ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَوَدْتُهُ
عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آتَتْهُ
لَيَسْجَنَ ۖ وَلَيَكُونًا مِنَ الصَّاغِرِينَ ﴿٣٢﴾

certainly be cast into prison, and will be one of those who are disgraced.”

33. He said: “O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.”

34. So his Lord answered his invocation, and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: “Verily, I saw myself (in a dream) pressing wine.” The other said: “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said): “Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good).”

37. He said: “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kan‘ânyûn of Egypt who were polytheists and used to worship the sun and other false deities).

38. “And I have followed the religion of my fathers,^[1] — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya‘qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace

قَالَ رَبِّ الْمَسْجِدِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَلَا تَصْرِفْ
عَنِّي كَيْدَهُنَّ أَصْحَابِ الْيَمِينِ وَرَأَى مِنَ الْجَمِيلِينَ ﴿٣٣﴾

فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجْنُهُ
حَتَّىٰ حِينٍ ﴿٣٥﴾

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي
أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي
خُبْزًا تَأْكُلُ الطُّيُورُ مِنْهُ نَيْتَانِيًا وَيُؤْتِيهِ
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَأٌ كَذِبٌ أُولَٰئِكَ
فِيئَلٍ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمْتَنِی رَبِّيَ إِنِّي تَرَكْتُ مِلَّةَ
قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ حُمْرٌ
كَافِرُونَ ﴿٣٧﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ
فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ ﴿٣٨﴾

[1] (V.12:38) See the footnote of (V. 2:135).

of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?"

40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But the *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

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

44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يَصْلِحِي السِّجْنِ ءَ رَبَّابٍ مُتَفَرِّقُونَ خَيْرًا أَمِ اللَّهُ
الْوَحْدُ الْقَهَّارُ ﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا
أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ
الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ
الْقَيُّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

يَصْلِحِي السِّجْنِ أَمَّا أَحَدُكُمْ فَالْيَسْقِي رَبَّهُ خَمْرًا
وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ 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 بَقَرَاتٍ سِمَانٍ
يَأْكُلُنَّ سَبْعَ عَجَافٍ وَاسْمِعْ سُبُلَاتٍ
خُضْرٍ وَأُخْرٍ يَأْسِتُ بِطَائِفِهَا الْمَلَأُ أَفْئُونِي فِي رُءْيَايَ
إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

قَالُوا اضْغَعْثِ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ
بِعَلْمِينِ ﴿٤٤﴾

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتَبِهُكُمْ
بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

47. [(Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is All-Knower of their plot.'"

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence. And, verily, Allâh guides not the plot of the betrayers."^[1]

يُوسُفُ أَيُّهَا الصَّادِقُ افْتِنَانِي سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُنَّ هُنَّ سَبْعَ عَجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ
وَأُخْرٍ كَأَيْسَتِ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ
يَعْلَمُونَ ﴿٤٦﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي
سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادًا يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ
إِلَّا قَلِيلًا مِمَّا تَحْتَصِنُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ
وَيَصِيرُونَ ﴿٤٩﴾

وَقَالَ الصَّيِّكُ انْتَوَيْتُمْ بِهِ فَمَا حَاجَّةُ الرَّسُولِ قَالَ أَرْجِعْ
إِلَى رَبِّكَ فَسَأَلَهُ مَا بَأْسَ النِّسْوَةِ الَّتِي قَطَّعْنَ
أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتُمُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ
حَسَنٌ لَّوْءُ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ أَمْرَأَتُ الْعَرَبِ
الَّتِي حَصَّصَ الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ
لَمِنَ الصَّادِقِينَ ﴿٥١﴾

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي
كَيْدَ الْفَآئِنِينَ ﴿٥٢﴾

^[1] (V. 12:52) a) Narrated Ibn 'Umar رضی الله عنهما: The Prophet صلى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 196)

b) See the footnote of (V. 4:145).

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good-doers — See V.2:112).

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

58. And Yûsuf's (Joseph) brethren came and they entered to him, and he recognized them, but they recognized him not.

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"

60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

﴿وَمَا أَتَّبِعُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ
إِلَّا مَا رَزَقْنِي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾﴾

﴿وَقَالَ الْمَلِكُ أَتُؤْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا
كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾﴾

﴿قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾﴾

﴿وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَدَّبُورًا وَمِنهَا حَيْثُ
يَشَاءُ نُنْصِبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿٥٦﴾﴾

﴿وَلَأَجْرُ الْآخِرِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٧﴾﴾

﴿وَجَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ
لَهُ مُنْكَرُونَ ﴿٥٨﴾﴾

﴿وَلَمَّا جَهَرُوا بِهِمْ يَسْتَخْفِرُ الْمَوْلَى أَن يُخْبِرَهُمْ فَلَقِيَ
يُوسُفَ بِالْبُخَارِ الْمِزْلِيِّينَ ﴿٥٩﴾﴾

﴿فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي
وَلَا تَقْرُبُونِي ﴿٦٠﴾﴾

61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.

63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."

64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust,

قَالُوا سَنُرَدُّوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

وَقَالَ لِفَتَاتِهِ اجْعَلُوا بِضَعْتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ
يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٦٢﴾

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُعِنَّا
السَّيْلَ فَأَرْسِلْ مَعَنَا آخَانَا نَكْتَلُ وَإِنَّا
لَهُ لَحَافِظُونَ ﴿٦٣﴾

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَىٰ
أَخِيهِ مِن قَبْلُ فَإِنَّهُ خَيْرٌ حَفِظًا وَهُوَ أَزْهَمُ
الرَّاحِمِينَ ﴿٦٤﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَعْتَهُمْ رُدَّتْ
إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعْتُنَا
رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ
كَتَلٍ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِن
اللَّهِ لَتَأْتُنَّنِي بِهِ إِلاَّ أَنْ يُحَاطَ بِكُمْ فَلَمَّآ ءَاتُوهُ
مَوْثِقَهُ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

وَقَالَ يَبْنَئِي لَأَدْخُلُوهُنَّ مِنْ بَابٍ وَاحِدٍ وَادْخُلُوهُنَّ
أَبْوَابٍ مُّتَفَرِّقَةً وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ
إِنِ الْحُكْمُ إِلاَّ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ

put their trust in Him."^[1]

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."

70. So, when he had furnished them forth with their provisions, he put the (golden)

فَلْيَسْتَوَكِّلِ الْمُتَوَكِّلُونَ ﴿١٧﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ
مِرَّةَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ
قَضَاهَا وَإِنَّهُ لُدُوْعٌ لِمَا عَلَّمْتَهُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوْحَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي
أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَكَانِكَ انْوَيْعَمَلُونَ ﴿١٩﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ
رَجُلٍ

[1] (V. 12:67)

a) Narrated Ibn 'Abbâs رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise *Ar-Ruqyah** and do not see an evil omen in things, and put their trust in their Lord." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 479)

* *Ar-Ruqyah*: See the glossary.

b) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allâh is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allâh is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allâh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allâh's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allâh was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allâh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allâh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.'" (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No 488B).

bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

71. They, turning towards them, said: "What is it that you have lost?"

72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."

75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn* (wrong doers)!"

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

77. They [(Yûsuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!"

أَخِيهِ ثُمَّ أَذِنَ مُؤَدِّنًا أَيُّهَا الْعِيرُ إِنَّكُمْ لَسَادِقُونَ ﴿٧١﴾

قَالُوا وَقَبُولُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٢﴾

قَالُوا لَفَقَدْنَا صَوَاعَ الْمَلِكِ وَلَمَّا جَاءَ بِهِ جَمَلٌ بَعِيرٌ وَأَنَا بِهِ رَعِيبٌ ﴿٧٣﴾

قَالُوا وَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَادِقِينَ ﴿٧٤﴾

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَذِبِينَ ﴿٧٥﴾

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٦﴾

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِأَخِي أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

﴿٧٦﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفَ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ سَرَّوْا مَعَنَا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed, we think that you are one of the *Muhsinûn* (good-doers — see the footnote of V.9:120)."

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrong-doers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore, I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin), and He is the Best of the judges."

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!'"

82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."

83. He [Ya'qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is the All-Knower, the All-Wise."

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead."

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا نَأْمُكُمُ اللَّهُ وَإِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

قَالَ مَعَاذَ اللَّهِ أَن نَأْخُذَ إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِنْدَهُ وَإِنَّا إِذًا لَّظَالِمُونَ ﴿٧٩﴾

فَلَمَّا أَسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا إِنَّا نَأْتِيكُم بِبَيِّنَاتٍ مِّن مَّا كُنَّا لَآتِينَ سِرًّا وَمَا نَشْهَدُنَا إِلَّا بِيَعَاظِ عِلْمِنَا وَمَا كُنَّا لَآلِيبِينَ حَافِظِينَ ﴿٨١﴾

وَسَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

وَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْصَرْتُمْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

قَالُوا يَا أَلَلَّهُ نَبِّغُوا نَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حُرًّا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve."

88. Then, when they entered to him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."

89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers — see V.2:112) to be lost."

91. They said: "By Allâh! Indeed Allâh has preferred you to us, and we certainly have been sinners."

92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!"^[1]

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

يَبْنِي أَذْهَبُوا فَحَسِّسُوا مِنْ يُوسُفَ وَأَخِيهِ
وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ
رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٧﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا
وَأَهْلَانَا الضَّرُّ وَجِئْنَا بِبِضْعَةٍ مُرَجَلَةٍ قَالُوا
لَنَا الْكَيْلُ وَنَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
الْمُتَصَدِّقِينَ ﴿٨٨﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ
إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

قَالُوا يَا أَيُّهَا نَكِّ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا
أَخِي قَدِمَ مِنَ اللَّهِ عَلَيْنَا إِنَّهُ مِنْ بَيْنِ وَبَيْنِ فَإِنِ
اللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

قَالُوا سَأَلْنَا اللَّهَ لَقَدْ أَتَيْنَاكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا
لَإِخْطِئِينَ ﴿٩١﴾

قَالَ لَا تَنْوِبَ عَلَيْكُمُ الْيَوْمَ بِمَا كَفَرْتُمْ
وَهُوَ أَحْمَرُ الرَّحِيمِينَ ﴿٩٢﴾

[1] (V.12:92) Narrated Abu Hurairah رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Verily, Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not have considered himself safe from the Hell-fire." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.476).

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."

94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

95. They said: "By Allâh! Certainly, you are in your old error."

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.'"

97. They said: "O our father! Ask Forgiveness (from Allâh) for our sins, indeed, we have been sinners."

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

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."

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

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأُنُوفِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٣﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفْسِدُونِ ﴿١٤﴾

قَالُوا يَا لِلَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿١٥﴾

فَلَمَّا آتَتْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَدَ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِبِينَ ﴿١٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾

فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٩﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَاكَ مِنْ قَبْلُ قَدْ جَعَلْنَا رُبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾

* رَبِّي قَدْ عَلَّمَنِي مِنَ الْمَلَائِكَةِ وَعَلَّمَنِي مِنَ

something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walî* (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”

102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad (صلى الله عليه وسلم)). You were not (present) with them when they arranged their plan together, and (while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad (صلى الله عليه وسلم)) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice to the *'Ālamîn* (men and jinn).

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106. And most of them believe not in Allâh except that they attribute partners to Him [i.e. they are *Mushrikûn* i.e. polytheists. See verse 6:121].

107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108. Say (O Muhammad (صلى الله عليه وسلم)): “This is my way; I invite to Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted is Allâh (above all that they associate

تَأْوِيلَ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
أَنْتَ وَلِيُّ فِي الدُّنْيَا وَالْآخِرَةِ تُوَفِّئِي مُسْلِمًا
وَالْحَقِّقِي بِالصَّالِحِينَ ﴿١٠٢﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٣﴾

وَمَا أَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٤﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا
ذِكْرٌ لِّلْعَالَمِينَ ﴿١٠٥﴾

وَكَيْفَ أَنْ مِّنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٧﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَتَىٰ أَنبَاءَهُمْ
السَّاعَةَ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ
أَنَا وَمَنْ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿١٠٩﴾

as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).”

109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for a people who believe.^[1]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَتْ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ
كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّى مَنْ نَشَاءُ وَلَا يَرَوُ
بِأَسْئَارِنَا الْقَوْمَ الْمُجْرِمِينَ ﴿١١٠﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ
حَدِيثًا يُنْفَرِي ۗ وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿١١١﴾

^[1] (V.12:111) See the footnote of V.6:125.

Sûrat Ar-Ra'd (The Thunder) XIII

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

1. Alif-Lâm-Mîm-Râ.

[These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ân), and that which has been revealed to you (Muhammad صلى الله عليه وسلم) from your Lord is the truth, but most men believe not.

2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs, etc.) for a people who reflect.

4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَمْرَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُولَىٰ إِلَيْكَ مِنْ رَبِّكَ
الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ
عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ
رَبِّكُمْ تُؤْمِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِجًّا وَأَنْهَارًا وَمِنْ كُلِّ
الشَّمْرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَىٰ آيَاتُ النَّهَارِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّزَاتٌ وَجَعَلَتْ مِنْ أَغْطَبٍ
وَرَزَقٌ وَنَخِيلٌ صِنُونًا وَعِذْرٌ صِنُونًا يُسْقَىٰ بِمَاءٍ
وَسَّيِدٍ وَنُقْضَلُ بَعْضُهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

the same water; yet, some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* (proofs, evidences, lessons, signs) for the people who understand.

5. And if you (O Muhammad صلى الله عليه وسلم) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein forever.

6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind in spite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

9. All-Knower of the Unseen and the seen, the Most Great, the Most High.

10. It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day.

11. For him (each person), there are angels in succession, before and behind him.¹¹¹ They

* وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا
أَيُّ نَافِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا
يُرْسِلُهُمُ اللَّهُ فِي أَعْيُنِهِمْ وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

وَيَسْتَعْجِلُونَكَ بِالْسَيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ
خَلَقْتَ مِنْ قَبْلِهِمُ الْمَثَلَتِ وَإِنَّ رَبَّكَ لَذُو مَعْفَرَةٍ
لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَرْدَادُ وَالْكَافِي عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾

سَوَاءٌ يَنْكُرُ مِنْ أَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

¹¹¹ (V.13:11) See the footnote (B) of (V.6:61).

guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

13. And *Ar-Ra'd*^[1] (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet, they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.

14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

15. And to Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

16. Say (O Muhammad صلى الله عليه وسلم): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either

يَحْقُطُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

هُوَ الَّذِي يُرِيكُمْ الْآزِقَ حَقَافًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

وَيَسْمَعُ الرِّعْدَ يُحَمِّدُهُ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطِ كَفْتِهِ إِلَى الْمَاءِ يُسَلِّعُ فَاذًا وَمَا هُوَ بِبَالِغٍ إِذًا وَمَا دَعَا الْكُفْرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَفَاتَّخَذَ قَوْمٌ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ

[1] (V.13:13) *Ar-Ra'd*: It is said that he is the angel in charge of clouds and he drives them as ordered by Allâh, and he glorifies His Praises. (*Tafsir Al-Qurtubî*).

for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allâh is the Creator of all things; and He is the One, the Irresistible."

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allâh (by parables) show forth truth and falsehood^[1]. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord's Call [believed in the Oneness of Allâh and followed His Messenger Muhammad صلى الله عليه وسلم i.e. Islâmîc Monotheism] is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad صلى الله عليه وسلم), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest.^[2]

19. Shall he then who knows that what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord is the truth

وَالَّذِينَ آمَنُوا جَعَلَ اللَّهُ شُرَكَاءَ خَلْقِهِمْ فَتَشَبَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَحِيدُ الْقَهْدُ ﴿١٦﴾

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

لَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحَسَنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ، لَوْ أَنَّهُمْ مَآ فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٨﴾

* أَتَمَنُّ بِعَدُوِّهِ أَمَّا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ﴿١٩﴾

^[1] (V.13:17) See the footnote (A) of (V.9:119).

^[2] (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

be like him who is blind? But it is only the men of understanding that pay heed.

20. Those who fulfil the Covenant of Allâh and break not the *Mithâq* (bond, treaty, covenant).

21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):

24. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

25. And those who break the Covenant of Allâh, after its ratification and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)¹¹.

وَالَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ ﴿٢٠﴾

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُونَ بِالْحَسَنَةِ
السَّيِّئَةِ أُولَئِكَ لَهُمْ عَقَبَى الدَّارِ ﴿٢٢﴾

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَزُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فِعَرَعُمُ عَقَبَى الدَّارِ ﴿٢٤﴾

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

¹¹ (V.13:25) See the footnote of (V.2:27).

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad صلى الله عليه وسلم) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides to Himself those who turn to Him in repentance."

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest^[1].

29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, *Tûbâ* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

30. Thus have We sent you (O Muhammad

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ
الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ
إِنَّ اللَّهَ يَضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن أَرَادَ ﴿٢٧﴾

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ
تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ
مَّكَابٍ ﴿٢٩﴾

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهِآ

[1] (V.13:28) The superiority of *Dhikr Allâh* ذكر الله [remembering Allâh (i.e. glorifying and praising Him).]

a) Narrated Abu Mûsâ رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.416).

b) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever says, *Subhân Allâhi wa bihamdihî*, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.414).

c) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever says: *Lâ ilâha illallâhu wahdahû lâ sharîka lahû, lahul-mulkû wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr.*" one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.412).

*None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

to a community before which other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

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

32. And indeed (many) Messengers were mocked at before you (O Muhammad صلى الله عليه وسلم), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of

أَمْ لَسْتُمْ لِمَا عَلَّمْتُمُ الَّذِينَ أُوحَيْنَا إِلَيْكَ وَهُمْ
يَكْفُرُونَ بِالرَّحْمَنِ قُلْ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣١﴾

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ
الْأَرْضُ أَوْ كُتِبَ بِهِ التَّوْفِيقُ لَبَلَ اللَّهُ الْأَمْرُ
جَمِيعًا أَفَلَمْ يَأْتِيسِ الَّذِينَ آمَنُوا أَنْ لَوْ
يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ
الَّذِينَ كَفَرُوا يُصِيبُهُمْ بِمَا صَعَوْا قَارِعَةٌ
أَوْ تَحُلُّ قَرْيَةً مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ
اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣٢﴾

وَلَقَدْ أَسْهَرْنَا عَيْنَكَ مِنْ رُسُلٍ مِنْ قَبْلِكَ
فَأَمَلَيْتَ لِلَّذِينَ كَفَرُوا أَنْهُمْ أَخَذْتُهُمْ
فَكَيْفَ كَانَ عِقَابِ ﴿٣٣﴾

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ
وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ
أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُونَ فِي الْأَرْضِ
أَمْ يَظْهَرُونَ مِنَ الْقَوْلِ بَلْ رُتِبَ لِلَّذِينَ
كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا
وَلَعَذَابُ الْآخِرَةِ أَشَقُّ

the Hereafter. And they have no Wâq (defender or protector) against Allâh.

35. The description of the Paradise which the *Muttaqûn* (the pious — See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of *Al-Muttaqûn* (the pious — See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed to you (i.e. the Qur'ân),¹¹¹ but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad صلى الله عليه وسلم): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad صلى الله عليه وسلم) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walî* (protector) or *Wâq* (defender) against Allâh.

38. And indeed We sent Messengers before you (O Muhammad صلى الله عليه وسلم), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. For every matter there is a Decree (from Allâh). [*Tafsîr At-Tabarî*]

39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)

وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٤٥﴾

﴿٤٥﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ كُلُّهَا دَائِبَةٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ
اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٤٥﴾

وَالَّذِينَ آمَنُوا هُمْ أَلْحَبٌ يُقْرَبُونَ بِمَا أَنزَلَ إِلَيْنَا
وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ
مَتَابٌ ﴿٤٦﴾

وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا وَعَرَبِيًّا وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ
بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَاقٍ وَلَا وَاقٍ ﴿٤٧﴾

وَلَقَدْ آرَسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا
وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِعَاقِبَةٍ إِلَّا بِإِذْنِ اللَّهِ
لِكُلِّ أَجَلٍ كِتَابٌ ﴿٤٨﴾

يَسْخَرُوا اللَّهَ مَا يَشَاءُ وَيُنسِفُ اللَّهُ مَا يَشَاءُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٤٩﴾

¹¹¹ (V.13:36) See the footnote of (V. 5:66).

40. Whether We show you (O Muhammad صلى الله عليه وسلم) part of what We have promised them or cause you to die, your duty is only to convey (the Message), and on Us is the reckoning.

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.

42. And verily, those before them did devise plots, but all plotting is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

43. And those who disbelieved say: "You (O Muhammad صلى الله عليه وسلم) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

Sûrat Ibrâhîm (Abraham) XIV

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

1. Alif-Lâm-Râ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

(This is) a Book which We have revealed to you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

وَإِن مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
وَاللَّهُ يَخْتَرُ لِمَا نَعْقِبُ لِحُكْمِهِ وَهُوَ سَرِيعُ
الْحِسَابِ ﴿٤١﴾

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ
مَا تَكْتُمِبُ كُلُّ نَفْسٍ وَسِعَعِلْمُ الْكُفْرِ لِمَنْ
عُقِبِيَ الدَّارِ ﴿٤٢﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

سُورَةُ اِبْرٰهِيْمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّكَعَاتِ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ
الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلَى صِرٰطٍ
الْعَزِيْزِ الْحَمِيْدِ ﴿٤٠﴾

2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment.

3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

5. And indeed We sent Mûsâ (Moses) with Our *Ayât* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allâh. Truly, therein are *Ayât* (evidences, proofs and signs) for every patient, thankful (person)[Tafsîr Ibn Kathîr]."

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord."

7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise."

9. Has not the news reached you, of those before you, the people of Nûh (Noah), and

اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ②

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ③

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ
لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ
مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ④

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا
الَّتِي أَنْزَلْنَا فِي ذَٰلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ
شَكُورٍ ⑤

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ
رَّبِّكُمْ عَظِيمٍ ⑥

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَإِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ⑦

وَقَالَ مُوسَىٰ إِنَّ تَعَفُّوهُمُ أَنْتُمْ وَمَنْ فِي
الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَعَنَ الْجَمِيعَ ⑧

الَّذِينَ آتَاكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ

'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."

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

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

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

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrong-doers).

14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of

وَعَادٍ وَقَوْمٍ مِنَ الَّذِينَ مِنْ بَعْدِهِمْ
لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَرَدُّوا أَعْيُنَهُمْ فِي آفْوَاهِهِمْ وَقَالُوا إِنَّا
كَفَرْنَا بِمَا أُرْسِلْنَا بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا
تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿١٠﴾

﴿١٠﴾ قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَأطِرِ السَّمَوَاتِ
وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ
وَيُخْرِجَكُم مِّنْ أَجْلِ مِمَّا سَعَى قَالُوا إِنَّكُمْ لَأَبَشَرٌ
مِّثْلَنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ آبَاؤُنَا
فَمَا نَعْبُدُ إِلَّا أَبَاؤَنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا
إِلَيْهِ مُرِيبِينَ ﴿١١﴾

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلَكِنَّ اللَّهَ يُعْزِزُ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ
لَنَا أَنْ نَأْتِيَكُم بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
قَلْبَتُوكَ لِلْمُؤْمِنِينَ ﴿١٢﴾

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا
وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِيْمَانَهُمْ إِذْ يَبْتَغُونَ وَعَلَى اللَّهِ
قَلْبَتُوكَ لِلْمُتَوَكِّلِينَ ﴿١٣﴾

وَقَالَ الَّذِينَ كَفَرُوا الرُّسُلُ هُمْ كَذِبَةٌ خَرَجْتُمْ مِنْ
أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ
رَبُّهُمْ أَنَّهُمْ لَتَهْلِكَنَّ الظَّالِمِينَ ﴿١٤﴾

وَلَنُصَلِّبَنَّكُمْ فِي الْأَرْضِ مِنْ بَعْدِهِمْ ذَٰلِكَ لِمَنْ
خَافَ مَقَامِي وَخَافَ وَعَبَدَ ﴿١٥﴾

Resurrection or fears My punishment) and (also) fears My threat.”

15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat^[1], and death will come to him from every side, yet he will not die and in front of him, will be a great torment.

18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation!

20. And for Allâh that is not hard or difficult.

21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): “Verily, we were following you; can you avail us anything against Allâh’s Torment?” They will say: “Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

مِن وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ ﴿١٦﴾

يَسْجَرَعُهُ، وَلَا يَكُ ادُّبِيغُهُ، وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

مَثَل الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلَلُّ الْبَعِيدُ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَئِسَٰنَ يَدَيْكَ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

وَيَرَوُا اللَّهَ جَمِيعًا فَقَالَ الضُّعِفَاءُ لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَمَا نَسْأَلُكُمْ مِّنْ عَنَانٍ مِّنْ عَذَابِ اللَّهِ مِن شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سِوَاهُ عَائِنَا أجزعتنا أم صبرتنا ما لنا من مَّحِصٍ ﴿٢١﴾

[1] (V. 14:17) Narrated Abu Hurairah عنه رضى الله عليه وسلم The Prophet صلى الله عليه وسلم said, “The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days.” (Sahîh Al-Bukhârî, Vol.8, Hadîth No.559A).

torments) with patience; there is no place of refuge for us.”

22. And *Shaitân* (Satan) will say when the matter has been decided: “Verily, Allâh promised you a promise of truth. And I (too) promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zâlimûn* (polytheists and wrong-doers).”

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein forever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!).^[1]

24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.^[2] And Allâh will cause to go astray

وَقَالَ الشَّيْطَانُ لَمَّا قَضَىٰ الْأَمْرَ إِنَّ اللَّهَ وَعَدَكُمْ
وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ
دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا
أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي
إِنِّي كَتَمْتُ يَمَّا أَشْرَكْتُمْ مُونٍ مِنْ قَبْلِ إِنَّ
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

وَأَدْخَلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ
مُحَيَّيْنَةً فِيهَا سَالِمٌ ﴿٢٣﴾

الْوَرْتِكَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا
فِي السَّمَاءِ ﴿٢٤﴾

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
أَجْنَدَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

[1] (V.14:23) See the footnote of (V.4:86).

[2] (V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (*Munkar* and *Nakîr*) will ask them three questions: As to: (1) Who is your Lord? (2) What is

those who are *Zālimūn* (polytheists and wrong-doers), and Allāh does what He wills.¹¹¹

28. Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad صلى الله عليه وسلم and his Message of Islām), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, — and what an evil place to settle in!

30. And they set up rivals to Allāh, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!”

31. Say (O Muhammad صلى الله عليه وسلم) to ‘*Ibādī*’ (My slaves) who have believed, that they should perform *As-Salāt* (*Iqāmatas-Salāt*)¹²¹, and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

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

33. And He has made the sun and the moon, both constantly pursuing their courses,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا
وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبُيُوتِ﴾^{٢٨}

﴿جَهَنَّمَ يَصَلُّونَهَا وَيَسُّ الْقَرَارِ﴾^{٢٩}

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ
تَمَتَّعُوا فَإِن مَصِيبَكُمْ إِلَى النَّارِ﴾^{٣٠}

﴿قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ
يَوْمٌ لَا يُبْعِثُ فِيهِ وَالْجَنَّةَ﴾^{٣١}

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ
وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ﴾^{٣٢}

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ﴾

your religion? and (3) What do you say about this man (Prophet Muhammad صلى الله عليه وسلم) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allāh; (2) My religion is Islām; and (3) This man (Muhammad صلى الله عليه وسلم) is Allāh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muhammad صلى الله عليه وسلم will not be able to answer these questions. [See *Tafsīr Ibn Kathīr*].

¹¹¹ (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

¹²¹ (V.14:31) See the footnotes of (V.2:238).

to be of service to you; and He has made the night and the day, to be of service to you.

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad (صلى الله عليه وسلم).

35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah in Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.^[1]

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٢٣﴾

وَمَا تَسْأَلُونَ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا
نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ
كَفَّارٌ ﴿٢٤﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٢٥﴾

رَبِّ إِنَّهُمْ أَضَلَّلْنِ كَثِيرًا مِمَّنَ النَّاسِ فَمن تَبِعَنِي
فإنَّهُ ربيِّ وَمن عَصَانِي فإنَّكَ عَظِيمٌ رَجِيمٌ ﴿٢٦﴾

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ
عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَى الْبَيْتِ وَارْزُقْهُمْ
مِنَ الشَّجَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٧﴾

[1] (V.14:37). The Story of the building of the Ka'bah at Makkah:

Narrated Ibn 'Abbâs رضى الله عنهما: [On the authority of the Prophet صلى الله عليه وسلم (See *Fath Al-Bârî*, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Ismâ'il (Ishmael). She used a girdle so that she might hide her tracks from Sârah. Ibrâhîm (Abraham) brought her and her son Ismâ'il (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'il's (Ishmael) mother followed him saying, "O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us,"

and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the *Ka'bah*, and raising both hands invoked Allâh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka'bah* in Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (V.14:37)

Ismâ'il's (Ishmael) mother went on suckling Ismâ'il (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismâ'il (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of *As-Safâ* was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from *As-Safâ* and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached *Al-Marwah* mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between *As-Safâ* and *Al-Marwah*) seven times." The Prophet صلى الله عليه وسلم said, "This is the source of the tradition of the *Sa'y* (the going) of people between them (i.e. *As-Safâ* and *Al-Marwah*). When she reached *Al-Marwah* (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet صلى الله عليه وسلم added, "May Allâh bestow mercy on Ismâ'il's (Ishmael) mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zamzam* would have been a stream flowing on the surface of the earth." The Prophet صلى الله عليه وسلم further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.' The House (i.e. *Ka'bah*) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of *Jurhum* or a family from *Jurhum* passed by her and her child, as they (i.e. the *Jurhum* people) were coming through the way of *Kadâ'*. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'il's (Ishmael) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet صلى الله عليه وسلم further said, "Ismâ'il's (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ'il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'il's (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ'il's (Ishmael) marriage in order to see his family that he had left before, but he did not find Ismâ'il

(Ishmael) there. When he asked Ismâ'il's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismâ'il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'il (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismâ'il (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ'il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismâ'il (Ishmael). So he came to Ismâ'il's (Ishmael) wife and asked her about Ismâ'il (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrâhîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh عز وجل. Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.' The Prophet صلى الله عليه وسلم added, "At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet صلى الله عليه وسلم added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet صلى الله عليه وسلم added, "Then Ibrâhîm (Abraham) said to Ismâ'il's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismâ'il (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ'il (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismâ'il (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'il (Ishmael) under a tree near *Zamzam*, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'il (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismâ'il (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.' The Prophet صلى الله عليه وسلم added, "Then they raised the foundations of the House (i.e. the *Ka'bah*). Ismâ'il (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ'il (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Ismâ'il (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.'" (V.2:127).

The Prophet صلى الله عليه وسلم added, "Then both of them went on building and going round the *Ka'bah* saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.'" (V.2:127) [*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 583].

38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى
اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

39. "All praise and thanks are Allâh's Who has given me in old age Ismâ'il (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَقَبَلْ دُعَاءِي ﴿٤٠﴾

41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ
إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

مُهْتَابِينَ مُتَعَبِينَ رُءُوسُهُمْ لَا يَرْفَعُونَ إِلَّا لِيَعْرِفَهُمْ
طَرَفُهُمْ وَانْقَادُهُمْ هُوَ الَّذِي
طَرَفُهُمْ وَانْقَادُهُمْ هُوَ الَّذِي ﴿٤٣﴾

44. And warn (O Muhammad صلى الله عليه وسلم) mankind of the Day when the torment will come to them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ
ظَلَمُوا رَبَّنَا آخِرْنَا إِلَىٰ آجَلٍ قَرِيبٍ يُجِيبُ دَعْوَتَكَ
وَتَسْتَجِيبُ الرُّسُلَ أُولَئِكَ كَانُوا لِقَائِهِمْ مِنْ قَبْلُ
مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ
لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ
الْأَمْثَالَ ﴿٤٥﴾

46. Indeed, they plotted their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [*Tafsîr Ibn Kathîr*]^[11].

47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.

49. And you will see the *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh — Islâmic Monotheism, polytheists) that Day *Muqarranûn*^[12] (bound together) in fetters.

50. Their garments will be of pitch, and fire will cover their faces.

51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.

52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ
كَانَ مَكْرُهُمْ لِيُرْوَلْ مِنْهُ الْجِبَالُ ﴿٤٦﴾

قَلَّا تَحْسَبَنَّ اللَّهَ مُخَلَّفًا وَعَدُوَّهُ مُسْلِمًا
إِنَّا اللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ
وَيُرْوَى لِلَّهِ الْوَجْدُ الْقَهَّارِ ﴿٤٨﴾

وَنَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّرِينَ
فِي الْأَصْفَادِ ﴿٤٩﴾

سَرَابُهُمْ مِنْ قَطْرَانٍ وَتَعَسَىٰ وَجْهُهُمْ النَّارُ ﴿٥٠﴾

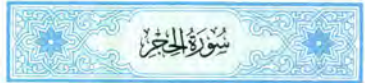
لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿٥١﴾

هَذَا بَلِغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَلْعَنُوا أَلَمَّا
هُوَ اللَّهُ وَجِدُّو لِيَذْكُرُوا الْأَنْبِيَاءَ ﴿٥٢﴾

[11] (V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad صلى الله عليه وسلم to kill him but they failed and were unable to carry out their plot which they plotted.

[12] (V.14:49) *Muqarranûn* in fetters mean with their hands and feet tied to their necks with chains.

Sûrat Al-Hijr
(The Rocky Tract) XV



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

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book and a plain Qur'ân.

2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allâh's Will in Islâm i.e. Islâmîc Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].¹¹

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

4. And never did We destroy a township but there was a known decree for it.

5. No nation can advance its term, nor delay it.

6. And they say: "O you (Muhammad صلى الله عليه وسلم) to whom the *Dhikr* (The Qur'ân) has been sent down! Verily, you are a mad man!

7. "Why do you not bring angels to us if you are of the truthful?"

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّتَّكَ ءَايَتُ الْكِتَابِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوَ كَانُوا مُسْلِمِينَ ﴿٢﴾

ذَرَهُمْ بَأْسَ كُؤُورٍ يَبْتَغُونَ وَيُلْهِمُهُمُ الْآمَلَ فَسَوْفَ
يَعْمُونَ ﴿٣﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ
مَّعْلُومٌ ﴿٤﴾

مَا تَسْبِيحٌ مِنْ أُمَّةٍ جَاءَهَا وَمَا يَسْتَجِزُونَ ﴿٥﴾

وَقَالُوا إِنَّمَا إِلَهُكُمُ الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرَ إِنَّكُمُ
لَمَجْنُونٌ ﴿٦﴾

لَوْ مَا تَأْتِينَا بِالْمَلٰٓئِكَةِ إِن كُنْتُمْ مِنَ الصٰدِقِيْنَ ﴿٧﴾

مَا نُنزِّلُ الْمَلٰٓئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا
إِذَا مُنظَرِيْنَ ﴿٨﴾

¹¹ (V.15:2): See the footnote of (V.3:85).

9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption)^[1].

10. Indeed, We sent (Messengers) before you (O Muhammad صلى الله عليه وسلم) amongst the sects (communities) of old.

11. And never came a Messenger to them but they did mock at him.

12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn* [criminals, polytheists and pagans (because of their mocking at the Messengers)].

13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)

15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.^[2]

17. And We have guarded it (the near heaven) from every outcast *Shaitân* (devil).

18. Except him (devil) who steals the

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٠﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي سَبْعِ الْأَوَّلِينَ ﴿١١﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٢﴾

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٣﴾

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٤﴾

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٥﴾

لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٦﴾

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٧﴾

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٨﴾

إِلَّا مَنْ أَسْرَفَ فَاتَّبَعُهُ شِهَابٌ مُنِينٌ ﴿١٩﴾

^[1] (V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'ân. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'ân has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allâh! He has guarded it. On the contrary, all the other holy Books [the Taurât (Torah), the Injeel (Gospel)] have been corrupted in the form of additions or subtractions or alterations in the original text.

^[2] (V.15:16) See the footnote of (V.6:97).

hearing then he is pursued by a clear flaming fire.

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor.

24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knower.

26. And indeed, We created man from dried (sounding) clay of altered mud.

27. And the jinn, We created aforetime from the smokeless flame of fire.

28. And (remember) when your Lord said to the angels: "I am going to create a man

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا
مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾

وَجَعَلْنَا لِكُلِّ فِئَةٍ فِيهَا مَعْيِشًا وَمَنْ لَنَا
لَهُ بَرْزُقِينَ ﴿٢٠﴾

وَأَنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانُهُ وَمَا نُنزِلُهُ إِلَّا
بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيحَ لَوَافِحَ لِنُزِّلْنَا مِنَ السَّمَاءِ مَاءً
فَأَنْسَقْنَا كُومًا وَمَا أَنْشَعْنَاهُ بِخَيْرِ زَيْنٍ ﴿٢٢﴾

وَأَنَّا لَنَحْنُ نُحْيِيهِ وَنُمِيتُهُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا
الْمُسْتَأْخِرِينَ ﴿٢٤﴾

وَإِنَّ رَبَّكَ هُوَ يَجْمَعُهُمْ إِلَيْهِ وَهُوَ
حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السُّمُورِ ﴿٢٧﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ

(Adam) from dried (sounding) clay of altered mud.

29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him."

30. So the angels prostrated themselves, all of them together.

31. Except *Iblis* (Satan) — he refused to be among the prostrators.

32. (Allâh) said: "O *Iblis* (Satan)! What is your reason for not being among the prostrators?"

33. [*Iblis* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."

34. (Allâh) said: "Then, get out from here, for verily, you are *Rajim* (an outcast or a cursed one)." [*Tafsîr At-Tabarî*]

35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

36. [*Iblis* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

37. Allâh said: "Then verily, you are of those reprieved,

38. "Till the Day of the time appointed."

39. [*Iblis* (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

40. "Except Your chosen, (guided) slaves among them."

41. (Allâh) said: "This is a Way which will lead straight to Me."

حَمَّامَتُونَ ﴿٢٨﴾

فَإِذَا سَوَّيْتُهُ، وَفَقَّحْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ،

سَاجِدِينَ ﴿٢٩﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

إِلَّا إِبْلِيسَ ابْتَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

قَالَ لَئِن لَّا كُنْ لَأَسْجُدَ لِلْبَشَرِ خَلَقْتَهُ، مِنْ صَلْصَلٍ
مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾

قَالَ فَأخْرِجْ مِنْهَا فَإِنَّكَ رَاجِمٌ ﴿٣٤﴾

وإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ ﴿٣٥﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٣٧﴾

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ يَا أَعْوَجُنِي لِأُرِيَنَّهُمْ لَهْفًا فِي الْأَرْضِ
وَأَعْوَجِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

إِلَّا الْعِبَادَ الَّذِينَ اصَّخَّرْتَهُمْ لِمَنْ خَشِيَ وَجْهَكَ

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghāwūn* (*Mushrikūn* and those who go astray, criminals, polytheists, and evil-doers)."

43. "And surely, Hell is the promised place for them all."

44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.

45. "Truly! The *Muttaqūn* (the pious — See V.2:2) will be amidst Gardens and water-springs (Paradise).

46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'

47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones."

48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

49. Declare (O Muhammad صلى الله عليه وسلم) to My slaves, that truly, I am the Oft-Forgiving, the Most Merciful.

50. And that My Torment is indeed the most painful torment.

51. And tell them about the guests (the angels) of Ibrāhīm (Abraham).

52. When they entered to him, and said: *Salām* (peace)! [Ibrāhīm (Abraham)] said: "Indeed! We are afraid of you."

53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

54. [Ibrāhīm (Abraham)] said: "Do you give me glad tidings (of a son) when old age

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا
مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ
جُزْءٌ مَقْسُومٌ ﴿٤٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

أَدْخُلُوهَا بِسَلَامٍ أَمِينٍ ﴿٤٦﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا
عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا
بِمُخْرَجِينَ ﴿٤٨﴾

* نَبِيَّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا
مِنْكُمْ وَجِلُونَ ﴿٥٢﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلَيْكَ ﴿٥٣﴾

قَالَ بَشِّرْهُنِي عِنْدَ أَنْ مَسَّنِيَ الْكِبَرُ

has overtaken me? Of what then is your glad tidings?"

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."

56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O Messengers?"

58. They (the angels) said: "We have been sent to a people who are *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

59. "(All) except the family of Lût (Lot). Them all we are surely going to save (from destruction).

60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

61. Then when the Messengers (the angels) came to the family of Lût (Lot).

62. He said: "Verily, you are people unknown to me."

63. They said: "Nay, we have come to you with that (torment) which they have been doubting.

64. "And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

66. And We made known this decree to him, that the root of those (sinners) was to be

فِيمَ تَبْسُرُونَ ﴿٥١﴾

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَاطِئِينَ ﴿٥٢﴾

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٣﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٤﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٥﴾

إِلَّا آلَ لُوطٍ إِنَّا لَمَنجُوهُمْ أَجْمَعِينَ ﴿٥٦﴾

إِلَّا أُمَّرَأَتَهُ قَدَّرْنَا إِنهَآ لَمِنَ الْقَائِمِينَ ﴿٥٧﴾

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٥٨﴾

قَالَ إِن كُنتُمْ مُّسْكِرُونَ ﴿٥٩﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٠﴾

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦١﴾

فَأَسْرِبْ بِأَهْلِكَ يَفْطَحُ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبُرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٢﴾

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ

cut off in the early morning.

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

68. [Lût (Lot)] said: "Verily, these are my guests, so shame me not.

69. "And fear Allâh and disgrace me not."

70. They (the people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Ālamîn (people, foreigners and strangers from us)?"

71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."

72. Verily, by your life (O Muhammad صلى الله عليه وسلم), in their wild intoxication, they were wandering blindly.

73. So *As-Saihah* (torment — awful cry) overtook them at the time of sunrise.

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allâh).

76. And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)^[1].

77. Surely, therein is indeed a sign for the believers.

78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (عليه السلام) was sent by Allâh], were also *Zâlimûn* (polytheists and wrong-doers).

مُضْجِجَاتٍ ﴿٦٦﴾

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَؤُلَاءِ صِغَبِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

وَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ ﴿٦٩﴾

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾

لَعَنَّاكَ إِنَّمَه لِئِ سَكَرْتُمْ بِعَمَهُونَ ﴿٧٢﴾

فَأَخَذْتُمُ الصَّيْحَةَ مُسْرِقِينَ ﴿٧٣﴾

فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً

مِنْ سِجِيلٍ ﴿٧٤﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّعِينَ ﴿٧٥﴾

وَأَنَّهَا بَاسِطِيْلٍ مُّقِيمٍ ﴿٧٦﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ ﴿٧٨﴾

^[1] (V.15:76) See *Al-Bidâyah wan-Nihâyah* by Ibn Kathîr.

79. So, We took vengeance on them. They are both on an open highway, plain to see.

80. And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

81. And We gave them Our Signs, but they were averse to them.

82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.

83. But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).

84. And all that they used to earn availed them not.

85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad صلى الله عليه وسلم), their faults with gracious forgiveness. [This was before the ordainment of *Jihād* — holy fighting in Allâh's cause].

86. Verily, your Lord is the All-Knowing Creator.

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ân.^[1]

88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wing for the believers (be courteous to the fellow-believers).

89. And say (O Muhammad صلى الله عليه وسلم): "I am indeed a plain warner."

فَاتَّقِمْنَا مِنْهُمُ وَإِنَّمَا إِلَهُ الْكَافِرِينَ ﴿٧٩﴾

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

وَوَيْلٌ لِلْكَافِرِينَ إِذْ يُنَادُوا بِرُسُلِهِمْ مَعْزُومِينَ ﴿٨١﴾

وَكَانُوا يُسْحِقُونَ مِنَ الْجِبَالِ بُيُوتًا إِيمِينَ ﴿٨٢﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

فَمَا أَعْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِمَّا تَشَاءُ مِنَ الْقُرْآنِ الْعَظِيمِ ﴿٨٧﴾

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُفٍّ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

[1] (V.15:87) See the footnote of (V.1:2).

90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

91. Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). [*Tafsîr At-Tabarî*]

92. So, by your Lord, (O Muhammad صلى الله عليه وسلم), We shall certainly call all of them to account.

93. For all that they used to do.

94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn* (polytheists, idolaters, and disbelievers — See V.2:105).

95. Truly! We will suffice you against the scoffers,

96. Who set up along with Allâh another ilâh (god); but they will come to know.

97. Indeed, We know that your breast is straitened at what they say.

98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).^[1]

99. And worship your Lord until there comes to you the certainty (i.e. death).^[2]

كَمَا أَنْزَلْنَا عَلَى الْمُقَسِّمِينَ ﴿٩٠﴾

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

فَأَصْحَابُ يَمَافُومٍ وَأَعْرَضَ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ

يَعْلَمُونَ ﴿٩٦﴾

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿٩٧﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

^[1] (V. 15:98).

a) Narrated Abu Ma'bad, the freed slave of Ibn 'Abbâs: Ibn 'Abbâs رضي الله عنهما told me, "In the lifetime of the Prophet صلى الله عليه وسلم, it was the custom to remember Allâh (*Dhikr*) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational prayers." Ibn 'Abbâs further said, "When I heard the *Dhikr*, I would learn that the compulsory congregational prayer had ended." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.802).

b) Narrated Ibn 'Abbâs رضي الله عنهما: I used to recognize the completion of the prayer of the Prophet صلى الله عليه وسلم by hearing *Takbîr*. (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.803).

^[2] (V. 15:99) Narrated Anas رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "None of you should long for death because of a calamity that had befallen him; and if he cannot, but long for death, then he should say, 'O Allâh! Let me live as long as life is better for me, and take my life if death is better for me.'" (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.362).

Sûrat An-Nahl (The Bees) XVI

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

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass, so, seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him.

2. He sends down the angels with the *Rûh* (revelation) of His Command to whom of His slaves He wills (saying): "Warn (mankind) that *Lâ ilâha illâ Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).

3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.

4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

6. And therein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

9. And upon Allâh is the responsibility to

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنذَرْتُكُمْ اللَّهَ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿١﴾

يُنزِلُ الْمَلَكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

خَقَّ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ تَعَلَّى عَمَّا يُشْرِكُونَ ﴿٣﴾

خَقَّ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ حَصِيمٌ مُؤْمِنٌ ﴿٤﴾

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُسْرَحُونَ ﴿٦﴾

وَتَحْمِلُ أَوْثِقَالَكُمْ إِلَىٰ بَلَدٍ لَمْ تَكُونُوا لِتَبْلُغِهِ إِلَىٰ الْإِشْقِ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَحِيمٌ ﴿٧﴾

وَالْخَيْلَ وَالْبِيعَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ

explain the Straight Path.^[1] But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).

10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.

11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand.

13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember.

14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.

16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.

لَهْدَكُمْ أَعْمَوتِ ۝١

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجْرٌ فِيهِ تُسِيمُونَ ۝١٠

بُنِيَتْ لَكُمْ بِهِ الزَّرْعُ وَالزَّيْتُونَ وَالنَّخِيلُ وَالْأَعْنَابُ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ۝١١

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ رَبِّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝١٢

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَكَّرُونَ ۝١٣

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ تَكُونُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبًا تَلْبَسُونَهَا وَنَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلَيَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝١٤

وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝١٥

وَعَلَمَاتٍ وَالنَّجْمِ هُمْ يَهْتَدُونَ ۝١٦

[1] (V.16:9) i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

17. Is then He, Who creates as one who creates not? Will you not then remember?

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

18. And if you would count the favours of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

19. And Allâh knows what you conceal and what you reveal.

وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا تُعْلِنُونَ ﴿١٩﴾

20. Those whom they (*Al-Mushrikûn*^[1]) invoke besides Allâh have not created anything, but are themselves created.

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

21. (They are) dead, not alive; and they know not when they will be raised up.

أَمْوَاتٌ غَيْرٌ أَحْيَاءُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

22. Your *Ilâh*^[2] (God) is One *Ilâh* (God — Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud.^[3]

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾

23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

لَا جَرَمَ لَهُ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوتُ وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

24. And when it is said to them: "What is it that your Lord has sent down (to Muhammad صلى الله عليه وسلم)?" They say: "Tales of the men of old!"

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنزِلَ رَبُّكُمْ فَأَلْوُا أَسْطِيرَ الْأَوَّلِينَ ﴿٢٤﴾

25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلِيسَاءَ مَا يَزِينُونَ ﴿٢٥﴾

26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them

فَدَمَكَ الَّذِينَ مِن قَبْلِهِمْ فَأَنَّى اللَّهُ بُنِيَ نُهُم مِّنَ الْقُرَاعِدِ وَحَرَ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِن حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

[1] (V. 16:20) *Al-Mushrikûn*: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, those who worship others along with Allâh, and also those who set up rivals with (or partners to) Allâh.

[2] (V. 16:22) *Ilâh*: He Who has all the right to be worshipped.

[3] (V. 16:22) See the footnote of (V. 22:9).

from directions they did not perceive.

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily, disgrace and misery this Day are upon the disbelievers.

28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

29. "So enter the gates of Hell, to abide therein forever,¹¹ and indeed, what an evil abode will be for the arrogant."

30. And (when) it is said to those who are the *Muttaqûn* (the pious — See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious — See V.2:2).

31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious — See V.2:2).

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone)

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَشْتَقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

الَّذِينَ تَتَوَفَّوهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَمَ مَا كُنْتُمْ تَعْمَلُونَ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَنُورًا الْمَتَكِبِينَ ﴿٢٩﴾

* وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يُجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

الَّذِينَ تَتَوَفَّوهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

¹¹ (V.16:29) See the footnote of (V.2:31)

saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."

33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.

34. Then, the evil results of their deeds overtook them, and that which they used to mock at surrounded them.

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?

36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghûl*^[1] (all false deities i.e. do not worship *Tâghûl* besides Allâh)." Then of them were some whom Allâh guided, and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

37. If you (O Muhammad صلى الله عليه وسلم) covet for their guidance,^[2] then verily Allâh

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ
أَمْرًا رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمْ
اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخَافِيَ بِهِمْ مَا
كَانُوا يَسْتَهْزِئُونَ ﴿٣٤﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ
دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا
مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
فَعَلَّ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ تَعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ
وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَيَسْأَلُونَ
الْأَرْضَ فَأَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٣٦﴾

إِنْ تَحْسَبْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ
يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾

[1] *Tâghut*: See the footnote of (V.2:256).

[2] (V.16:37) Narrated Abû Hurairah رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet صلى الله عليه وسلم added; "Now, similarly, I take hold of the

guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.

38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not.

39. In order that He may make manifest to them (the truth of) that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.

40. Verily, Our Word (command) to a thing when We intend it, is only that We say to it: "Be!" — and it is.^[1]

41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!

42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).

43. And We sent not (as Our Messengers) before you (O Muhammad صلى الله عليه وسلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.

44. With clear signs and Books (We sent the Messengers). And We have (also) sent down to you (O Muhammad صلى الله عليه وسلم)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن
يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِن أَكْثَر النَّاسِ
لَا يَعْلَمُونَ ﴿٣٨﴾

لِيَسَيِّرَ اللَّهُ الَّذِينَ يَخْتَلِفُونَ فِيهِ وَيَعْلَمَ الَّذِينَ
كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَنبُوهُنَّ
فِي الدُّنْيَا حَسَنَةً وَالْآخِرَةُ أَكْبَرُ كَانُوا
يَعْلَمُونَ ﴿٤١﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
فَتَسَاءَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."* (Sahîh Al-Bukhârî, Vol.8, Hadîth No.490).

*The fire symbolizes the unlawful deeds which the Prophet صلى الله عليه وسلم warned the people of.

[1] (V.16:40) See the footnote of (V.51:30).

وسلم) the *Dhikr* [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.

45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

47. Or that He may catch them with gradual wasting (of their wealth and health)? Truly! Your Lord is indeed full of Kindness, Most Merciful.

48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration to Allâh, and they are lowly?

49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].

50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh^[1] (God). Then, fear Me (Allâh جل جلاله) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh]^[2].

أَقَامِينَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ أَنْ يُضَيِّفَ اللَّهُ بِهِمُ
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٤٥﴾

أَوْ يَأْخُذُهُمْ فِي أَنْفُسِهِمْ فَمَهْمٌ مُبْعِجِينَ ﴿٤٦﴾

أَوْ يَأْخُذُهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكَ لَرءُوفٌ رَحِيمٌ ﴿٤٧﴾

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَّبِعُونَ ظِلَّهُ عَنِ
الْيَمِينِ وَالشَّمَالِ سَجْدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ
دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ ﴿٤٩﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

﴿وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ
وَاحِدٌ فَإِنِّي فَارَهُبُونَ﴾ ﴿٥١﴾

[1] (V.16:51) *Ilâh*: He Who has all the right to be worshipped.

[2] (V.16:51) Narrated 'Ubâdah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?

53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, to Him you cry aloud for help.

54. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allâh).

55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).

56. And they assign a portion of that which We have provided them to what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate.

57. And they assign daughters to Allâh! — Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

59. He hides himself from the people because of the evil of that whereof he has been

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ
تَتَّقُونَ ﴿٥٢﴾

وَمَا يَكُرِّهْنَ يَعْمَلْنَ مِنْ اللَّهِ ثُمَّ إِذَا مَسَّهُ الضَّرُّ فَأَيُّ اللَّهِ
يَجْتَرُونَ ﴿٥٣﴾

ثُمَّ إِذَا كُشِفَ الضَّرُّ عَنْكُمْ إِذَا فَرِحُوا بِمَنِّكُمْ بِرَبِّهِمْ
يُشْرِكُونَ ﴿٥٤﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ وَأَلَّهِ
لَسْتَدْلُ عَمَّا كُفِّرُوا تَفَرُّونَ ﴿٥٦﴾

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ، وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهَهُ مُسْوَدًّا
وَهُوَ حَظِيظٌ ﴿٥٨﴾

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ

'Isâ (Jesus) عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "Ubâdah added, 'Such a person can enter Paradise through any of its eight gates he likes.'") (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 644).

informed. Shall he keep her with dishonour or bury her in the earth⁽¹¹⁾? Certainly, evil is their decision.

60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

61. And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt, for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (*Tafsîr Al-Qurtubî*)

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad صلى الله عليه وسلم), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment.

64. And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه وسلم), except that you may explain clearly to them those things in which they differ, and (as) guidance and mercy for a folk who believe.

65. And Allâh sends down water (rain) from the sky, then He revives the earth

عَلَىٰ هُونٍ لَّمْ يَدُسُّهُ فِي التُّرَابِ أَلَّا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ وَلَهُ الْمَثَلُ
الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

وَلَوْ يَؤُودُ أَخَذَ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِ
دَابَّةً وَرَلَكِن يُّؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَجِيرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنُهُمْ
الْكُذُوبَ أَنَّ لَهُمُ الْحُسْنَىٰ لِأَجْرِمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرِيقٌ لَّهُمْ
السَّيْطَانُ أَعْمَلَهُمْ فَعُوهُو وَإِيَّاهُمْ يَوْمَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَاهُ الْاَرْضَ بَعْدَ مَوْتِهَا

(1) (V.16:59) Narrated Al-Mughirah: The Prophet صلى الله عليه وسلم used to forbid (1) *Qil* and *Qâl* (sinful and useless talk like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance) (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: *Zakât*, charity). (7) and to beg of men or to ask others for something (except when it is unavoidable). (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.395).

therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allâh).

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom.

68. And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colours wherein is healing for men. Verily, in this is indeed a sign for a people who think.

70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allâh is All-Knower, All-Powerful.

71. And Allâh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof^[1]. Do they then deny the Favour of Allâh?

إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرُوا مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٦٧﴾

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلاً يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمَنَّكُمْ مَنْ يُرِدُ إِلَىٰ أَرْدَلٍ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمِهِ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَتُنْفَعُ اللَّهُ بِبِحَادُوتِ ﴿٧١﴾

[1] (V.16:71) a) This example Allâh has set forth for the polytheists (pagans) who associate false deities with Allâh, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allâh in His worship?

b) Allah's Statement: "And Allah ..." (V.16:71). Narrated Abu Hurairah عنه رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Prophet Ibrâhîm (Abraham) عليه السلام emigrated with Sârah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrâhîm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for

72. And Allâh has made for you *Azwâj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone)?

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth.

74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.

75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and

وَاللّٰهُ جَعَلَ لَكُم مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَجَعَلَ لَكُم مِّنْ اَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ اَقِيَّا لَطِيْلًا يُؤْمِنُوْنَ وَيُبْعَثَتِ اللّٰهُ هُمْ يَكْفُرُوْنَ ﴿٧٢﴾

وَيَعْبُدُوْنَ مِن دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْئًا وَلَا يَسْتَطِيعُوْنَ ﴿٧٣﴾

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٧٤﴾

﴿٧٥﴾ ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَا يَقْدِرُ عَلٰى شَيْءٍ وَّمِن رِّزْقِهِ وَاِنَّا رَاقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا هَلْ يَسْتَوِيْنَ اَلْحَمْدُ لِلّٰهِ عَلٰى اَكْثَرِهِمْ لَا يَعْلَمُوْنَ ﴿٧٥﴾

Ibrâhîm (Abraham) and asked, 'O Ibrâhîm (Abraham)! Who is this lady accompanying you?' Ibrâhîm (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrâhîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allâh, there are no true believers on the earth except you and I.' Then Ibrâhîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Salât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Salât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allâh! You have sent a Satan to me. Take her to Ibrâhîm (Abraham) and give her Agar (Hagar).' So she came back to Ibrâhîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' " (*Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 420)

thanks are Allâh's. Nay! (But) most of them know not.

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?

77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear *Ayât* (proofs and signs) for a people who believe (in the Oneness of Allâh).

80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and

وَصَرَبَ اللَّهُ مَثَلًا تَجَلَيْنِ أَحَدُهُمَا أَبْكُمُ
لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ
لَا يَأْتِي بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ
بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ
شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

أَلَمْ يَرَوْا إِلَى الظَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ
مَا يَنسِكُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٧٩﴾

وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن
جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا
أَتَأْتُونَ ذَاتَ الْحِزْنِ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّن
تَحْتِ الْجِبَالِ أَنْعَامًا وَجَعَلَ لَكُم مِّن سُرَابِ
تَقِيكُمْ مِنَ الْحَرِّ وَسُرَابِيلَ تَقِيكُمْ بَأْسَكُمْ

coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islâm).

82. Then, if they turn away, your duty (O Muhammad صلى الله عليه وسلم) is only to convey (the Message) in a clear way.

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله عليه وسلم).

84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite.

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrîl (Gabriel), Messengers] will vanish from them.

88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment because they

كَذَلِكَ يُبَيِّنُ لَكُمْ عَدْلَ اللَّهِ عَلَيْهِمْ لَعَلَّكُمْ تَسْلِمُونَ ﴿٨٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٣﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٤﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا لِمَا لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾

وَإِذَارَةُ الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٦﴾

وَإِذَارَةُ الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ قَالُوا إِلَهُكُمْ أَلَيْسَ الْقَوْلُ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٧﴾

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٨٨﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زَيَّنَّا لَهُمْ عَذَابَهُمْ فَوَقَّعْنَا فِيهَا الَّذِينَ كَانُوا يُفْسِدُونَ ﴿٨٩﴾

used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad صلى الله عليه وسلم) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, guidance, mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

90. Verily, Allâh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allâh Alone — Islâmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin^[1] (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ
أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يُعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ﴿٩١﴾

[1] (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this [i.e. who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet Muhammad صلى الله عليه وسلم which the disbeliever denies and that is their difference amongst them in the life of this world]¹¹.

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

94. And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know.

96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ
 أَنْكَبَتْ فَإِنَّمَا يُتَخَذُ الْآيْمَانُ دَخْلًا بَيْنَكُمْ
 أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبُولُ كُرْهُ اللَّهِ إِلَيْهِ
 وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ
 تَخْتَلِفُونَ ﴿٩٢﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ
 مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِنَتَّبِعَ لِمَا كُنْتُمْ
 تَعْمَلُونَ ﴿٩٣﴾

وَلَا تَتَّخِذُوا الْآيْمَانَ دَخْلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ
 بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَقْتُمْ عَنْ
 سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ
 هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ
 الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
 يَعْمَلُونَ ﴿٩٦﴾

¹¹ (V.16:92) See the footnote of (V.3:85).

do¹¹¹.

97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

98. So when you recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one).

99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh).

100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are *Mushrikûn* i.e. polytheists. See Verse 6:121).

101. And when We change a Verse (of the Qur'ân,) in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad صلى الله عليه وسلم) are but a *Muftari!* (forger, liar)." Nay, but most of them know not.

102. Say (O Muhammad صلى الله عليه وسلم) *Ruh-ul-Qudus* [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as guidance and glad tidings to those who have submitted (to Allâh as Muslims).

103. And indeed, We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad صلى الله عليه وسلم)." The tongue of the man they

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرْنَا أَنْتَ وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ
الرَّجِيمِ ﴿١٨﴾

إِنَّهٗ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٩﴾

إِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِينَ يَتَوَلَّوْنَهٗ، وَالَّذِينَ هُمْ بِهِ
مُشْرِكُونَ ﴿٢٠﴾

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ
بِمَا يُنزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَدَّلْ كَقَوْلِهِمْ
لَا يَعْلَمُونَ ﴿٢١﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٢٢﴾

وَلَقَدْ عَلِمْتُمُ النَّهْرَ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ
لِّسٰنَ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهٰذَا لِسٰنٌ
عَرَبِيٌّ مُّبِينٌ ﴿٢٣﴾

¹¹¹ (V.16:96) See the footnote of (V.9:121).

refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.

104. Verily, those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.

105. It is only those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.

106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.

107. That is because they loved and preferred the life of this world to that of the Hereafter. And Allâh guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!

109. No doubt, in the Hereafter, they will be the losers.

110. Then, verily, your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord, afterward, is Oft-Forgiving, Most Merciful.

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمْ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَتَّبِعُونَ الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٠٥﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ
شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ
عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
فُتِنُوا لَنْ نَجْهَدَنَّ وَأَوْصَوْا بِرَبِّكَ مِنْ
بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٠﴾

* يَوْمَ تَأْتِي كُلُّ نَفْسٍ نَجْدِلَ عَنْ نَفْسِهَا وَتُوَفَّى
كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad (صلى الله عليه وسلم) which they (its people) used to do^[1].

113. And verily, there had come to them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn* (polytheists and wrong-doers).

114. So eat of the lawful and good food^[2] which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.

115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

116. And say not concerning that which your tongues put forth falsely: "This is lawful

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً
يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِيَاسَ الْجُوعِ وَالْخَوْفَ بِمَا
كَانُوا يَصْنَعُونَ ﴿١١٢﴾

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ
الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَّالًا طَيِّبًا
وَأَشْكُرُوا يُعَمَّتْ لَكُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِزْيِيرِ وَمَا أُهْلَ بِغَيْرِ اللَّهِ بِهِ. فَمَنْ اضْطُرَّ غَيْرَ بَإِ
وَلَا عَادِرَاتِ اللَّهِ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا

[1] (V.16:112) Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'" (*Sahih Al-Bukhârî*, Vol.1, *Hadith* No.28).

[2] (V.16:114) The meat of cattle beast which Allâh has made lawful to you (Muslims) that are slaughtered according to Islâmic way.

and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

117. A passing brief enjoyment (will be theirs), but they will have painful torment.

118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad صلى الله عليه وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities or a nation), obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity¹¹¹).

حَدَلٌ وَهَذَا حَسْرَةٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

مَتَّعَ قَلِيلًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

وَعَلَى الَّذِينَ هَادُوا لَحْرَمًا مَّا فَصَّصْنَا عَلَيْكَ مِنْ قَبْلُ
وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

ثُمَّ إِنَّ رَبَّكَ لِلذَّيِّنِّ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا
مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَعَفُورٌ رَحِيمٌ ﴿١١٩﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا تَوَكَّلَ
مِنْ الْمُشْرِكِينَ ﴿١٢٠﴾

شَاكِرًا لِأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

¹¹¹ (V.16:121):

(A) Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone) and he joined none in worship with Allâh. [The Qur'an, Verse 3: 67]

(B) See the footnote (B) of (V.16:71).

(C) Narrated Abu Hurairah رضى الله عنه: Ibrâhîm (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allâh عز وجل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Ibrâhîm (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrâhîm

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrâhîm (Abraham) *Hanif* (Islâmic Monotheism¹¹) — to worship none but Allâh) and he was not of the *Mushrikûn* (polytheists, idolaters, and disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

125. Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.

وَأَقْبَلْنَاهُ فِي الدُّنْيَا حَسَنَةً وَالآخِرَةَ
لِمَنِ الصَّالِحِينَ ﴿١٢٢﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

إِنَّمَا جَعَلْنَا السَّبْتَ عَلَى الَّذِينَ ائْتَمَفُوا فِيهِ وَإِلَّا رَبَّكَ
لَيَحْكُمَنَّ بِدِينِهِ يَوْمَ الْقِيَامَةِ فِيمَا
كَانُوا يُفْتَنُونَ ﴿١٢٤﴾

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَدِلْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

(Abraham) عليه السلام is accompanied by a very charming lady." So, he sent for Ibrâhîm (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhîm (Abraham) said, "She is my sister." Ibrâhîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sârah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sârah, "Pray to Allâh for me, and I shall not harm you." So Sârah asked Allâh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) he was more confounded. He again requested Sârah, "Pray to Allâh for me, and I will not harm you," Sârah asked Allâh again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hâjar as a girl-servant to Sârah. Sârah came back [to Ibrâhîm (Abraham)] while he was praying. Ibrâhîm (Abraham), gesturing with his hand, asked, "What has happened?" She replied "Allâh has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjar for service". (Abu Hurairah then addressed his listeners saying, "That (Hâjar) was your mother, O Banî Mâ'-is-Samâ' (i.e. the Arabs)." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 578)

*The idolaters invited Ibrâhîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhîm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

¹¹ (V.16:123) See the footnote of (V. 2:135).

Truly, your Lord knows best who has gone astray from His Path, and He is the Best Knower of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirûn* (the patient).^[1]

127. And endure you patiently (O Muhammad صلى الله عليه وسلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty to Him),^[2] and those who are *Muhsinûn* (good-doers. See the footnote of V.9:120).

وَأَنْ عَاقِبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوِفْتُمْ بِهِ
وَلَيْنَ صَبْرُكُمْ لَهُمْ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ
وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ
هُمُ أَحْسَنُونَ ﴿١٢٨﴾

[1] (V.16:126)

a) The Statement of Allâh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

Narrated Abu Mûsâ رضى الله عنه: The Prophet صلى الله عليه وسلم said, "None is more patient than Allâh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 121)

b) Narrated 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم divided and distributed something as he used to do with some of his distributions. A man from the *Ansâr* said, "By Allâh! in this division the pleasure of Allâh has not been intended." I said, "I will definitely tell this to the Prophet صلى الله عليه وسلم." So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet صلى الله عليه وسلم and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet صلى الله عليه وسلم then said, "Mûsâ (Moses) was harmed with more than this, yet he remained patient." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 122)

[2] (V.16:128) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 470)

Sûrat Al-Isrâ'
(The Journey by Night) XVII



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

1. Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him]^[1] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from *Al-Masjid-al-Harâm* (in Makkah) to *Al-Masjid-al-Aqsâ* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه وسلم) of Our *Ayât* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer^[2].

2. And We gave Mûsâ (Moses) the Scripture and made it guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakil* (Protector, Lord or Disposer of your affairs).

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ ۚ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ
مِنَ الْآيَاتِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَائِيلَ ۖ لَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً ﴿٢﴾

ذُرِّيَّةَ مَن حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ
عَبْدًا شَاكِرًا ﴿٣﴾

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ
فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا
أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا جُلُودَ الْبَيِّنَاتِ وَوَكَّانَ
وَعْدًا مَّفْعُولًا ﴿٥﴾

^[1] وقد روى طلحة بن عبيدالله أنه قال للنبى صلى الله عليه وسلم ما معنى سبحان الله؟ قال تنزيهه الله من كل سوء؛ (V. 17:1) Narrated Talhah ibn 'Ubadillah that he asked the prophet صلى الله عليه وسلم "what is the meaning of 'subhân Allâh'?" He said, 'Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him]."

^[2] (V. 17:1) Narrated Jâbir ibn 'Abdullâh رضى الله عنهما that he heard Allâh's Messenger صلى الله عليه وسلم saying, "When the people of Quraish did not believe me [i.e. in the story of my *Isrâ'* — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.226).

6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

فَزِدَدْنَا الْكُفْرَ عَلَيْهِمْ وَأَمَدَدْنَا بِأَمْوَالٍ
وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْأُوْجُوْهُكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا
عَلَوْا تَبِيرًا ﴿٧﴾

8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم), who work deeds of righteousness, that they shall have a great reward (Paradise).

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَوْفَىٰ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا كَبِيرًا ﴿٩﴾

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَغْتَدْنَا لَهُمْ عَذَابًا
أَلِيمًا ﴿١٠﴾

11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him" and that one should not do, but one should be patient].

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ
الْإِنْسَانُ عَجُولًا ﴿١١﴾

12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَمَحَوْنَا آيَةَ اللَّيْلِ
وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّيَتَسْأَلُوا فَضْلًا مِنْ رَبِّكَ
وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ
فَصَّلَتْهُ تَفْصِيلًا ﴿١٢﴾

13. And We have fastened every man's deeds¹¹¹ to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh's Mercy).

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

أَفْرَأَيْكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ﴿١٥﴾

وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمْرًا مَّا فِيهَا فَانصُرُونَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَا تدميراً ﴿١٦﴾

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

مَنْ كَانَتْ تُرِيدُ الْمَسَاجِلَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِنَاسٍ تُرِيدُوا جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّذْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

[1] (V. 17:13) Narrated Ibn Mas'ud عنه رضي الله عنه: A man asked the Prophet صلى الله عليه وسلم "What deeds are the best?" The Prophet صلى الله عليه وسلم said; (1) To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in Jihâd in Allâh's Cause." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.625).

Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

21. See, how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allâh any other *ilâh* (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).

23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.

26. And give to the kinsman his due and to the *Miskîn*^[1] (the needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.^[2] (*Tafsîr At-Tabarî*)

كُلًّا نُمِدُّ هُنُوًا وَهَنُوًا مِنْ عَطَايَ رَبِّكَ
وَمَا كَانَ عَطَايَ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ
أَكْبَرُ رِزْقًا وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَدْمُومًا تَخْذُولًا ﴿٢٢﴾

﴿ وَفَضَّلْنَا رَبَّكَ الْآتِيبُ وَالْآيَاتُ وَالْبُؤُوتَيْنِ إِحْسَانًا
إِنَّمَا يَبْلُغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا
تَقُلْ لَهُمَا قَوْلًا وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا ﴿٢٣﴾

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
أَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٢٤﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ
كَانَ لِلَّهِ عَرْدٌ عَقُورًا ﴿٢٥﴾

وَمَا ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
وَلَا يَبْدُرُ تُبْدِيرًا ﴿٢٦﴾

[1] (V.17:26) See the footnote of (V.2:83).

[2] (V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allâh and His Messenger صلى الله عليه وسلم.

27. Verily, the spendthrifts are brothers of the *Shayâtin* (devils), and the *Shaitân* (Devil-Satan) is ever ungrateful to his Lord.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

28. And if you (O Muhammad صلى الله عليه وسلم) turn away from them (the kindred, the needy, and the wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allâh will give me, and I shall give you).

وَمَا تَعْرَضُونَ عَنْهُمْ أَبِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.^[1]

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ مِّنْ تَرْفُهُمْ وَأَيًّا كُفِرَ إِنَّمَا قَتَلْتُمْ مَا كَانَتْ حِفْظًا كَبِيرًا ﴿٣١﴾

32. And come not near to unlawful sex. Verily, it is a *Fâhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).

وَلَا تَقْرُبُوا الزُّفَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlûman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisâs*, — Law of Equality in punishment — or to forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islâmic law).^[2]

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

[1] (V.17:31): See the footnote of (V.2:22).

[2] (V.17:33): See the footnote of (V.5:50).

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about.

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٢٤﴾

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزَنُوا ۖ بِالْقِسْطِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٢٥﴾

36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. ^[1] Verily, the hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٢٦﴾

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَتَّبِعَ الْأَجْبَالَ طُولًا ﴿٢٧﴾

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٢٨﴾

39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad صلى الله عليه وسلم). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ۚ آخَرَ فَتُنْفِقَ فِي سَهْمٍ مَّلُومًا مَدْحُورًا ﴿٢٩﴾

40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

أَفَأَصْفَقَدُمْ رَبُّكُمْ بِالْبَنِينَ وَالنَّحْتَمِنَ الْمَلَائِكَةَ إِنَّمَا أَنْكُرُ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٣٠﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ أَنْ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٣١﴾

42. Say (O Muhammad صلى الله عليه وسلم) to these polytheists, pagans: "If there had been

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَآتَمَّتْ إِلَىٰ ذِي

[1] (V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

other *âliah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

43. Glorified and Exalted is He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him).

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

45. And when you (Muhammad صلى الله عليه وسلم) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil^[1] (or screen their hearts, so they hear or understand it not).

46. And We have put coverings over their hearts lest they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) Islâmic Monotheism (توحيد الله)] in the Qur'ân, they turn on their backs, fleeing in extreme dislike.

الْعَرِشِ سَيِّدًا ﴿١٢﴾

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿١٣﴾

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ اِنْ مِنْ شَيْءٍ
اِلَّا يَسْبُحُ بِحَمْدِهِ وَلٰكِنْ لَا تَفْقَهُونَ تَسْبِيْحَهُمْ اِنَّهٗ
كَانَ حَلِيْمًا غَفُوْرًا ﴿١٤﴾

وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿١٥﴾

وَجَعَلْنَا عَلَى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَفْقَهُوْهُ وَفِيْ اٰذَانِهِمْ وَقْرًا
وَإِذَا ذُكِرْتُمْ فِي الْقُرْءَانِ حَدَّهٖ وَاُولٰٓئِیْنَ
اَذْرٰیهِمْ نُوْرًا ﴿١٦﴾

^[1] (V.17:45) It is said as regards this Verse (17:45) in the Book of *Tafsîr* (*Imâm Qurtubî*) Narrated Sa'îd ibn Jubair عنه رضي الله عنه "When the *Sûrah* No.111 (*Tabbat Yadâ*) was revealed, the wife of Abu Lahab came looking for the Prophet صلى الله عليه وسلم while Abu Bakr رضي الله عنه, was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet صلى الله عليه وسلم said: "There will be a screen set between me and her." So she did not see him. She said to Abu Bakr: "Your companion is saying poetry against me." Abu Bakr said: "By Allâh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allâh's Messenger! She did not see you." The Prophet صلى الله عليه وسلم said: "An angel was screening me from her." [This *Hadîth* is quoted in *Musnad Abu Ya'la*.]

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* (polytheists and wrong-doers) say: "You follow none but a bewitched man."

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

50. Say (O Muhammad صلى الله عليه وسلم) "Be you stones or iron,"

51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitân* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitân* (Satan) is to man a plain enemy.

54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلى الله عليه وسلم) as a guardian over them.

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We

تَخُنُّ أَعْلَمُ بِمَا يَسْتَعْمُونَ بِهِ إِذْ يَسْتَعْمُونَ إِلَيْكَ
وَأَذْهَبَ قَهْرَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَعْبُدُونَ إِلَّا رَجُلًا
مَّسْحُورًا ﴿١٧﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿١٨﴾

وَقَالُوا آءِذَا كُنَّا عِظْمًا وَّرُفَاتًا آءِذَا نَا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿١٩﴾

* قُلْ لَوْ كُنَّا حِجَارَةً وَّأَحْجَادًا ﴿٢٠﴾

أَوْ خَلْقًا آخَرَ يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ
مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ
إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ
قَرِيبًا ﴿٢١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ
إِنَّكُمْ لَأَقْلِبَكُمُ ﴿٢٢﴾

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ
يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ
عَدُوًّا مُّبِينًا ﴿٢٣﴾

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ نِشْأَتَ رَبِّحِمُكُمْ أَوْ إِن نِّشْأَتَ
بِعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٢٤﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ

have preferred some of the Prophets to others, and to Dâwûd (David) We gave the Zabûr (Psalms).

56. Say (O Muhammad صلى الله عليه وسلم): "Call upon those — besides Him — whom you pretend [to be gods like angels, 'Îsâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."

57. Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)^[1]

59. And nothing stops Us from sending the *Ayât* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O Muhammad صلى الله عليه وسلم) as an actual eye-witness and not as a dream on the night

فَصَلَّاتَنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا
دَاوُدَ زُبُورًا ﴿٥٦﴾

قُلْ أَدْعُوا الَّذِينَ رَزَعْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كُفْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ
أَيْهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ
عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٨﴾

وَأَنْ مِنْ قَرْيَةٍ إِلَّا لَأَحْنُ مِنْهَا قَبْلَ يَوْمِ الْقِيَامَةِ
أَوْ مَعَذِبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا ﴿٥٩﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا
الْأُولُونَ وَآتَيْنَا مُوسَىٰ التَّافَةَ مُبْصِرَةً فَظَلَمُوا بِهَا
وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَحْوِيلًا ﴿٦٠﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا
الرُّءْيَا إِلَّا نَبِيًّا أَوْ بُرْهَانًا لِقَائِكَ إِلَّا نَسِيَّةً وَنَسِيَّةً
وَالنَّجْوَىٰ وَالصَّجِرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ وَنَحْوَهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا ﴿٦١﴾

^[1] (V.17:58) It is said by 'Abdullâh ibn Mas'ûd رضى الله عنه: "If the people of a town indulge in illegal sexual intercourse and practise *Ribâ* (usury of all kinds), Allâh permits its destruction." (*Tafsîr Al- Qurtubî*).

of *Al-Isrâ'*¹¹¹) but a trial for mankind, and (likewise) the accursed tree (*Zaqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *Iblis* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

62. [*Iblis* (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.

64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian."

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you.

وَأَذَقْنَا لِلْمَلَكِئِكَةِ أَشْحَدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي
إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا
قَلِيلًا ﴿٦٢﴾

قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ لِكُلِّ
جَزَاءٍ مَوْفُورًا ﴿٦٣﴾

وَأَسْتَفْزِرُ مِنْ أَسْطِطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْتَ
عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ وَتَشَارِكُهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا
عُرْوًا ﴿٦٤﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى
بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

رَبُّكُمُ الَّذِي يُرِيحُ لَكُمْ الْفَلَاحَ فِي الْبَحْرِ لِيَتَّبِعُوا
مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

¹¹¹ (V.17:60) See footnote of (V.53:12) *Al-Mi'râj*.

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful¹¹¹.

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakil* (guardian — one to guard you from the torment).

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًا
قَلَمَّا تَتَّخِذُوا إِلَى الْإِلَهِ أُغْرَضْتُمْ وَكَانَ الْإِنْسَانُ
كُفُورًا ﴿٦٧﴾

أَفَأَمِنْتُمْ أَنْ يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ وُكَيْلًا ﴿٦٨﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ فَايْقُصًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ
لَا يَجِدُوا لَكُمْ عَلَيْهِ تَائِبًا وَنَبِيًّا ﴿٦٩﴾

﴿٦٧﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى
كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

يَوْمَ نَدْعُوا كُلَّ أُنثَىٰ بِإِيمَانِهَا فَمَنْ أَوْفَىٰ كَيْتَابِهِ
بِعَمَلِهِ فَاُولَٰئِكَ يَمْرُقُونَ كِتَابَهُمْ وَلَا يظَلْمُونَ
فِيهَا ﴿٧١﴾

¹¹¹ (V.17:67) Ibn Kathir in his Book of *Tafsîr* as regards this Verse (17:67) said: 'Ikrimah ibn Abî Jahl fled from Allâh's Messenger صلى الله عليه وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." 'Ikrimah said to himself. 'By Allâh if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You deliver me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. 'Ikrimah then proceeded to Allâh's Messenger, Muhammad صلى الله عليه وسلم (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim." (*Tafsîr Ibn Kathîr*).

whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) to you (O Muhammad صلى الله عليه وسلم), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil* (an intimate friend)!

74. And had We not made you stand firm, you would nearly have inclined to them a little.

75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

77. (This was Our *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad صلى الله عليه وسلم), and you will not find any alteration in Our *Sunnah* (rule or way).

78. Perform *As-Salât* (*Iqamât-as-Salât*)¹¹¹ from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*', *Maghrib*, and '*Ishâ*' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ
وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

فَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ
لِيُفْتَرُوا عَلَيْكَ عَدُوًّا وَإِذَا لَا تَأْخُذُكَ خَلِيلًا ﴿٧٣﴾

وَلَوْلَا أَنْ بَيَّنَّنَاكَ لَقَدْ كِدْتَ تَرْكُنَ إِلَيْهِمْ شَيْئًا
قَلِيلًا ﴿٧٤﴾

إِذَا لَأَذْنُكَ وَضَعَفَ الْحَيَاةَ وَضَعَفَ الْمَمَاتَ تَرَىٰ
تَجِدُكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ
وَمِنْهَا وَإِذَا لَا يَلْبَسُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ
لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ
وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ
مَشْهُودًا ﴿٧٨﴾

¹¹¹ (V. 17:78) See the glossary.

of mankind of the day and the night)^[1].

79. And in some parts of the night (also) offer the *Salât* (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawâfil*) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to *Maqâm Mahmûd* (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)^[2].

80. And say (O Muhammad صلى الله عليه وسلم): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtîl* (falsehood, i.e. Satan or polytheism) has vanished. Surely *Bâtîl* is ever bound to vanish."

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

وَقُلْ رَبِّ ادْخُلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ
صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَاصِرًا ﴿٨٠﴾

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

[1] (V.17:78) Narrated Abu Salâmah ibn 'Abdur-Rahmân: Abu Hurairah رضي الله عنه said, "I heard Allâh's Messenger صلى الله عليه وسلم saying, 'The reward of a *Salât* (prayer) in congregation is twenty-five times superior in degrees to that of a *Salât* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer."

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 621).

[2] (V.17:79)

A) Narrated Ibn 'Umar رضي الله عنهما: "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, 'O so-and-so! Intercede (for us with Allâh)', till (the right of) intercession will be given to the Prophet (Muhammad (for us with Allâh)), and that will be the day when Allâh will raise him to *Maqâm Mahmûd* (a station of praise and glory i.e. the honour of intercession on the Day of Resurrection)". (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 242)

B) Narrated Jâbir ibn 'Abdullâh رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Whoever, after listening to the *Adhân* (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad *Al-Wasîlah* and *Al-Fadîlah*' and raise him to *Maqâm Mahmûd*, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 243).

**Al-Wasîlah* is the highest position in Paradise which is granted to the Prophet صلى الله عليه وسلم particularly; *Al-Fadîlah* is the extra degree of honour which is bestowed on him above all creation.

82. And We send down of the Qur'ân that which is a healing and mercy to those who believe (in Islâmîc Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.

وَنُزِّلَ مِنَ الْقُرْآنِ إِنْ مَاهُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَى بِنِعْمَتِنَا
وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

84. Say (O Muhammad صلى الله عليه وسلم to mankind): "Each one does according to *Shaklatihi* (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right."

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِيهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ
هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

85. And they ask you (O Muhammad صلى الله عليه وسلم) concerning the *Rûh* (the Spirit); Say: "The *Rûh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا
أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.

وَلَيْن شِئْنَا لَنَتَّخِذَنَّهُ بِأَلَدِي أَوْحِينَآ إِلَيْكَ كُتُبًا يَجِدُكَ
بِهَا عَالِيْنَا وَكَيْلًا ﴿٨٦﴾

87. Except as Mercy from your Lord. Verily, His Grace to you (O Muhammad صلى الله عليه وسلم) is ever great.

إِلَّا رَحْمَةً مِن رَّبِّكَ إِنْ فَضَّلَهُ كَانَ عَلَيْكَ
كَيْدًا ﴿٨٧﴾

88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ
هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ
لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

89. And indeed, We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ
فَإِن أَكْثَرَ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

90. And they say: "We shall not believe in you (O Muhammad صلى الله عليه وسلم), until

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَنْجُرَ لَنَا مِنَ

you cause a spring to gush forth from the earth for us;

91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in its midst abundantly;

92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

93. "Or you have a house of *Zukhruf* (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) is my Lord [(Allâh) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"]

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"

95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves."

97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces,^[1] blind, dumb and deaf; their

الْأَرْضِ يَنْبُوعًا ﴿١٠﴾

أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّجِيلٍ وَعَيْنٌ فَتُفَجَّرَ
أَلَّا تَنْهَرُ جَلَالَهَا تَفْجِيرًا ﴿١١﴾

أَوْ تُنْفِطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا
أَوْ تَأْتِي بِلَهِ اللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿١٢﴾

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ
نُؤْمِنَ لِرِيقِكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ
فَلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٣﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ
قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٤﴾

فَلَوْ كُنَّا فِي الْأَرْضِ مَلَائِكَةً يَّمشُونَ مُتَمَظِّبِينَ لَنَزَّلْنَا
عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿١٥﴾

فَلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ
بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٦﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ
أَوْلِيَاءَ مِن دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ
وُجُوهِهِمْ عُمِيَآؤُهُمْ وَأَنْتُمْ مَأْوَاهُمْ جَهَنَّمُ
كُلَّمَا حَبَتِ رُذُفَتُهُمْ سَعِيرًا ﴿١٧﴾

[1] (V.17:97) Narrated Anas ibn Mâlik رضي الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 283).

abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

98. That is their recompense, because they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* (polytheists and wrong-doers) refuse (the truth — the Message of Islâmîc Monotheism, and accept nothing) but disbelief.

100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

101. And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."

102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the

ذَٰلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا آءِذَا كُنَّا عِظْمًا وَرَفَاتًا آءِذَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾

﴿١٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١٩﴾

فَلَوْ أَنَّهُمْ تَمَلَّكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ حَسْبِيَ الْإِنْفَاقُ وَكَانَ الْإِنْسَانُ قَشُورًا ﴿٢٠﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ سِتْعَةَ آيَاتٍ بَيْنَاتٍ فَنَسَىٰ بَعْضَ الَّذِي آتَيْنَاهُ فَأَخَذَ الْفِرْعَوْنُ يَدَيْهِ إِنَّهُ كَانُفُورًا ﴿٢١﴾

قَالَ لَقَدْ عَلِمْتُمْ أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ وَفِي لَأَطْنُكَ يَفِرْعَوْنُ مُشُورًا ﴿٢٢﴾

فَأَرَادَ أَنْ يَنْتَفِيزَهُمْ مِنْ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿٢٣﴾

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ ائْتُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿٢٤﴾

descent of Christ [¹Isâ (Jesus), son of Maryam (Mary) عليهما السلام on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations). (*Tafsîr Al-Qurtubî*).

105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad صلى الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmîc Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmîc Monotheism)^[1].

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it in stages (in 23 years).

107. Say (O Muhammad صلى الله عليه وسلم) to them: "Believe in it (the Qur'ân) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farîsî), when it is recited to them, they fall down on their faces in humble prostration."

108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad صلى الله عليه وسلم): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مَكِّهِمْ وَنَزَّلْنَاهُ نَزِيلًا ﴿١٠٦﴾

قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذْ أَنْزَلْنَا عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ سَجْدًا ﴿١٠٧﴾

وَيَقُولُونَ سُبْحٰنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخِرُّونَ لِلْآذَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

قُلْ اذْعُوا لِلَّهِ أَوْ اذْعُوا لِلرَّحْمٰنِ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخْفَاةَ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

[1] (V.17:105):

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).

111. And say: "All praise and thanks are Allâh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Wali* (helper, protector or supporter). And magnify Him with all magnificence, [*Allâhu-Akbar* (Allâh is the Most Great)]."

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الدَّلِيلِ وَكَبْرُهُ كَبِيرًا ﴿٣١﴾

Sûrat Al-Kahf (The Cave) XVIII

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

1. All praise and thanks are Allâh's, Who has sent down to His slave (Muhammad صلى الله عليه وسلم) the Book (the Qur'ân), and has not placed therein any crookedness.

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh — Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).

3. They shall abide therein forever.

4. And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."

5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie^[1].

6. Perhaps, you, would kill yourself (O Muhammad صلى الله عليه وسلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).

7. Verily, We have made that which is on earth as an adornment for it, in order that We



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾

فَيَسِّرَ لِمَنْ يَشَاءُ صَدَقَاتٍ مِنْ دُونِهِ وَيُسِّرَ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنْ لَهُمْ
أَجْرًا حَسَنًا ﴿٢﴾

مَلَائِكِينَ فِيهِ أَبَدًا ﴿٣﴾
وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً
تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾

فَلَعَلَّكَ بَدِخْتُ نَفْسَكَ عَلَى آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا
بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ
أَحْسَنُ عَمَلًا ﴿٧﴾

^[1] (V.18:5): see the footnote of (V.2:116).

may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].

8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).

9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

13. We narrate to you (O Muhammad صلى الله عليه وسلم) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance.

14. And We made their hearts firm and strong (with the light of Faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we had done, we should indeed have uttered an enormity in disbelief.

وَأَنَّا لَجَعَلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾

أَفَرِحْتُمْ بِأَن أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِن
آيَاتِنَا عَجَبًا ﴿٩﴾

إِذْ أَوَى الْفِتْيَةَ إِلَى الْكَهْفِ فَعَالُوا رَبَّنَا إِنَّا مِن
لَدُنْكَ رَحِمَةً وَهِيَ لَنَا مِن أَمْرِنَا رَشَدًا ﴿١٠﴾

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ
عَدَدًا ﴿١١﴾

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْجَزِيئِينَ أَحْسَنُ لِمَا لَمْ يَشُوا
أَمَدًا ﴿١٢﴾

ثُمَّ نَفُصْ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا
بِرَبِّهِمْ وَرِزْقَهُمْ هَدَىٰ ﴿١٣﴾

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوا مِن دُونِهِ إِلَهًا
لَقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٤﴾

15. "These our people have taken for worship *âlihah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.

16. (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision and dwelling)."

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* (proofs, evidences, signs) of Allâh. He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no *Walî* (guiding friend) to lead him (to the right Path).

18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَوْلَا يَأْتُونَ
عَلَيْهِمْ بَسْطِينَ بَيْنَ يَدَيْهِمْ أَظْلُمٌ مِمَّنْ أَفْتَرَى عَلَى
اللَّهِ كَذِبًا ﴿١٥﴾

وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْرَأْنَا إِلَى
الْكَهْفِ فَيَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّجِي
لَكُمْ مِمَّنْ أَمَرْتُمْ مِثْقَالَ ذَرَّةٍ ﴿١٦﴾

* وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَزْوُورٌ عَنْ كَهْفِهِمْ
ذَاتَ الْبَيْعِينَ وَإِذَا عَارَتْ تَقْرُضُهُمْ ذَاتَ الشِّمَالِ
وَهُمْ فِي قُبُورٍ قَتْنَهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ
اللَّهُ فَعَهْدُ الْمُهِتَدَى وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا
مُرْسِدًا ﴿١٧﴾

وَتَحْسَبُهُمْ آتِقَاطًا وَهُمْ رُقُودٌ وَنَقَلْنَاهُمْ ذَاتَ
الْبَيْعِينَ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ
بِالْوَيْبِدِ لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَمْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ
مِنْهُمْ كَمْ لَبِئْتُمْ قَالَوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ
بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى
طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا
يُسْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

bring some of that to you. And let him be careful and let no man know of you.

20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

21. And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, — guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad صلى الله عليه وسلم): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture — Jews and Christians) about (the affair of) the people of the Cave.

23. And never say of anything, "I shall do such and such thing tomorrow."

24. Except (with the saying), "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."

25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (*Tafsîr Al-Qurtubî*)

26. Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the

إِنَّهُمْ إِنْ يَظْهَرُوا وَعَلَيْكُمْ يُرْجَعُونَ
أَوْ يُعِيدُوا وَكُفْرًا بِمِلَّتِهِمْ وَلَنْ تُفْلِحُوا
إِذَا أَبَدْنَا ۝٢٠

وَكَذَلِكَ أَتَتْهَا عَلَيْهِمْ لِیُعْلَمُوا أَنْتَ وَعَدَّ اللَّهُ
سَحًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ مِنْهُمْ
أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَأَيْتُمْ أَعْلَمُ بِهِمْ
قَالَ الَّذِينَ عَلِمُوا عَلَىٰ أَمْرِهِمْ لَئِنِ اخْتَفَدْنَا عَلَيْهِمْ
مَسْجِدًا ۝٢١

سَيَقُولُونَ ثَلَاثَةٌ رَأَيْتُمْ كَلْبَهُمْ وَيَقُولُونَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ
وَيَقُولُونَ سَبْعَةٌ وَنَامُهُمْ كَلْبُهُمْ قُلْ رَبِّي
أَعْلَمُ بِعَدَّتِهِمْ مَا بَعَاثَهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ
إِلَّا مَرَّةً ظَهَرَ وَلَا تَتَّبِعْتُمْ فِيهِمْ مَثَلَهُمْ أَحَدًا ۝٢٢

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۝٢٣

إِلَّا أَنْ يَشَاءَ اللَّهُ وَذَكَرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ
عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ۝٢٤

وَلَيَسْئَلُنِي فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدُوا إِلَيْهَا ۝٢٥

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا اللَّهُ غَيْبُ السَّمَاوَاتِ

Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Wali* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule.”

27. And recite what has been revealed to you (O Muhammad (صلى الله عليه وسلم) of the Book (the Qur’ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

28. And keep yourself (O Muhammad (صلى الله عليه وسلم) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

29. And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn* (polytheists and wrong-doers) a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place.)!

30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

31. These! For them will be ‘Adn (Eden) Paradise (everlasting Gardens); wherein

وَالَّذِينَ لَا يَرَوْنَ آبَاصِرَ بِهِ وَأَسْمَعُ مَا لَهُمْ مِنْ دُونِهِ
مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٣٦﴾

وَأَنْتَ مَا أَوْحَىٰ إِلَيْنَا مِنْ كِتَابٍ رَبِّكَ لَا مُبَدِّلَ
لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٣٧﴾

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ
وَالْعِشْيِ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ
زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطَّعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ
ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٣٨﴾

وَقُلِ الْحَقُّ مِنْ رَبِّكَ مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ إِنَّا أَعَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا
سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي
الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٣٩﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ
أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٤٠﴾

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ

rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place.)!

32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (*Tafsir Al-Qurtubî*).

35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.

36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?

38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.

39. "It was better for you to say, when you entered your garden: 'That which Allâh

فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ
سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ يَنعَمُ
الْوَرْدِ وَحَسَنَتْ مَرْفَعًا ﴿٢١﴾

﴿٢٢﴾ وَأَضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ
أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٢٣﴾

كَلَّمْنَا الْجِنَّتَيْنِ ءَأَنْتَ أَكْهَلُهُمَا أَمْ تَطَّوْرُ مِنْهُ سَيِّئًا وَفَجَّرْنَا
خِلْفَهُمَا نَهْرًا ﴿٢٤﴾

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ وَأَنَا
أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٢٥﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ءَقَالَ مَا
أَطْلُ أَنْ يَبِيدَ هَذِهِ أَبَدًا ﴿٢٦﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِدْتُ إِلَى
رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٢٧﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ ءَأَكْفُرُ بِالَّذِي
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٢٨﴾

لَيْسَ أَهْوَاءَ اللَّهِ رَبِّي وَلَا أُشْرِكُ رَبِّي أَحَدًا ﴿٢٩﴾

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا

wills (will come to pass)! There is no power but with Allâh^[1]! If you see me less than you in wealth, and children,

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* (torment, bolt) from the sky, then it will be a barren slippery earth.

41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" [*Tafsîr Ibn Kathîr*]

43. And he had no group of men to help him against Allâh, nor could he defend (or save) himself.

44. There (on the Day of Resurrection), *Al-Walâyah* (protection, power, authority and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (*Lâ ilâha illallâh* — none has the right to be worshipped but Allâh).

45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the

يَا اللَّهُ إِن تَرَىٰ أَنَا أَقَلُّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ حَنِينِكَ وَيُرْسِلَ عَلَيَّهَا
حُسْبَانًا مِّنَ السَّمَاءِ فَضُصِّحُّ صَعِيدًا زَلَقًا ﴿٤٠﴾

أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

وَأُحِيطَ بِشَمْرُوهٍ فَاصْبِحْ بِقَلْبِكَ كَفَرْتَهُ عَلَىٰ
مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي
لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

وَلَوْ تَكَرَّرَ لَهُ مِنْهُ يُضْرَبُ مِنْهُ وَمِنْ دُونِ اللَّهِ
وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾

هَذَا إِلَٰهُ آلِ رَبِّيَّةَ لِلَّهِ الْحَقُّ هُوَ خَيْرٌ تَوْابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾

وَأَضْرِبَ لَهُم مَّثَلًا الْخَيْوَةَ الذَّنْبَاكَمَا أُنزِلَتْهُ مِنَ
السَّمَاءِ فَاتَّخَلَطَ بِوَدَىٰ تِبَابِكِ الْأَرْضِ فَاصْبَحَ هَشِيمًا
تَذَرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

^[1] (V.18:39) What is said regarding the statement: *Lâ haulâ walâ quwwata illa billâh* (i.e. There is neither might nor power except with Allâh).

Narrated Abu Mûsâ Al-Ash'arî: The Prophet صلى الله عليه وسلم started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. *Lâ ilâha illal-lâh wallâhu Akbar.* (At that time) Allâh's Messenger صلى الله عليه وسلم was riding his mule. Allâh's Messenger صلى الله عليه وسلم said, "You are not calling upon a deaf or an absent one." and added, "O Abu Mûsâ (or, O 'Abdullâh)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "*Lâ haulâ walâ quwwata illa billâh.*" (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 418).

*None has the right to be worshipped but Allâh, and Allâh is the Most Great.

winds scatter. And Allâh is Able to do everything.

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds,¹¹ that last, are better with your Lord for rewards and better in respect of hope.

47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

48. And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the *Mujrimûn* (criminals, polytheists, sinners) fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

50. And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblis* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblis*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn* (polytheists, and wrong-doers).

أَمْوَالٌ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْوَالًا ﴿٤٦﴾

وَيَوْمَ نُسِفَ الْجِبَالُ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَا لَهُمْ
فَلَقَرْنَا رُءُوسَهُمْ أَعْمَاءً ﴿٤٧﴾

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَنَّ لَكُمْ مَوْعِدًا ﴿٤٨﴾

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا
فِيهِ وَيَقُولُونَ بَلَوْنَا مَا لَنَا مِنْ هَذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا
حَاضِرًا وَلَا يَنْظُرُونَ إِلَيْكَ إِلَّا هَٰذَا ﴿٤٩﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

¹¹ (V.18:46) Good righteous deeds like the five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks.

51. I (Allâh) made them (*Iblis* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.

﴿ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْلَاقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مَخْجَدًا الْمُضِلِّينَ عَصَا ﴾

52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put a *Maubiq* (barrier) ¹¹ between them.

﴿ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَادْعُوهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴾

53. And the *Mujrimûn* (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

﴿ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاعِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا ﴾

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything.

﴿ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴾

55. And nothing prevents men from believing, (now) when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face.

﴿ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ نَذِيرُهُمُ الْعَذَابِ فُلُكًا ﴾

56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

﴿ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴾

57. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly,

﴿ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُنَا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ

¹¹ (V. 18:52) In Arabic "Maubiq" also means enmity, or destruction, or a valley in Hell.

We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad صلى الله عليه وسلم) call them to guidance, even then they will never be guided.

58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

59. And these towns (population, — 'Âd, Thamûd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."^[1]

إِلَى الْهَدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ أَخَذَهُمْ بِمَا كَسَبُوا
لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّن يَجِدُوا مِنْ
دُونِهِءَ مَوْيِلًا ﴿٥٨﴾

وَيَلِكَ الْقُرَىٰ أَهْلَكْتَهُم لَمَّا ظَلَمُوا وَجَعَلْنَا
لِمْهَلِكِهِمْ مَّوْعِدًا ﴿٥٩﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَتِلْعَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

[1] (V.18:60) The Story of Mûsâ (Moses) and Al-Khidr السلام. Narrated Sa'îd ibn Jubair: I said to Ibn 'Abbâs, "Nauf Al-Bikâli claims that Mûsâ (Moses), the companion of Al-Khidr was not the Mûsâ (Moses) of the Children of Israel." Ibn 'Abbâs said, "The enemy of Allâh (Nauf) told a lie." Narrated 'Ubayy ibn Ka'b that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Mûsâ (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Mûsâ (Moses) replied, 'I (am the most learned).' Allâh admonished him for he did not ascribe knowledge to Allâh Alone. So Allâh revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Mûsâ (Moses) asked, 'O my Lord, how can I meet him?' Allâh said, 'Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).' So Mûsâ (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yûsha' ibn Nûn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allâh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mûsâ (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mûsâ (Moses) asked his boy-servant 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' (V.18:62)

Mûsâ (Moses) did not get tired till he had passed the place which Allâh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish and for Mûsâ (Moses) and his boy-servant there was astonishment. Mûsâ (Moses) said, 'That is what we have been seeking'. So they went back

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mūsâ (Moses) greeted him. Al-Khidr said astonishingly, 'Is there such a greeting in your land?' Mūsâ (Moses) said, 'I am Mūsâ (Moses).' He said, 'Are you the Mūsâ (Moses) of the Children of Israel?' Mūsâ (Moses) said, 'Yes'; and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught'.

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mūsâ (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it.' Mūsâ (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69).

Al-Khidr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mūsâ (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mūsâ (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing 'Imra' (a *Munkar* — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72)

Mūsâ (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (V.18:73)."

Allâh's Messenger صلى الله عليه وسلم said, "The first excuse given by Mūsâ (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mūsâ (Moses), 'My knowledge and your knowledge, compared to Allâh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsâ (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing 'Nukra' (a great *Munkar* - prohibited, evil, dreadful thing)!' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mūsâ (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mūsâ (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

Allâh's Messenger صلى الله عليه وسلم said, "We wished Mūsâ (Moses) had more patience so that Allâh might have described to us more about their story." (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 249).

62. So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

64. [Mûsâ (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

66. Mûsâ (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"

67. He (Al-Khidr) said: "Verily, you will not be able to have patience with me!

68. "And how can you have patience about a thing which you know not?"

69. Mûsâ (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught."

70. He (Al-Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."

71. So they both proceeded, till, when they embarked the ship, he (Al-Khidr) scuttled it. Mûsâ (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* — evil, bad, dreadful thing)."

72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

فَلَمَّا جَاوَزَا قَالَ لِقَتَهُ إِيتَانَا عَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿١٢﴾

قَالَ آرءَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَينِيهِ إِلَّا السَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿١٣﴾

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَنَّا أَنَا وَرَهْمَنَا فَصَّصْنَا ﴿١٤﴾

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنَ لَدُنَّا عِلْمًا ﴿١٥﴾

قَالَ لَهُ مُوسَى هَلْ أَتَيْتُكَ عَلَيَّ أَنْ تَعْلِمَنِي مِمَّا عَلَّمْتَنِي فِي الْكِتَابِ ﴿١٦﴾

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿١٧﴾

وَكَيفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿١٨﴾

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿١٩﴾

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْئَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٢٠﴾

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٢١﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٢٢﴾

73. [Mûsâ (Moses)] said: "Call me not to account for what I forgot,⁽¹⁾ and be not hard upon me for my affair (with you)."

74. Then they both proceeded, till they met a boy, and he (Al-Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar* — prohibited, evil, dreadful thing)!"

75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surely, you could have taken wages for it!"

78. (Al-Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to *Masâkin* (needy people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

قَالَ لَا تَأْوِيْنِي مِنْ مَّا نَسِيتُ وَلَا تَرْتِهْقِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

فَأَنْطَلَقَا حَتَّى إِذَا قِيَا عُلَمَاءُ فَتَنَاهُ قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

* قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَدِّقْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

فَأَنْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلُهَا فَأَتَوْا أَنْ يُضَيِّعُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ يَتَقَصُّ فَاقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُ مُرْمِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

⁽¹⁾ (V.18:73) a) If someone does something against his oath due to forgetfulness (should he make expiation?) And the Statement of Allâh:

"And there is no sin on you, concerning that in which you made a mistake." (V.33:5)

And Allâh said:

"[Mûsâ (Moses) said to Al-Khidr]: Call me not to account for what I forgot." (V.18:73)

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh forgives my followers those (evil deeds) their themselves may whisper or suggest to them as long as they do not act (on them) or speak." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 657)

b) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allâh has made him eat and drink." (*Sahîh Al-Bukhârî*, Vo. 8, *Hadîth* No. 662).

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.

82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."

84. Verily, We established him in the earth, and We gave him the means of everything.

85. So he followed a way.

86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."

87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).

88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)."

89. Then he followed (another) way,

90. Until, when he came to the rising place

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

فَأَرَادْنَا أَنْ يُدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً
وَأَقْرَبَ رَحْمًا ﴿٨١﴾

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ
رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا
رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتَهُ، وَعَنْ أَمْرِي ذَلِكَ تَأْوِيلُ
مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ
ذِكْرًا ﴿٨٣﴾

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾
فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ
حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقَرْنَيْنِ إِنَّمَا أَنْتَ مُعَذِّبٌ
وَأَمَّا أَنْ تَشْجَدَ فِيهِمْ حُسْنًا ﴿٨٦﴾

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ، ثُمَّ نُرِيدُ إِلَىٰ رَبِّهِ
فِيُعَذِّبُهُ، وَعَذَابًا لِكُلِّ ۝ ﴿٨٧﴾

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ
وَسَنُفَوِّضُكَ لَهُ، مِنْ أَمْرٍ يُؤْتِيكَ ۝ ﴿٨٨﴾

ثُمَّ اتَّبَعَ سَبَبًا ﴿٨٩﴾
حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَوَّ

of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

91. So (it was)! And We knew all about him (Dhul-Qarnain).

92. Then he followed (another) way,

93. Until, when he reached between the two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog)^[1] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."

97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.

98. (Dhul-Qarnain) said: "This is mercy from my Lord, but when the Promise of my

تَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٩٢﴾

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّئَيْنِ لَدَيْنِ دُونِهِمَا قَوْمًا

لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

قَالُوا يَا ذَا الْقُرَيْئِينَ إِنَّا يَأْتِيكُم مِّنْ قِبَلِنَا

فِي الْأَرْضِ فَهَلْ يَجْعَلْ لَكُمْ حَرَجًا عَلَيَّ أَنْ تَجْعَلَ بَيْنَنَا

وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ

وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

ءَأُتَوْنِي زِينًا أَمْ لِلذِّكْرِ الْبَيْتِ آذَانٌ يُّسْمِعُونَ كَلِمَاتٍ يُكَفِّرُونَ ﴿٩٦﴾

حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَأُتَوْنِي أَوْعِي عَلَيْهِ قَطْرًا ﴿٩٧﴾

فَمَا اسْتَطَعُوا أَنْ يَنْظُرُوهُ وَمَا اسْتَطَعُوا لَهُ نُقْبًا ﴿٩٨﴾

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ﴿٩٩﴾

[1] (V.18:94) Ya'jûj and Ma'jûj [Gog and Magog (people)]: To know about them in detail — please see *Tafsîr Al-Qurtubî*, Vol.II, Pages 55-58.

Narrated Zainab bint Jahsh that one day Allâh's Messenger صلى الله عليه وسلم entered upon her in a state of fear and said, "Lâ ilâha illallâh (none has the right to be worshipped but Allâh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this." The Prophet صلى الله عليه وسلم made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allâh's Messenger!, Shall we be destroyed though there will be righteous people among us?" The Prophet صلى الله عليه وسلم said: "Yes if *Al-Khabath** (evil persons) increased." (*Sahîh Al-Bukhârî*, Vol.9, *Hadith* No.249).

*The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See *Fath Al-Bârî*, Vol. 16, Page 225).

Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.”

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

100. And on that Day We shall present Hell to the disbelievers, plain to view —

101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Îsâ (Jesus), son of Maryam (Mary)] as *Auliyâ'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism)^[1].

103. Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds?"

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds."^[2]

وَكَانَ وَعْدِي حَقًّا ﴿٩٨﴾

﴿٩٩﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجًا فِي بَعْضٍ وَنَفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠٠﴾

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠١﴾

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا
لَا يَسْمَعُونَ سَمْعًا ﴿١٠٢﴾

أَلَيْسَ الَّذِينَ كَفَرُوا أَن يَسْجُدُوا لِعِبَادِي مِن ذُرِّيِّ أَوْلِيَائِهِ
إِنَّا أَعْتَدْنَا لَهُمُ الْجَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٣﴾

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٤﴾

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٥﴾

^[1] (V.18:102) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *Ilâh* (God - Allâh), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi ibn Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr. (*Tafsîr At-Tabarî*, Vol.10, Page No.114)]

^[2] (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two

105. "They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

أُولَٰئِكَ الَّذِينَ كَفَرُوا وَيَتْلَوْنَ رِيبَهُمْ وَلِقَائِهِمْ حَفِظْتُ
أَعْمَالَهُمْ فَلَا يُنْقِضُهُمْ ثَبَرٌ هَلْهُنَّ يَوْمَ الْفَيْتَمَةِ وَرَأَىٰ ۝١٥

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

ذَٰلِكَ جَزَاءُ الَّذِينَ جَاهَلُوا بِمَا كَفَرُوا وَأُتُوا بِآيَاتِنَا وَرُسُلِنَا
هَزُوا ۝١٦

107. "Verily, those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفِرْدَوْسِ نُزُلًا ۝١٧

108. "Wherein they shall dwell forever. No desire will they have for removal therefrom."

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝١٨

109. Say (O Muhammad صلى الله عليه وسلم to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ
أَنْ تَفْقَدَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِعِيشَاءٍ مِّمَّا كَدَّ ۝١٩

110. Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting¹¹ with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُ الْكَافِرِينَ إِلَهُ الْوَحِيدِ
فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِرَبِّهِ أَحَدًا ۝٢٠

basic conditions must be fulfilled:

a) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the *Sunnah* of Allâh's Messenger Muhammad ibn 'Abdullâh صلى الله عليه وسلم, the last of the Prophets and the Messengers.

Narrated 'Āishah رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism), then that thing will be rejected." (*Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No.861).

In another *Hadîth* narrated 'Āishah رضي الله عنها: The Prophet صلى الله عليه وسلم said: "Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islâmic Monotheism), then that deed will be rejected and will not be accepted." (*Sahîh Al-Bukhârî*, Vol.9, Chapter No.20 before *Hadîth* No. 449)

¹¹ (V.18:110) See the footnote of (V.6:31).

Surât Maryam (Mary) XIX

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

1. Kâf- Hâ-Yâ- 'Ain-Sâd.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zechariah).

3. When he called out his Lord (Allâh) a call in secret.

4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!

5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!"

7. [Allâh said] "O Zakariyyâ (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

10. [Zakariyyâ (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

كَهَيِّص ①

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ②

إِذْ نَادَى رَبَّهُ رَيْدًا خَفِيًّا ③

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ④

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑤

يَرْتَضِي وَيُرِيَّتُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّي رَضِيًّا ⑥

يَذَكِّرَ إِذَا نُذِرْتُكَ يُعَلِّمُهُ يَحْيَى لَمَّا نَجَعَلَ لَهُ مِنْ قَبْلُ سَيِّئًا ⑦

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ⑧

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيَّءٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُنْ شَيْئًا ①

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَاتُكَ إِلَّا

sign is that you shall not speak to mankind for three nights, though having no bodily defect.”

11. Then he came out to his people from *Al-Mihrah* (a praying place or a private room) and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.

12. (It was said to his son): “O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)].” And We gave him wisdom while yet a child.

13. And (made him) sympathetic to men as mercy (or a grant) from Us, and pure from sins [i.e. Yahyâ (John)] and he was righteous,

14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allâh or to his parents).

15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

16. And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: “Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh.”

19. (The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.”

20. She said: “How can I have a son, when no man has touched me, nor am I unchaste?”

كَلَّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ١٠

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ١١

يَذِيحِي خُذِ الْكِتَابَ بِقُوَّةٍ وَأَنبِئْهُ
الْحَقَّ صِدْقًا ١٢

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ١٣

وَسَبَّحًا بِحَمْدِ رَبِّهِ وَلَا يَكُونُ جَبَّارًا عَصِيًّا ١٤

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ
حَيًّا ١٥

وَأذْكُرُ 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 إِن كُنْتَ تَقِيًّا ١٨

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا
زَكِيًّا ١٩

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسَّسْنِي بَشَرٌ
وَلَمْ أَكُ بَغِيًّا ٢٠

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).'

22. So she conceived him,¹¹ and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Îsâ (Jesus) or Jibrîl (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you.

25. "And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you."

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast² to the Most Gracious (Allâh) so I shall not speak to any human being this day.'"

27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing *Fariyy* (a mighty thing). [*Tafsîr At-Tabarî*]

28. "O sister (i.e. the like) of Hârûn (Aaron)³! Your father was not a man who

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيمٌ
وَلِيَتَّخِذَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا
وَكَانَ أَمْرًا مَقْضِيًّا ﴿١١﴾

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿١٢﴾

فَأَجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلِ قَالَتْ
يَبْلَيْتَنِي مَثَقَبِ الْعَنْبِقِ وَإِنِّي لَأَكُونُ مِنَ
النَّاسِيَّةِ ﴿١٣﴾

فَتَادَّبَهَا مِنَ خِصْفِ الْأَيْمَانِ قَدْ جَعَلَ رَبُّكَ
تَحْتِكَ سَرِيًّا ﴿١٤﴾

وَهَرَى إِلَيْكَ بِجَنْعِ النَّخْلِ تُسْقِطُ عَلَيْكَ رَطْبًا
جَبِيًّا ﴿١٥﴾

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ
النَّبَسِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ
أَكَلِمَ الْيَوْمَ إِنْسِيًّا ﴿١٦﴾

فَأَنْتَ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا لَأَمْرَأَةٌ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا ﴿١٧﴾

يَتَّخِذُ هَرُونَ مَكَانَ أَبِيكَ أَمْرًا سَوْءًا وَمَا

¹¹ (V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]", and We made her and her son ['Îsâ (Jesus)] a sign for *Al-Âlamîn* (the mankind and jinn)." [The Qur'ân, Verse 21:91]

* It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

² (V.19:26) Fast here means : abstinence from food and speech.

³ (V.19:28) This Hârûn (Aaron) is not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary).

used to commit adultery, nor your mother was an unchaste woman.”

29. Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?^[1]”

30. “He [‘Îsâ (Jesus)] said: “Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;^[2]”

31. “And He has made me blessed wheresoever I be, and has enjoined on me *Salât* (prayer), and *Zakât*, as long as I live.”

32. “And dutiful to my mother, and made me not arrogant, unblest.

33. “And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!”

34. Such is ‘Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that ‘Îsâ (Jesus) is the son of Allâh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” — and it is.^[3]

36. [‘Îsâ (Jesus) said]: “And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allâh’s religion of Islâmic Monotheism which He did ordain for all of His Prophets).” [*Tafsîr At-Tabarî*]

37. Then the sects differed [i.e. the Christians about ‘Îsâ (Jesus) عليه السلام], so woe to the disbelievers [those who gave false witness by saying that ‘Îsâ (Jesus) is the

كَانَتْ أُمَّكَ بَعِيًّا ٢٨

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا ٢٩

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ٣٠

وَجَعَلَنِي مَبَارَكًا أَيَّنَمَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ٣١

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا سَفِيًّا ٣٢

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
أُبْعَثُ حَيًّا ٣٣

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَتَمَرُّونَ ٣٤

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ إِذَا قَضَىٰ أَمْرًا
فَأَنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ٣٥

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
مُسْتَقِيمٌ ٣٦

فَاتَّخَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِنْ مَسْهَدِ يَوْمٍ عَظِيمٍ ٣٧

[1] (V.19:29) See the footnote of (V. 3:46).

[2] (V.19:30) See the footnote No. 2 of (V. 4:171).

[3] (V.19:35) See the footnote of (V.2:116).

son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)^[1].

38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear the Day when they will appear before Us! But the *Zalimûn* (polytheists and wrong-doers) today are in plain error.

39. And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not^[2].

40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

41. And mention in the Book (the Qur'ân) Ibrâhîm (Abraham). Verily, he was a man of truth, a Prophet.

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"

43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونََنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ
فِي ضَلَالٍ مُّبِينٍ ﴿٣٨﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ
لَا يُؤْمِنُونَ ﴿٣٩﴾

وَأَنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَادِقًا نَبِيًّا ﴿٤١﴾

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ
وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

يَأْتِبْتُ إِيَّيْ فَجَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي
أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

[1] (V.19:37) See the footnote of (V.3:103).

[2] (V.19:39) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death.'" And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' Then the Prophet صلى الله عليه وسلم recited: "And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.254).

44. "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh).

45. "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [Tafsîr Al-Qurtubî]

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."

47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious.

48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).^[1]

51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet.

52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].

يَتَّابِتْ لَأَعْبُدَ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

يَتَّابِتْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهَيْتِ يَبْرَاهِيمُ لِمَ لَمْ تَسْتَنْهَ لِأَرْحَمَنَّكَ وَأَهْجُرِي مَلِيًّا ﴿٤٦﴾

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ فِي حَفِيًّا ﴿٤٧﴾

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

وَأَذْكُرِي الْكِتَابَ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

^[1] (V. 19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.

54. And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.

55. And he used to enjoin on his family and his people *As-Salât* (the prayers) and the *Zakât*, and his Lord was pleased with him.

56. And mention in the Book (the Qur'ân) Idrîs (Enoch). Verily, he was a man of truth, (and) a Prophet.

57. And We raised him to a high station.

58. Those were they to whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited to them, they fell down prostrate and weeping.^[1]

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) [i.e. made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.^[2] So they will be thrown in Hell.

60. Except those who repent and believe (in the Oneness of Allâh and His Messenger

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا إِخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ
وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ
مَرْضِيًّا ﴿٥٥﴾

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ
آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ
وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ اتَّخَذُوا عَلَيْهِمْ
عَاثَتَ الرَّحْمَنِ خَرَوْا مُسْجِدًا وَبَكَتُمْ ﴿٥٨﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ
وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ

[1] (V.19:58) Prostration: The reciter of the Qur'ân at this place should prostrate himself to Allâh, facing the *Ka'bah* in Makkah.

[2] (V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things - meat of edible animals not slaughtered according to Allâh's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

Muhammad (صلى الله عليه وسلم), and work righteousness.^[1] Such will enter Paradise and they will not be wronged in aught.

61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salâm* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn* (the pious — See V.2:2).

64. And we (angels) descend not except by the Command of your Lord (O Muhammad صلى الله عليه وسلم). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful —

65. The Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer].^[2]

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

67. Does not man remember that We created him before, while he was nothing?

الْجَنَّةِ وَلَا يظلمونَ سَيِّئًا ﴿٦٠﴾

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ
كَانَ وَعْدُهُ وَامَانًا ﴿٦١﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا سُلُوفًا لَّهُمْ فِيهَا
فِيهَا بُكْرَةٌ وَعِشْيَا ﴿٦٢﴾

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا
وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَأَصْطِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ يَكُنْ
شَيْئًا ﴿٦٧﴾

^[1] (V.19:60) See the footnote of (V.9:121).

^[2] (V.19:65) See the footnote of (V. 3:73).

68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtin* (devils) (with them), then We shall bring them round Hell on their knees.

69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).

70. Then, verily, We know best those who are most worthy of being burnt therein.

71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.^[1]

72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad صلى الله عليه وسلم who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is better in (point of) position and as regards station (place of council for consultation)?"

74. And many a generation (past nations) We have destroyed before them, who were better in wealth, goods and outward appearance!

75. Say (O Muhammad صلى الله عليه وسلم) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come

قَوْلِكَ لَتَحْمُرَنَّهُمُ وَالسَّيِّطِينَ ثُمَّ
لَتَحْمُرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ٦٨

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عَيْنًا ٦٩

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ٧٠

وَإِنْ يَنْكُرُوا لَآ وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا
مَّقْضِيًّا ٧١

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا
جِثِيًّا ٧٢

وَإِذْ أَنْتَلَىٰ عَلَيْهِمَ آيَاتِنَا يَبْتَئِنَ قَالِ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ
بَدِيًّا ٧٣

وَكُرْ أَهْلِكُنَا بِمَا هُمْ بِنُورِنَا أَوْلَىٰ
وَرِيًّا ٧٤

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَسْمَعْ دَلَّةَ الرَّحْمَنِ مَدًّا
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ سَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا ٧٥

[1] (V. 19:71) See the footnote (C) of (V. 68:42).

to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]

76. And Allâh increases in guidance those who walk aright.^[1] And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in Our *Ayât* (this Qur'ân and Muhammad صلى الله عليه وسلم) and said: "I shall certainly be given wealth and children [if I will be alive (again)]."

78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?

79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

81. And they have taken (for worship) *âlihah* (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's punishment).

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

83. See you not that We have sent the *Shayâtin* (devils) against the disbelievers to push them to do evil.

84. So make no haste against them; We only count out to them a (limited) number (of

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ
مَالًا وَوَلَدًا ﴿٧٧﴾

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ
مَدًّا ﴿٧٩﴾

وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ
عِدًّا ﴿٨١﴾

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ
ضِدًّا ﴿٨٢﴾

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
فَؤْرَثُّهُمْ أَزًّا ﴿٨٣﴾

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

[1] (V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained).

the days of the life of this world and delay their term so that they may increase in evil and sins).

85. The Day We shall gather the *Muttaqîn* (the pious — See V.2:2) to the Most Gracious (Allâh), like a delegation (presented before a king for honour).

86. And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).

88. And they say: “The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: ‘Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son [‘Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)].”

89. Indeed you have brought forth (said) a terrible evil thing.

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).

92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).

93. There is none in the heavens and the earth but comes to the Most Gracious (Allâh) as a slave.

94. Verily, He knows each one of them, and has counted them a full counting.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًا ﴿٨٥﴾

وَسَوْفَ الْمَجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًا ﴿٨٦﴾

لَا يَتَّبِعُكَ السَّفْعَةُ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ
عَهْدًا ﴿٨٧﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ
الْأَرْضُ وَخَيْرُ الْجِبَالِ هُدًّا ﴿٩٠﴾

أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي
الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them^[1] (in the hearts of the believers).

97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad صلى الله عليه وسلم), only that you may give glad tidings to the *Muttaqûn* (the pious — See V.2:2), and warn with it the *Ludd*^[2] (most quarrelsome evil-doer, wicked) people.

98. And many a generation before them We have destroyed! Can you (O Muhammad صلى الله عليه وسلم) find a single one of them or hear even a whisper of them?

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿١٥﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿١٦﴾

فَلَمَّا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿١٧﴾

وَكُذَّاهُمْ كُنَّا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مَن
أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿١٨﴾

Sûrat Tâ-Hâ. XX

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

1. Tâ-Hâ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. We have not sent down the Qur'ân to you (O Muhammad صلى الله عليه وسلم) to cause you distress,

3. But only as a Reminder to those who fear (Allâh).

تَبٰرَكَ الَّذِي
يُنزِّلُ الْقُرْآنَ
فِي سَكِينَةٍ
وَهُوَ الْعَلِيمُ
الْخَبِيرُ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

طه ﴿١﴾

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٤﴾

إِلَّا تَذْكِرَةً لِّمَن يَخْشَى ﴿٥﴾

^[1] (V.19:96) Narrated Abu Hurairah عنه رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 66).

^[2] (V.19:97) *Ludd*:- The evil-doer wicked people who don't believe in Allâh's Oneness and His Prophet's صلى الله عليه وسلم message and argue about everything that Allâh has ordained.

4. A revelation from Him (Allâh) Who has created the earth and the high heavens.

5. The Most Gracious (Allâh) rose over (*Istawâ*) the (Mighty) Throne (in a manner that suits His Majesty).

6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

7. And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

8. Allâh! *Lâ ilâhâ illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names.¹¹¹

9. And has there come to you the story of Mûsâ (Moses)?

10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)!"

12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

13. "And I have chosen you. So listen to that which will be revealed (to you).

14. "Verily, I am Allâh! *Lâ ilâha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salât* (*Iqâmat-as-Salât*) for My Remembrance.

15. "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives.

تَزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ ﴿٤﴾

الرَّحْمَنُ عَلَى الْعَرْشِ اسْمَوَىٰ ﴿٥﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا
وَمَا تَحْتُ الثَّرَىٰ ﴿٦﴾

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ﴿٧﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ ﴿٨﴾

وَهَلْ آتَاكَ حَدِيثُ مُوسَىٰ ﴿٩﴾

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارَ الْعُلَىٰ ۖ أَلَيْسَ كُفَيْتُمْهَا بِعَبَسٍ أَوْ أَجْدَعٍ عَلَى النَّارِ
هُدًى ﴿١٠﴾

فَلَمَّا آتَاهَا نُودِيَ بِمُوسَىٰ ﴿١١﴾

إِنِّي أَنَا رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ إِنَّكَ بِٱلْوَادِ
ٱلْمُقَدَّسِ طَوًى ﴿١٢﴾

وَإِنَّا أَخْتَرْنَاكَ فَٱسْتَسْمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ
لِيَذْكُرَنِي ﴿١٤﴾

إِنَّ ٱلسَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ
نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

¹¹¹ (V.20:8) See the footnote of (V.7:180).

16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts,^[1] divert you therefrom, lest you perish.

17. "And what is that in your right hand, O Mûsâ (Moses)?"

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!"

20. He cast it down, and behold! It was a snake, moving quickly.

21. Allâh said: "Grasp it and fear not; We shall return it to its former state,

22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

23. "That We may show you (some) of Our Greater Signs.

24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)."

25. [Mûsâ (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

26. "And ease my task for me;

27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsâ (Moses) put in his mouth when he was an infant]. (*Tafsîr At-Tabarî*)

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَابُؤُونَ بِهَا وَأَتَّبِعْ هَوَاهُ
فَتَرَى ۝١٦

وَمَا تِلْكَ يَمِينُكَ يَا مُوسَى ۝١٧

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا
عَلَ عَتَمِي وَلِي فِيهَا مَنَارِبٌ أُخْرَى ۝١٨

قَالَ آفِئهَا يَا مُوسَى ۝١٩

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ۝٢٠

قَالَ خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَى ۝٢١

وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَةً مِنْ عِزِّ
سَوْءِ عَالِيَةِ أُخْرَى ۝٢٢

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ۝٢٣

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝٢٤

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝٢٥

وَيَسِّرْ لِي أَمْرِي ۝٢٦

وَأَحْلِلْ عُقْدَةَ مِنْ لِسَانِي ۝٢٧

[1] (V.20:16) See the footnote of (V.19:59)

28. "That they understand my speech.
29. "And appoint for me a helper from my family,
30. "Hârûn (Aaron), my brother.
31. "Increase my strength with him,
32. "And let him share my task (of conveying Allâh's Message and Prophethood),
33. "That we may glorify You much,
34. "And remember You much,
35. "Verily, You are Ever a Well-Seer of us."
36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)!
37. "And indeed We conferred a favour on you another time (before).
38. "When We inspired your mother with that which We inspired.
39. ("Saying:) 'Put him (the child) into the *Tabût* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.
40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!
41. "And I have chosen you,^[1] for Myself.

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

وَأَجْعَلْ لِي زَوْجًا مِّنْ أَهْلِي ﴿٢٩﴾

هَارُونَ أَخِي ﴿٣٠﴾

أَشْدِّدْ بِهِ أَزْرِي ﴿٣١﴾

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

إِنَّكَ كُنْتَ بِنَاصِرِنَا ﴿٣٥﴾

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى ﴿٣٦﴾

وَلَقَدْ مَتَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٣٧﴾

إِذَا وَحْيَنَا إِلَىٰ أُمِّكَ يَا مُوسَى ﴿٣٨﴾

أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَآقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ
بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ، وَأَلْقَيْتُ عَلَيْكَ
مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

إِذْ تَسْتَشِيرُ امْرَأَتَكَ فَقُولِ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ﴿٤٠﴾

فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ﴿٤١﴾

وَقَتَلْتَ نَفْسًا فَمَجَّبْتُنَاكَ مِنَ الْعَغْمِ وَقَتَلْتَ نَفْسًا فَمَجَّبْتُنَاكَ مِنَ الْعَغْمِ وَقَتَلْتَ نَفْسًا فَمَجَّبْتُنَاكَ مِنَ الْعَغْمِ ﴿٤٢﴾

فَلْيَلْمِ سَيِّئِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ ﴿٤٣﴾

يَا مُوسَى ﴿٤٤﴾

وَأَصْطَفَيْنَاكَ لِنَفْسِي ﴿٤١﴾

[1] (V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (*Tafsîr Al-Qurtubî*)

42. "Go you and your brother with My *Ayât* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My Remembrance.

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."

45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."

46. He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing.

47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'

48. "Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers.], and turns away (from the truth and obedience of Allâh)."

49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?"

50. [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"

52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَّ فِي ذِكْرِي ﴿٤٢﴾

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤٣﴾

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾

قَالَا رَبَّنَا إِنَّا أَتَيْنَاكَ أَن نَبْغُضَ عَلَيْنَا أَوْ أَن يَطْغَى ﴿٤٥﴾

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى ﴿٤٦﴾

قَالِيَا هَؤُلَاءِ قَوْلُوا لَنَا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى ﴿٤٧﴾

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى ﴿٤٨﴾

قَالَ مَنْ رَبُّكُمَا يَمُوسَى ﴿٤٩﴾

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّكَ لَكُمْ فِيهَا

paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

54. Eat and pasture your cattle (therein); verily, in this are *Ayât* (proofs and signs) for men of understanding.

55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

56. And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayât* (signs and evidences), but he denied and refused.

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?"

58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."

59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

61. Mûsâ (Moses) said to them: "Woe to you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."

62. Then they debated one with another what they must do, and they kept their talk secret.

63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take

سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا
مِنْ نَبَاتٍ شَتَّى ﴿٥٧﴾

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي
الْأَلْبَابِ ﴿٥٨﴾

* مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ
تَارَةً أُخْرَى ﴿٥٩﴾

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٦٠﴾

قَالَ أَجِئْتَنَا بِسِحْرٍ مُجَسَّمٍ مِنْ أَرْضِنَا بِسِحْرِكَ
يَمُوسَى ﴿٦١﴾

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ ۖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ
مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا ﴿٦٢﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّمِينَةِ وَإِن تَجْتَمِعِ النَّاسُ
صُحًى ﴿٦٣﴾

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٤﴾

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا
فَيَسْجِتَكُمْ بَعْدَآبٍ وَقَدْ خَابَ مَنْ آفَرَآي ﴿٦٥﴾

فَتَنَزَعُوا أَمْرَهُمُ بَيْنَهُمْ وَأَسْرَوْا التَّجْوِي ﴿٦٦﴾

قَالُوا إِن هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم
مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِبَطْرِ بَقِيَّتِكُمْ

you away from your superior way (overcome your chiefs and nobles).

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."

65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?"

66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! Their ropes and their sticks, by their magic, appeared to him as though they moved fast.

67. So Mûsâ (Moses) conceived fear in himself.

68. We (Allâh) said: "Fear not! Surely, you will have the upper hand.

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)."

71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsâ (Moses) (Allâh)] can give the severe and more lasting torment."

72. They said: "We prefer you not to what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

المثلى ١٦

فَاتَّجَمَعُوا كَيْدَهُمْ فَرَأَوْهُمُ اتِّصَافًا وَقَدْ افْلَحَ الْيَوْمَ

مَنْ أَسْتَعْلَى ١٦

قَالُوا لَيْتُمْوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَىٰ

مَنْ أَلْقَى ١٧

قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ

مِنْ سِحْرِهِمْ أَنَّهُمْ اسْتَعَى ١٨

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ١٩

فَلَمَّا لَا تَخَفْ بِإِنَّكَ أَنْتَ الْأَعْلَىٰ ٢٠

وَأَلْقَىٰ مَا فِي يَمِينِكُمْ لِتَلْقَوْهُمَا صُورَةً إِنَّمَا صَعُورًا

كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقَىٰ ٢١

قَالُوا السَّحَرَةُ سُبْحَانَ اللَّهِ قَالُوا أَمْ تَأْتِي رَبِّ هَرُونَ

وَمُوسَىٰ ٢٢

قَالَ أَمْ نُمِوتُ مِنْ قَبْلُ أَنْ نَأْذَنَ لَكُمْ إِنَّهُ لَكَيْدٌ كَرِيمٌ الَّذِي

عَلَّمَكُمْ السِّحْرَ فَلَا تَقِطْعُنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ

خَلْفٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ

أَيُّنَا أَشَدُّ عَذَابًا وَأَلْقَىٰ ٢٣

قَالُوا لَنْ نُؤْتِيَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْآيَاتِ وَالَّذِي

فَطَرَنَا قَافِضٌ مَا أَنْتَ قَافِضٌ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ

الدُّنْيَا ٢٤

73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better [as regards reward in comparison to your (Fir'aun's — Pharaoh) reward], and more lasting (as regards punishment in comparison to your punishment)."

74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), —

76. 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by doing all that Allâh has ordained).

77. And indeed We revealed to Mûsâ (Moses) (saying): "Travel by night with 'Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna*¹¹ and quails,

إِنَّا آمَنَّا بِرَبِّنَا لِنُعْفِرَ لِمَا حَطَبْنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ
مِنَ السِّحْرِ وَاللَّهِ خَيْرٌ وَأَبْقَى ﴿٧٣﴾

إِنَّهُ وَمَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا
وَلَا يَحْيَى ﴿٧٤﴾

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدِ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ
الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ اسْرِبْ بِعِبَادِي فَأَضْرِبْ
لَهُمْ طَرِيقًا فِي الْبَحْرِ نَبَسًا لَا تَخَفْ دَرَكًا
وَلَا تَخْشَى ﴿٧٧﴾

فَأْتَيْنَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَاءٌ
عَسِيرٌ ﴿٧٨﴾

وَأَصْلُ فِرْعَوْنُ قَوْمَهُ وَمَهْدَى ﴿٧٩﴾

يَبْنَئِ اسْرِبْ يَلْ قَدْ أَلْمِئْتَكُم مِّنْ عَدُوِّكُمْ وَوَعَدَنكُمْ
جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّانَ
وَالسَّلْوَى ﴿٨٠﴾

¹¹ (V.20:80) See the footnote of (V.2:57).

81. (Saying) eat of the *Tayyibât* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. [*Tafsir At-Tabarî*]

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

83. "And what made you hasten from your people, O Mûsâ (Moses)?"

84. He said: "They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased."

85. (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmîrî has led them astray."

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allâh and worshipping the calf)?"

87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmîrî did."

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilâh* (god), and the

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

وَأَنِى لَعَنَّا لِمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

﴿٨٣﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ ﴿٨٤﴾

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٥﴾

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٦﴾

فَجِئَءَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضَبًا أَن سَبَّأُوا قَوْمَهُمُ الَّذِي وَعَدْنَاهُمْ أَحْسَنًا أَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوعِدِي ﴿٨٧﴾

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٨﴾

فَأَخْرَجَ لَهُمْ جِجَارًا جَسَدًا آلَهُمْ خُورًا فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهٗ لَمُوسَىٰ فَسَبَّوهُ ﴿٨٩﴾

ilâh (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god).”

89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

90. And Hârûn (Aaron) indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order.”

91. They said: “We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us.”

92. [Mûsâ (Moses)] said: “O Hârûn (Aaron)! What prevented you when you saw them going astray;

93. “That you followed me not (according to my advice to you)? Have you then disobeyed my order?”

94. He [Hârûn (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and you have not respected my word!’ ”

95. [Mûsâ (Moses)] said: “And what is the matter with you. O Sâmirî? (i.e. why did you do so)?”

96. (Sâmirî) said: “I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrîl’s (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir’aun’s (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.”

97. Mûsâ (Moses) said: “Then go away! And verily, your (punishment) in this life will

أَفَلَا يَرَوْنَ أَنَّهُمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقُولُ يَا مَعْزِبُ فَتِنْتُمْ بِهِ وَاللَّهُ وَرَبُّكُمْ الرَّحْمَنُ فَأَتَّبِعُونَ وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

قَالَ يَهُدُونَ مَا مَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

أَلَتَّبِعْتَنِي أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

قَالَ يَبْنَؤُوهَا لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ

be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things.

99. Thus We relate to you (O Muhammad صلى الله عليه وسلم) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân).

100. Whoever turns away from it (this Qur'ân — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,^[1]

101. They will abide forever in that (state in the Fire of Hell)— and evil indeed will it be that load for them on the Day of Resurrection;

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh) blue or blind-eyed with thirst.^[2]

103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)."

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

105. And they ask you concerning the mountains: say, "My Lord will blast them

لَا مَسَاسَ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ، وَانظُرْ إِلَى
إِلَهِكَ الَّتِي ظَلَمْتَ عَلَيْهِ عَاكِفًا لَنْجَرِفَنَّهُ،
ثُمَّ لَنْسِفْنَهُ فِي الْيَمِّ نَسْفًا ﴿١٧﴾

إِنَّمَا إِلَهُ الْكَوْكِبِ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ
كُلَّ شَيْءٍ عِلْمًا ﴿١٨﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ
مِنْ لَدُنَّا ذِكْرًا ﴿١٩﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿٢٠﴾

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿٢١﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ
رُزْقًا ﴿٢٢﴾

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٢٣﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٢٤﴾

وَسَأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٢٥﴾

[1] (V.20:100) See the footnote of (V.3:85).

[2] (V.20:102) See *Tafsîr Al-Qurtubî*.

and scatter them as particles of dust.

106. "Then He shall leave them as a level smooth plain.

107. "You will see therein nothing crooked or curved."

108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps.

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.

110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never encompass anything of His Knowledge.

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyuum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).

113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may

فَيَذُرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

يَوْمَ يَذُوبُ نَاسِئَاتِ الَّذِينَ لَا يَعْلَمُونَ الَّذِينَ لَا يَعْلَمُونَ أَصْوَاتًا إِلَّا أَوَّحَاءَ لَّهُمْ وَحَسَنَاتِ الْأَصْوَاتِ لِلَّذِينَ لَا تَصِفُ إِلَّا أَسْمَاءًا ﴿١٠٨﴾

يَوْمَ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا الَّذِينَ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad (صلى الله عليه وسلم) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblis* (Satan), he refused.

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.

118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

119. And you (will) suffer not from thirst therein nor from the sun's heat.

120. Then *Shaitân* (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

فَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ
مِن قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِي
عِلْمًا ﴿١١٤﴾

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ يجدْ لَهُ
عِزْمًا ﴿١١٥﴾

وَإِذ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَزَوْجِكَ فَلَا
يُخْرِجُكَمَا مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

إِنَّكَ أَنتَ وَالْجُوعُ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ
عَلَى شَجَرَةٍ الْخَالِدِ وَمُلْكٍ لَا يَبْئَلُ ﴿١٢٠﴾

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا
يُخِصِمَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ
رَبَّهُ فَغَوَى ﴿١٢١﴾

ثُمَّ أَحْبَبْنَا رَبَّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

123. He (Allâh) said: "Get you down (from Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance, from Me, then whoever follows My Guidance, he shall neither go astray, nor shall be distressed.

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

126. (Allâh) will say: "Like this: Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân], and believes not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

128. Is it not guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

قَالَ أَهِيظْ مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَأَمَّا يَا بَنِي كَعْبٍ مَنِ هَدَىٰ فَمَنِ اتَّبَعَ هُدَايَ
فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
صَنَاعًا وَيَحْسُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾

قَالَ رَبِّ لِمَ حَسَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ
نُنَسِيٰ ﴿١٢٦﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ
وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ﴿١٢٧﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
النُّبُوٰى ﴿١٢٨﴾

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكُنَ لِزَامًا وَأَجَلٌ
مُّسَمًّى ﴿١٢٩﴾

130. So bear patiently (O Muhammad صلى الله عليه وسلم) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allâh shall give you).

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

132. And enjoin *As-Salât* (the prayer) on your family, and be patient in offering them [i.e. the *Salât* (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn* (the pious — See V.2:2).

133. They say: “Why does he not bring us a sign (proof) from his Lord?” Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the *Taurât* (Torah), and the *Injeel* (Gospel), about the coming of the Prophet Muhammad صلى الله عليه وسلم]?

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad صلى الله عليه وسلم and the *Qur'ân*), they would surely have said: “Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced.”^[1]

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

وَلَا تَصَدَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زُخْرًا
الْحَيَاةِ الدُّنْيَا لِيَفْتَنَّهُمْ فِيهَا وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا
نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

وَقَالُوا أَلَمْ يَأْتِنَا بَيِّنَاتٌ مِنْ رَبِّهِ ؕ أَلَمْ تَأْتِهِم
بَيِّنَاتٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِمْ لَفَأَلُوا رَبَّنَا
أَلَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ
قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

[1] (V.20:134) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه 'Alî ibn Abî Tâlib sent a piece of gold,

135. Say (O Muhammad صلى الله عليه وسلم): "Each one (believer and disbeliever.) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

قُلْ كُلٌّ مُرْتَضٍ فَرْتَضُوا فَمَسْتَعْلَمُونَ مَنْ أَصْحَابُ
الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

Sûrat Al-Anbiyâ'
(The Prophets) XXI

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

1. Draws near for mankind their reckoning, while they turn away in heedlessness.

2. Comes not to them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play

3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ
مُعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ
إِلَّا أَصْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾

لَأَهَيِّئَ لَكُمْ وَلِيُّهُمُ وَأَسْرُوا النَّجْوَى الَّذِينَ
ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ

not yet taken out of its ore, in a tanned leather container to Allâh's Messenger صلى الله عليه وسلم distributed that amongst four persons: 'Uyainah ibn Badr, 'Aqra' ibn Hâbis, Zaid Al-Khail and the fourth was either 'Alqamah or 'Âmir ibn At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet صلى الله عليه وسلم, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heavens (i.e. Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, "O Allâh's Messenger! Be afraid of Allâh." The Prophet صلى الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?" Then that man went away. Khâlid ibn Al-Walîd said, "O Allâh's Messenger! Shall I chop his neck off?" The Prophet صلى الله عليه وسلم said, "No, may be he offers prayers." Khâlid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allâh's Messenger صلى الله عليه وسلم said, "I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies." Then the Prophet صلى الله عليه وسلم looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ân continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e., discard Islâm) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamûd were killed." [Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 638].

(صلى الله عليه وسلم) more than a human being like you? Will you submit to magic while you see it?"

4. He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

5. Nay, they say: "These (revelations of the Qur'ân which are revealed to Muhammad صلى الله عليه وسلم) are mixed up false dreams! Nay, he has invented them! — Nay, he is a poet! Let him then bring us an *Ayâh* (sign as a proof) like the ones that the former (Prophets) were sent (with)!"

6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?

7. And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know.

8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn* (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits by committing crimes, oppressions, polytheism and sins).

10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrukum*, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ân and acts on its teachings). Will you not then understand?

11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!

الْيَخْرُ وَأَنْتُمْ تُبْصِرُونَ ﴿٦﴾

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٧﴾

بَلْ قَالُوا أَضْغَاطُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ ﴿٨﴾

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَهْمُ يُؤْمِنُونَ ﴿٩﴾

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٠﴾

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿١١﴾

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَاهُ الْمُسْرِفِينَ ﴿١٢﴾

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٣﴾

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١٤﴾

12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

14. They cried: "Woe to us! Certainly, we have been *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh)."

15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).

16. We created not the heavens and the earth and all that is between them for (mere) play.^[1]

17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).

18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allâh by uttering that Allâh has a wife and a son).

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).

20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).

21. Or have they taken (for worship) *âlihah* (gods) from the earth who raise the dead?

فَلَمَّا أَحْسَبُوا أَنبَاءَنَا إِذَا هُمْ يَنْفِرُونَ ﴿١٢﴾

لَا تَرْكَبُوا وَأَسْرِعُوا إِلَىٰ مَا تُرْفَعُ فِيهِ وَمَسْكَنِكُمْ
لَعَلَّكُمْ تَسْتَلُونُ ﴿١٣﴾

قَالُوا بئسنا إنا كنا ظالمين ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا
خَامِدِينَ ﴿١٥﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لَعِبِينَ ﴿١٦﴾

لَوْ أَرَدْنَا أَن نَّتَّخِذَ لَهَا لَآتَخِذْنَاهُ مِن دُونِ
كُنَّا فاعِلِينَ ﴿١٧﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ
زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

وَلَهُ فِي السَّمَاءِ وَالْأَرْضِ وَمَنْ عِنْدَهُ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

أَوْ لَقَدْ ذُوقُوا آثَامَ اللَّهِ مِنَ الْأَرْضِ هُمْ يُنْسَوْنَ ﴿٢١﴾

[1] (V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allâh), *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), Who has no partners with Him.

22. Had there been therein (in the heavens and the earth) *âlihah* (gods) besides Allâh, then verily both would have been ruined. Glorified is Allâh, the Lord of the Throne, (High be He) above all that (evil) they associate with Him!

23. He cannot be questioned as to what He does, while they will be questioned.

24. Or have they taken for worship (other) *âlihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.

25. And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): *Lâ ilâha illa Ana* [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."

26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allâh i.e. the angels, 'Îsâ (Jesus) — son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

27. They speak not until He has spoken, and they act on His Command.

28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn* (polytheists and wrong-doers).

30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted

لَوْ كَانَ فِيهِمَا آءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ
رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ آءَالِهَةً فَلَهُمْ آءَالِهَةٌ
هَذَا إِذْ كَرَّمْنَا مَعِيَ وَذَكَرْنَا مِنْ قَبْلِي بَلْ كَسَبَتْهُمْ
لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ عِبَادٌ
مُكْرَمُونَ ﴿٢٦﴾

لَا يَسْئَلُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ
مُشْفِقُونَ ﴿٢٨﴾

* وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ
نَجْمُهُ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ
كَانَتْ رَتْقًا فَفَتَقْنَاهُمْ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ

them? And We have made from water every living thing. Will they not then believe?

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).

33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

34. And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.

36. And when those who disbelieved (in the Oneness of Allâh) see you (O Muhammad صلى الله عليه وسلم), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). [*Tafsir Al-Qurtubî*].

37. Man is created of haste. I will show you My *Ayât* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

38. And they say: "When will this promise (come to pass), if you are truthful."

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.

40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

سَيِّئٌ حَتَّىٰ أَقْلًا يُؤْمِنُونَ ﴿٣٠﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ بِهِمْ
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لِّعَلَّاهُمْ يَهْتَدُونَ ﴿٣١﴾

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ
آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي
فَلَاقٍ يُسْبِحُونَ ﴿٣٣﴾

وَمَا جَعَلْنَا لِلشَّرِّ مِن قَبْلِكَ الْخَلْدَ أَقَابِينَ مَتَّ فَهُمْ
الْخَالِدُونَ ﴿٣٤﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ
وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

وَإِذْ آرَأَى الْآلِينَ كَفَرُوا وَإِن يَتَّخِذُواكَ إِلَّا
هُزُوًا أَلْهَدَا الَّذِي يَذْكُرُ آلِهَتَهُمْ وَهُمْ
يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾

خَلْقِ الْإِنسَانِ مِنَّ عَجَلٍ سَأُورِيكُمْ آيَاتِي
فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ
صَادِقِينَ ﴿٣٨﴾

لَوْعَاءُ الْبُرُوقِ كَذَّبُوا حِينَ لَا يَكُفُّونَ
عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ
يُبْصَرُونَ ﴿٣٩﴾

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

41. Indeed, (many) Messengers were mocked at before you (O Muhammad صلى الله عليه وسلم), but the scoffers were surrounded by that, whereat they used to mock.

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord.

43. Or have they *âlihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).

44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?^[1]

45. Say (O Muhammad صلى الله عليه وسلم): "I warn you only by the revelation (from Allâh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'ân and the *Sunnah* (legal ways, orders, acts of worship, and the statements of Prophet Muhammad صلى الله عليه وسلم as the companions of the Prophet صلى الله عليه وسلم did)]^[2].

46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been *Zâlimûn* (polytheists and wrong-doers)."

47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We

وَلَقَدْ أَسْتَهْزَيْتُمْ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾

قُلْ مَن يَكْفُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ
بَلْ هُمْ عَن ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِن دُونِنَا
لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا
يُصْحَبُونَ ﴿٤٣﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ
الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ
نَنقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ
الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

وَلَمَّا سَسَتْهُمْ نَفْحَةٌ مِّن عَذَابِ رَبِّكَ لَيَعُولُنَّ
يَا وَيْلَتَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّن حَرْدٍ لَّ

^[1] (V.21:44). "See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders: And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning." [The Qur'ân, Verse 13:41]

^[2] (V.21:45) See the footnote of (V.3:103).

will bring it. And Sufficient are We to take account.

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for *Al-Muttaqûn* (the pious — See V.2:2).

49. Those who fear their Lord without seeing Him, and they are afraid of the Hour.

50. And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it?¹¹

51. And indeed We bestowed aforesite on Ibrâhîm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his Belief in the Oneness of Allâh).

52. When he said to his father and his people: "What are these images, to which you are devoted?"

53. They said: "We found our fathers worshipping them."

54. He said: "Indeed, you and your fathers have been in manifest error."

55. They said: "Have you brought us the truth, or are you one of those who play about?"

56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.

57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

59. They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrong-doers)."

أَتَيْنَاهُمَا وَكَفَىٰ بِنَاحِسِينَ ﴿٤٧﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ
وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَهْرُونَ السَّاعَةَ
مُشْفِقُونَ ﴿٤٩﴾

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ
لَهُ مُنْكَرُونَ ﴿٥٠﴾

﴿٥١﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ
عَالِمِينَ ﴿٥١﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ
لَهَا عَاكِفُونَ ﴿٥٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

قَالُوا آجِنْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي
فَطَّرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾

وَرَبَّكَ لَأَكِيدَنَّ أَصْنَعُكُمْ بَعْدَ أَنْ
تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ
يَرْجِعُونَ ﴿٥٨﴾

قَالُوا مَنْ فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ
الْقَالِمِينَ ﴿٥٩﴾

¹¹ (V.21:50). a) See the footnote of (V.10:37).

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

60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)."

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ
إِبْرَاهِيمُ ﴿٦٠﴾

61. They said: "Then bring him before the eyes of the people, that they may testify."

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ
يَشْهَدُونَ ﴿٦١﴾

62. They said: "Are you the one who has done this to our gods, O Ibrâhîm (Abraham)?"

قَالُوا أَنْتَ فَعَلْتَ هَذَا بِإِلٰهِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"^[1]

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ
إِنْ كَانُوا يَسْطِقُونَ ﴿٦٣﴾

64. So they turned to themselves and said: "Verily, you are the *Zâlimûn* (polytheists and wrong-doers)."

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ
الظَّالِمُونَ ﴿٦٤﴾

65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhîm (Abraham)] know well that these (idols) speak not!"

ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَٰؤُلَاءِ
يَسْطِقُونَ ﴿٦٥﴾

66. [Ibrâhîm (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?"

قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَّا
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

أَفِي لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا
تَعْقِلُونَ ﴿٦٧﴾

68. They said: "Burn him and help your *âlihah* (gods), if you will be doing."

قَالُوا احْرَقُوهُ وَأَنْصُرُوا آٰلِهَتَكُمْ إِنْ كُنْتُمْ
فَاعِلِينَ ﴿٦٨﴾

69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"

فَلَمَّا يَنزَلْنَا كُوفِي تَرَدًا وَسَلَّمْنَا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

70. And they wanted to harm him, but We made them the worst losers.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

71. And We rescued him and Lût (Lot) to the land which We have blessed for the '*Ālamîn* (mankind and jinn).

وَجَعَلْنَاهُ وِلْدَانًا إِلَىٰ الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
لِلْعَالَمِينَ ﴿٧١﴾

72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا
جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed

وَجَعَلْنَاهُمْ آيَةً يُهَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا

^[1] (V.21:63) See the footnote (C) of (V. 16:121).

to them the doing of good deeds, performing *Salât* (*Iqâmat-as-Salât*), and the giving of *Zakât* and of Us (Alone) they were worshippers.

74. And (remember) Lût (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh).

75. And We admitted him to Our Mercy; truly, he was of the righteous.

76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.

77. We helped him against the people who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.

79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running

إِلَيْهِمْ فَعَلَّ الْحَزْبُتِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٤﴾

وَلَوْ طَاءَ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَجَجَّيْنَاهُ مِنَ الْفِتْرَةِ أَلَيْكَ كَانَتْ تَعْمَلُ الْخَبِيثَاتَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٥﴾

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٦﴾

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَوَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٧﴾

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٨﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَخْتَصِمَانِ فِي الْحَرْبِ إِذْ نَفَسْتُمْ فِيهِ غَمًّا الْقَوْمِ وَكُنَّا الْحَكِيمِينَ ﴿٧٩﴾

فَفَقَّهْتُمَا سُلَيْمَانَ وَكَلَّمْنَا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحُونَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٨٠﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨١﴾

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ

by his command towards the land which We had blessed. And of everything We are All-Knower.

82. And of the *Shayâtin* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them.

83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them, as a mercy from Ourselves and a Reminder for all those who worship Us.

85. And (remember) Ismâ'il (Ishmael), and Idrîs (Enoch) and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient).

86. And We admitted them to Our Mercy. Verily, they were of the righteous.

87. And (remember) Dhun-Nûn [Yûnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Lâ ilâha illâ Anta* [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers."

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).

89. And (remember) Zakariyyâ (Zechariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured

أَلَيْ سَرَكَانِيهَا وَكُنَّا يَكْفُلُ شَيْءَ عَلَيْهِمْ ﴿٨١﴾

وَمِنَ الشَّيَاطِينِ مَن يَغْوُصُونَ لَهُ وَيَعْمَلُونَ
عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

﴿٨٣﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ وَآتَى مَسَى الضُّرُّ
وَأَنَّتْ أَزْجَمُ الرَّحِمِ ﴿٨٤﴾

فَأَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ
وَأَيْنَانَهُ أَهْلَهُ، وَمِمَّا لَهُمْ مَعَهُمْ رَحْمَةٌ مِن
عِنْدِنَا وَذَكَرْنَا لِلْعَالَمِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ
الصَّابِرِينَ ﴿٨٥﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ
الصَّالِحِينَ ﴿٨٦﴾

وَذَا النُّونِ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَن لَّنْ
نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ
إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٨٧﴾

فَأَسْتَجَبْنَا لَهُ وَوَجَعْنَاهُ مِنَ الْعَمَةِ وَكَذَلِكَ
نُجِّي الْمُؤْمِنِينَ ﴿٨٨﴾

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ

his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

91. And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* — Jibrîl (Gabriel)],¹¹¹ and We made her and her son [‘Îsâ (Jesus)] a sign for *Al-‘Ālamîn* (mankind and jinn).

92. Truly, this, your *Ummah* [*Shari‘ah* or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [*Tafsîr Ibn Kathîr*]

93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.

94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh — Islâmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).¹²¹

95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

96. Until, when Ya‘jûj and Ma‘jûj (Gog and Magog)¹³¹ are let loose (from their barrier), and they swoop down from every mound.

97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): “Woe to us! We were indeed heedless of this — nay, but we were *Zâlimûn* (polytheists and wrong-doers).”

وَأَصْلَحْنَا لَهُ رُوحَهُ وَإِنَّهُمَا كَانُوا
يُتَسَدِّعُونَ فِي الْحَبْرَاتِ وَيَدْعُونَنَا رِعَابًا
وَرَهْبًا وَكَانُوا لَنَا خٰشِعِينَ ﴿٩١﴾
وَالَّتِي أَحْصَيْنَتْ فَرْجَهَا فَفَعَلْنَا فِيهَا مِنْ
رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
لِّلْعٰلَمِينَ ﴿٩٢﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً
وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٣﴾

وَنَقَطَ عَمَّا أَمَرْتُمْ بِهِنَّ كُلَّ إِنْسَانًا
رٰجِعُونَ ﴿٩٤﴾

مَنْ يَعْمَلْ مِنَ الصَّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كٰتِبُونَ ﴿٩٥﴾

وَحَرَّمْنَا عَلَىٰ قَدَمَيْهِ أَهْلَكَ نَهَا أَنَّهُ
لَا يَرْجِعُونَ ﴿٩٦﴾

حَتَّىٰ إِذَا فُجِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن
كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٧﴾

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ
أَبْصُرُ الْاٰلَيْنَ كَفَرُوا بِتَوَلٰنَا قَدْ كُنَّا فِي
عَقْلٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِينَ ﴿٩٨﴾

¹¹¹ (V.21:91) It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam (Mary) shirt and thus she conceived.

¹²¹ (V.21:94) See the footnote of (V.9:121).

¹³¹ (V.21:96) See the footnote of (V.18:94).

98. Certainly, you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.^[1]

99. Had these (idols) been *âlihah* (gods), they would not have entered there (Hell), and all of them will abide therein forever.

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.^[2]

101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Îsâ (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].

102. They shall not hear the slightest sound of it (Hell), while they abide forever in that which their ownselves desire.

103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

105. And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books — the Taurât (Torah), the Injeel (Gospel), the

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ
حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾

لَوْ كَانَ هَؤُلَاءَ آلِهَةً مَا وَرَدُوهَا
وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ
عَنَّا مُبْعَدُونَ ﴿١٠١﴾

لَا يَسْمَعُونَ حَسِيسَةً وَهُمْ فِي مَا أَشْتَهَتْ
أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ
الْمَلَائِكَةُ هَذًا رُؤُوسُ الَّذِينَ كُنتُمْ
تُوعَدُونَ ﴿١٠٣﴾

يَوْمَ تَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ
كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا
كُنَّا فَاعِلِينَ ﴿١٠٤﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

^[1] (V.21:98) When the following Statement of Allâh عز و جل was revealed: "Certainly, you (disbelievers) and that which you are worshipping now besides Allâh are (but) fuel for Hell! (Surely), you will enter it," the Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'Îsâ (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on. So (to clear the misunderstanding) Allâh عز و جل revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Îsâ (Jesus), the son of Maryam (Mary); 'Uzair (Ezra)]." [The Qur'ân, Verse 21:101]

^[2] (V.21:100) Ibn Mas'ûd رضى الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ûd recited this Verse (21:100). [Tafsîr Ibn Kathîr, Tabarî and Qurtubî].

Psalms, the Qur'ân,] after (We have already written in) Adh-dhikr [*Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh)], that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'ân and the *Sunnah* — legal ways of the Prophet صلى الله عليه وسلم).

107. And We have sent you (O Muhammad صلى الله عليه وسلم) not but as mercy for the '*Ālamîn* (mankind, jinn and all that exists).

108. Say (O Muhammad صلى الله عليه وسلم): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islâmic Monotheism) say (to them O Muhammad صلى الله عليه وسلم): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."^[1]

110. (Say O Muhammad صلى الله عليه وسلم) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

112. He (Muhammad صلى الله عليه وسلم) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allâh that He has offspring, and to Muhammad صلى الله عليه وسلم that he is a sorcerer, and to the Qur'ân that it is poetry)!"

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَالِمِينَ ﴿١٠٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْكَافِرِينَ إِلَهٌ وَاحِدٌ
فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٠٨﴾

فَإِن تَوَلَّوْاْ فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِن أَدْرِي
أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا
تَكْتُمُونَ ﴿١١٠﴾

وَإِن أَدْرِي لَعَلَّهُ فِتْنَةٌ لِّكُمْ وَمَتَاعٌ
إِلَىٰ حِينٍ ﴿١١١﴾

قُلْ رَبِّ أَسْأَلُكَ بِالْحَقِّ رَبُّنَا الرَّحْمَنُ
الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

^[1] (V. 21:109) See the footnote of (V.2:193).

**Sûrat Al-Hajj (The
Pilgrimage) XXII**

سُورَةُ الْحَجِّ

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

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

2. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.

3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil) (devoid of every kind of good).

4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [*Tafsîr At-Tabarî*]

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh — some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants,^[1] then (give you growth) that you

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ أَنْفَعُوا رَبَّهُمْ إِنْ زُلْزَلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ ١

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهَآءُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ٢

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مُّرِيدٍ ٣

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَآنَهُ يُضِلَّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ٤

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِّن مَّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَتُقْرِفُ إِلَىٰ الرُّجُومِ مَآثِنًا إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ وَمِنكُمْ مَّن يَمُوتُ وَمِنكُمْ مَّن يَرُدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ

[1] (V. 22:5) Narrated 'Abdullâh رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم, the true and truly inspired said: "(As regards your creation), every one of you is collected in the womb of

may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.

8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),

9. Bending his neck in pride^[1] (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ يَهيج ﴿٥﴾

ذَٰلِكَ يَأْنِ لِلَّهِ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى
وَلَا كِتَابٍ مُّبِينٍ ﴿٨﴾

ثَأْنِي عَظْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا
جِزْيٌ وَيُنذِقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.549).

^[1] (V.22:9) Narrated 'Abdullah ibn Mas'ûd رضى الله عنه : Allâh's Messenger وسلم الله عليه said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful." The Prophet وسلم الله عليه said, "Verily, Allâh is the Most Beautiful and He loves beauty." (الكبير : بطر الحق و غمط الناس). Pride is to completely disregard the truth, and to scorn (to look down upon) the people." (*Sahîh Muslim*, Book of Faith, Vol.1, *Hadîth* No. 91).

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.

11. And among mankind is he who worships Allâh, as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.

12. He calls besides Allâh to that which can neither harm him, nor profit him. That is a straying far away.

13. He calls to him whose harm is nearer than his profit: certainly, an evil *Maulâ* (patron) and certainly an evil friend!

14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'an and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.

15. Whoever thinks that Allâh will not help him (Muhammad صلى الله عليه وسلم) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

16. Thus have We sent it (this Qur'an) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.

17. Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs (Magians), and those who worship others besides Allâh, truly, Allâh will

ذَٰلِكَ بِمَا قَدَّمْت يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلِيمٍ
لِّلْعَبِيدِ ﴿١٠﴾

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ
خَيْرٌ أَطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلٰى
وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ
الْمُبِينُ ﴿١١﴾

يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نُنْفَعُهُ
ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَيْسَ
الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا
يُرِيدُ ﴿١٤﴾

مَن كَانَ يَظُنُّ أَن لَّن يَضُرَّهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ
يُدْهِبْنَ كَيْدَهُ مَا يَغِطُّ ﴿١٥﴾

وَكَذَٰلِكَ أَنْزَلْنَاهُ ءَايَاتٍ يَبَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي
مَن يُرِيدُ ﴿١٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰدِقِينَ
وَالنَّبِيِّينَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ
اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ

judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness.^[1]

18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.

20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

21. And for them are hooked rods of iron (to punish them).

22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

23. Truly, Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

24. And they are guided (in this world) to goodly speech (i.e. *Lâ ilâha illallâh*,

سَمِيءٌ شَهِيدٌ ﴿١٧﴾

الَّذِينَ تَرَأَتْ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ
وَكَيَرِحُونَ عَلَيْهِ الْعَذَابُ وَمَنْ يَمُنْ بِاللَّهِ فَمَا لَهُ
مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

* هَذَانِ حَصَمَانٍ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِنْ
فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

يُصَهَّرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

وَأَلَهُمْ مَقَاصِعُ مِنْ حَدِيدٍ ﴿٢١﴾

كَلَّمَآ أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ
فِيهَا حَرِيرٌ ﴿٢٣﴾

وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدًى إِلَى

[1] (V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.

25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from *Al-Masjid-al-Harâm* (in Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrah*)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the *Ka'bah* in Makkah) (saying): "Associate not anything (in worship) with Me, [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) — Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).¹¹¹

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from

صِرَاطِ الْحَيْدِ ﴿١١﴾

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْعَاجِزِ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ
يُظَلِّمِ نَفْسَهُ مِن عَذَابِ اللَّهِ ﴿١٥﴾

وإذ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ
أَن لَّا تُشْرِكَ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٦﴾

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَكَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿١٧﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا اللَّهُ
فِي آيَاتِهِ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُم مِّنْ

¹¹¹ (V.22:27).

a) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever performs *Hajj* to this House (*Ka'bah*) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother)." (*Sahîh Al-Bukhari*, Vol.3, *Hadîth* No. 45).

b) See the footnote of (V.2:196).

trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th days of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik.*)] Then eat thereof and feed therewith the poor having a hard time.

29. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the *Ka'bah* in Makkah).^[1]

30. That (*Manâsik* — prescribed duties of *Hajj*) is the obligation that mankind owes to Allâh and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)^[2] —

31. *Hunafâ' Lillâh* (i.e. worshipping none but Allâh), not associating partners (in worship) to Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.

33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice

بِهَيْمَةَ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا
الْيَاسِينَ الْفُقَرَاءَ ﴿٢٨﴾

ثُمَّ لِيَقْضُوا أَفْئَتَهُمْ وَلِيَوْفُوا نُذُورَهُمْ
وَلِيَنْظُرُوا بِآلِ الْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

ذَلِكَ وَمَنْ يُعْظِرْ حُرْمَتِ اللَّهِ فَهُوَ حَسْبُهُ
لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا
مَا بَيْنَ يَدَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ
الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ
فَكَانَ تَمَاجِزًا مِمَّنْ السَّمَاءِ فَتَحَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ
الرِّيحُ فِي مَكَانٍ سَجِيقٍ ﴿٣١﴾

ذَلِكَ وَمَنْ يُعْظِرْ سَعِيرًا لِلَّهِ فَإِنَّهَا مِنْ تَقْوَى
الْقُلُوبِ ﴿٣٢﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى فُرِّجَتْهَا إِلَىٰ
الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

[1] (V.22:29) See the footnote of (V.2:128).

[2] (V.22:30) See the footnote of (V.5:32).

to the ancient House (the *Haram* — sacred territory of Makkah).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad صلى الله عليه وسلم) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmîc Monotheism),

35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salât* (*Iqâmat-as-Salât*), and who spend (in Allâh's Cause) out of what We have provided them.

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the *Muhsinûn*¹¹ (doers of good).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ
عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ
إِلَهُ وَحْدَ قَلْبِهِ ۗ اسْلُمُوا وَابْتَئِرِ الْمُحْسِنِينَ ﴿٣٤﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَالصَّابِرِينَ
عَلَىٰ مَا أَصَابَهُمْ ۗ وَالْمُتَّقِينَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ سَعَائِرِ اللَّهِ لَكُمْ فِيهَا
حَبِيرٌ ۖ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجِلَتْ
جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ ۗ وَالْمُعْتَرَّ ۗ كَذَلِكَ
سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

لَنْ يَبَالِ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ بِسَاءِلِ
الَّتِي تَقُولُ مِنْكُمْ ۗ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَكْبِرُوا لِلَّهِ
عَلَىٰ مَا هَدَىٰكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

¹¹ (V.22:37) *Al-Muhsinûn*: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger Muhammad صلى الله عليه وسلم.

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ
كُلَّ خَوَّانٍ كَفُورٍ﴾ (٣٨)

39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory —

﴿أُوذِيَ الَّذِينَ يُقَاتِلُونَ يَأْتَهُمْ ظُلْمًا أُوذِيَ اللَّهُ
عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (٣٩)

40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ
يَقُولُوا رَبَّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذَكِّرُ فِيهَا أَسْمَاءَ اللَّهِ كَثِيرًا
وَلَيْنَصَّرَنَّ اللَّهُ مِنْ بَصُرَةٍ ءَأْتِ اللَّهُ لِقَوِيٍّ
عَزِيزٍ﴾ (٤٠)

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*^[1] [i.e. to perform the five

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَءَاتُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ

[1] (V.22:41):

A) *Iqâmat-as-Salât*: Performing of *Salât* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: Order your children to perform *Salât* (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he صلى الله عليه وسلم has said: "Offer your *Salât* (prayers) the way you see me offering them (*Hadith* No. 352, Vol. 9, *Sahih Al-Bukhârî*)." [For the characteristics of the *Salât* (prayer) of the Prophet صلى الله عليه وسلم see *Sahih Al-Bukhârî*, Vol.1, *Hadith* Nos. 702, 703, 704, 723, 786 and 787].

B) Narrated Abu Hurairah رضی الله عنه The Prophet صلى الله عليه وسلم said, "No *Salât* (prayer) is heavier (harder) for the hypocrites than the *Fajr* and the *'Ishâ* prayers, but if they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâmah* and order a man to lead the *Salât* (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salât* (prayer) (in the mosques)." (*Sahih Al-Bukhârî*, Vol. 1, *Hadith* No. 626)

compulsory congregational *Salât* (prayers) (the males in mosques)], pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism, and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

42. And if they deny you (O Muhammad صلى الله عليه وسلم), so did deny before them, the people of Nûh (Noah), 'Âd and Thamûd, (thier Prophets).

43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),

44. And the dwellers of Madyan (Midian); and denied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!

45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

48. And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

وَأَن يُكذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَعَادٌ وَثَمُودٌ ﴿٤٢﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

وَأَصْحَابُ مَدْيَنَ ۚ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ
ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَتْ تَكْوِيرٌ ﴿٤٤﴾

فَكَانَ مِن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْسَ مَعْطَلَةٌ وَفَصِيرٌ
مَّشِيدٌ ﴿٤٥﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ
يَعْقِلُونَ بِهَا آوَةٌ إِذَانٌ يَسْمَعُونَ بِهَا فَأِنَّهَا
لَآتَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي
فِي الصُّدُورِ ﴿٤٦﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
وَأَن يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا
تَعُدُّونَ ﴿٤٧﴾

وَكَيْفَ يَنزِلُ مِنَ قَرْيَةٍ آمَلَيْتَ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ
أَخَذْتَهَا وَأَنَّ الْمَصِيرُ ﴿٤٨﴾

49. Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner."

50. So those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise).

51. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:

53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zalimûn* (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to a Straight Path.

55. And those who disbelieved will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا كَارِهُنَّزِيرٌ مُّبِينٌ ﴿٤٩﴾

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

وَالَّذِينَ سَعَوْا فِىٓ ءَايَاتِنَا مُعْجِرِينَ أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا
تَمَنَّى الْقَى الشَّيْطٰنُ فِىٓ أُمْرِيۡنَۡهٖۡ فَيَنسَخُ ٱللّٰهُ
مَا يَلْقَى الشَّيْطٰنُ فَرُبَّمَا كَرِهَ ٱللّٰهُ ءَايٰتِهٖۡ وَٱللّٰهُ
عَلِيۡمٌۭ كَرِيۡمٌ ﴿٥٢﴾

لِيَجْعَلَ مَا يَلْقَى الشَّيْطٰنُ فِتْنَةً لِّلَّذِينَ فِى
قُلُوۡبِهِم مَّرَضٌ وَٱلْقَاسِيَةُ قُلُوۡبُهُمۡ وَلَآ اَن
ٱظْلَمِيۡمَاتِ لَفِى شِقَاقٍ بَعِيۡدٍ ﴿٥٣﴾

وَلِيَعْلَمَ ٱلَّذِينَ ءَامَنُوۡا اَعْلَمَ ۗ اَنَّهُ ٱلْحَقُّ مِنْ
رَبِّكَ فَيُؤْمِنُوۡا بِهٖۡ فَتُخَيَّبَ لَهُ قُلُوۡبُهُمۡ وَاِنَّ
ٱللّٰهَ لَهَادِ ٱلَّذِينَ ءَامَنُوۡا اِلَى صِرَاطٍ مُّسْتَقِيۡمٍ ﴿٥٤﴾

وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوۡا فِىۡ مِرْيَةٍ مِّنْهُ حَتَّى
تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً اَوْ يَأْتِيَهُمۡ عَذَابٌۭ يُّؤْمَرُ
عَقِيۡبٍ ﴿٥٥﴾

Day of Resurrection).

56. The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

57. And those who disbelieved and denied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).

58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knower, Most Forbearing.

60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving.

61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

62. That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh — He is the Most High, the Most Great.

63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted (with all things).

الْمَلَأْتُ يَوْمَئِذٍ لِّلَّهِ يَخْتَصِمُونَ
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
حَيَاتِ النَّعِيمِ ﴿٥٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ مَاتُوا لَبَّرْنَا لَهُمْ رِزْقًا مِّنَّا وَآتَى
اللَّهُ لَهُمْ خَيْرَ الرِّزْقِ وَتَرَىٰ ﴿٥٨﴾

لِيَدْخُلْنَهُمْ مُّدْخِلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

﴿٥٦﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ
ثُمَّ بَغَىٰ عَلَيْهِ لَيَنْصُرْنَاهُ إِنَّ اللَّهَ
لَعَفُوفٌ غَفُورٌ ﴿٥٧﴾

ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ﴿٥٨﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن
دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ ﴿٥٩﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ
خَبِيرٌ ﴿٦٠﴾

64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh — He is Rich (Free of all needs), Worthy of all praise.

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness, Most Merciful.

66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mîna (Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad صلى الله عليه وسلم) indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do.

69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."

70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh-al-Mahfûz*). Verily, that is easy for Allâh.

71. And they worship besides Allâh others for which He has sent down no authority, and

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ
اللَّهَ لَهُوَ الْعَزِيزُ الْحَمِيدُ ﴿٦٤﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي الْأَرْضِ
وَأَلْفَلَاكٍ تُجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَتُسَبِّحُ
السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ
بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا تَابِعُوا وَلَا
يُنْزِعَنَّكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى
هُدًى مُسْتَقِيمٍ ﴿٦٧﴾

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ
وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى
اللَّهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَهُمْ بِهِ

of which they have no knowledge; and for the *Zâlimûn* (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.

75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His

سُلْطٰنًا وَمَا لَيْسَ لَهُمْ بِوَعْدِ ٱللَّهِ
وَمَا لِلظَّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٧١﴾

وَإِذَا ٱنتُلِيَ عَلَيْهِمْ آيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِي وُجُوهِ
ٱلَّذِيْنَ كَفَرُوْا ٱلْمُنْكَرَ يَكَادُوْنَ يَسْطُوْنَ
بِٱلَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ آيٰتِنَا قُلْ أَفَأَنْتُمْ بِشِرْكِيْ مِنْ
ذٰلِكُمْ ٱلتَّارُوْعَدَا ٱللَّهُ ٱلَّذِيْنَ كَفَرُوْا وَيَسْ
ٱلْمَصِيْرُ ﴿٧٢﴾

يَتَّخِذُهَا ٱلنَّاسُ ضُرِبَ مَثَلٍ فَاَنْتُمْ سَمِعُوْا ٱللَّهَ يٰرَبَّ
ٱلَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ ٱللَّهِ لَنْ يَخْلُقُوْا ذَبَابًا
وَلَوْ أَجْتَمَعُوْا ٱللَّهُ، وَإِنْ يَسْلُبْهُمُ ٱلذَّبَابُ سَبْعًا
لَّا يَسْتَفِيْدُوْهُ مِنْهُ ضَعْفَ ٱلطَّالِبِ
وَٱلْمَطْلُوْبِ ﴿٧٣﴾

مَا قَدَرُوْا ٱللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ ٱللَّهَ لَعَوِيْزٌ
عَزِيْزٌ ﴿٧٤﴾

ٱللَّهُ يَصْطَلِيْ مِنَ ٱلْمَلٰٓئِكَةِ وَرُسُلًا وَمِنَ
ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ سَمِيْعٌ بَصِيْرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَ إِلَى ٱللَّهِ
تُرْجَعُ ٱلْأُمُوْرُ ﴿٧٦﴾

يٰٓأَيُّهَا ٱلَّذِيْنَ ءَامَنُوْا أَرْكَعُوْا وَٱسْجُدُوْا
وَٱعْبُدُوْا رَبَّكُمْ وَٱفْعَلُوا ٱلْأَخْيَرَ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٧٧﴾

وَجٰهِدُوْا فِيْ ٱللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ ٱجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلَّذِيْنَ مِنْ حَرَجٍ مِّمَّةً
أَيُّكُمْ أَبْرَهِيْمَ هُوَ سَمَّكُمْ ٱلْمُسْلِمِيْنَ مِنْ

Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship.^[1] It is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad صلى الله عليه وسلم) may be a witness over you and you be witnesses over mankind!^[2] So perform *As-Salât* (*Iqamat-as-Salât*), give *Zakât* and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your *Maulâ* (Patron, Lord), what an Excellent *Maulâ* (Patron, Lord) and what an Excellent Helper!

Surât Al-Mu'minûn (The Believers) XXIII

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

1. Successful indeed are the believers.
2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.
3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
4. And those who pay the *Zakât*.
5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
6. Except from their wives or (the slaves) that their right hands possess, — for then, they are free from blame;

قَبْلَ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شَهِيدَةً عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَبِعِزَّةِ الْمَوْلَى وَعِزَّةِ النَّصِيرِ ﴿٢٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

[1] (V.22:78) Religion is very easy. And the statement of the Prophet صلى الله عليه وسلم: "The most beloved religion to Allâh عز وجل is the tolerant *Hanifiyyah* [i.e., Islâmic Monotheism, i.e., to worship Him (Allâh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salât* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Barî*, Vol. 1, Page 102) (*Sahîh Al-Bukhârî*, Vol. 1, *Hadith* No. 38)

[2] (V. 22:78) See the footnote of (V. 2:143).

7. But whoever seeks beyond that, then those are the transgressors;

فَمَنْ أَتَعَىٰ ذَٰلِكَ فَأُولَٰئِكَ هُمُ
الْعَادُونَ ﴿٧﴾

8. And those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

9. And those who strictly guard their (five compulsory congregational) *Salawât* (prayers) (at their fixed stated hours).

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

10. These are indeed the inheritors

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

12. And indeed We created man (Adam) out of an extract of clay (water and earth).

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾

13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.^[1]

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً وَخَلَقْنَا الْعَلَقَةَ مُضْغَةً
فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا
ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ ﴿١٤﴾

15. After that, surely, you will die.

ثُمَّ إِنَّكُمْ بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾

16. Then (again), surely, you will be resurrected on the Day of Resurrection.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ سَمَاوَاتٍ وَمَا كُنَّا عَنِ
الْحَقِّ غَافِلِينَ ﴿١٧﴾

18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ
وَلَنَا عَلَىٰ ذَٰلِكُمْ بِهٖمُ الْقُدْرُونَ ﴿١٨﴾

^[1] (V.23:14) See the footnote of (V.22:5).

19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.

20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *sibghin* (relish) for the eaters.

21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.

22. And on them, and on ships you are carried.

23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"

24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.

25. "He is only a man in whom is madness, so wait for him a while."

26. [Nûh (Noah)] said: "O my Lord! Help me because they deny me."

27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word

فَأَنزَلْنَا إِلَيْكُم مِّنْ جَنَّاتٍ مِّنْ تَحْتِهَا أَنْهَارٌ مِّنْ جَنَّةٍ مَّوَدَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَعْنَابُ الْكَلْبِ فِيهَا فَوَاكِهِ كَثِيرَةً مِّنْهَا وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدَّهْنِ وَصِبْغٍ لِلْأَكْلِيَّةِ ﴿٢٠﴾

وَأَنَّ لِكُلِّ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرَ كَثِيرًا مِّمَّا فِي بُطُونِهِمْ وَلِكُلِّ فِيهَا مَنفَعٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ بَشَرٌ مِّثْلُكُمْ فَاصْبِرُوا لَهُ حَتَّىٰ جِيئَ بِالنَّجْوَىٰ ﴿٢٥﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٦﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْبَعْ فَتَمْلِكْ بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِلَيْهِمْ مَغْرُورًا ﴿٢٧﴾

has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allâh's, Who has saved us from the people who are *Zâlimûn* (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allâh)."

29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

30. Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed *Ayât* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

31. Then, after them, We created another generation.

32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.

34. "If you were to obey a human being like yourselves, then verily you indeed would be losers.

35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?"

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَاحِ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي نَجَّنا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

وَقُلْ رَبِّ انزِلْنِي مُنزلاً مبارةً وانت خير المُنزِلين ﴿٢٩﴾

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّمَنْ كَانَتْ لَيْبَتِينَ ﴿٣٠﴾

فَوَإِنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

وَقَالَ السُّلَاطِمُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاعِ الْآخِرَةِ وَأُتِرْتُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

وَلَئِن أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَسِرُونَ ﴿٣٤﴾

أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمْ تُخْرَجُونَ ﴿٣٥﴾

36. "Far, very far is that which you are promised!

37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him."

39. He said: "O my Lord! Help me because they deny me."

40. (Allâh) said: "In a little while, they are sure to be regretful."

41. So *As-Saihah* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).

42. Then, after them, We created other generations.

43. No nation can advance their term, nor can they delay it.

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahâdith* (the true stories for mankind to learn a lesson from them). So away with a people who believe not!

45. Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,

46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their

﴿٣٦﴾ هَيِّهَاتَ هَيِّهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ ائْصِرْ فِي بَعَادَتِهِمْ ﴿٣٩﴾

قَالَ عَمَّا قَلِيلٍ لَيُصْحِرَنَّكَ يَوْمَئِذٍ ﴿٤٠﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَابًا مَبْعَدًا الْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

ثُمَّ آتَيْنَاهُمْ آيَاتِنَا بَعْدَ ذَلِكَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٢﴾

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَجِرُونَ ﴿٤٣﴾

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلِّ مَاجَاءَةٍ رَسُولَهَا كَذَّبُوهُ فَأَتَيْنَاهُمُ بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ مَبْعَدًا الْقَوْمِ لَا يُؤْمِنُونَ ﴿٤٤﴾

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾

إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

Lord, and exalting themselves over and above the Messenger of Allâh).

47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."

48. So they denied them both [Mûsâ (Moses) and Hârûn (Aaron)], and became of those who were destroyed.

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.

50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.

51. O (you) Messengers! Eat of the *Tayyibât* [all kinds of *Halâl* foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am All - Knower of what you do.

52. And verily, this your religion (of Islâmîc Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.

53. But they (men) have broken their religion among them into sects,^[1] each group rejoicing in what is with it (as its beliefs).

54. So leave them in their error for a time.

55. Do they think that in wealth and children with which We enlarge them

56. We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things

فَقَالُوا أَأُؤْمِنُ لِمَنْ يَشْكُرُنَا وَنُوهِمَا
لَنَا عِبَادُونَ ﴿٤٧﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ
ذَاتِ قُرَارٍ وَّمَعِينٍ ﴿٥٠﴾

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ
فَاتَّقُونِ ﴿٥٢﴾

فَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٥٣﴾

فَذَرُهُمْ فِي عَمَرٍ نَهْمٍ حَتَّىٰ حِينٍ ﴿٥٤﴾

يَتَحَسَّبُونَ أَنَّمَا يُدْعَاهُمْ بِهِمْ مِنْ مَالٍ وَبَنِينَ ﴿٥٥﴾

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

^[1] (V.23:53) See the footnote of (V.3:103)

in the Hereafter] but they perceive not. [*Tafsîr Al-Qurtubî*].

57. Verily, those who live in awe for fear of their Lord;

58. And those who believe in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord;

59. And those who join not anyone (in worship) as partners with their Lord;

60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not),^[1] because they are sure to return to their Lord (for reckoning).

61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salât* (prayers) in their (early) stated, fixed times and so on].

62. And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.

63. Nay, but their hearts are covered from (understanding) this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.

64. Until when We seize those of them who lead a luxurious life with punishment: behold, they make humble invocation with a loud voice.

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُسْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَاءَهُمْ تَوْأَمًا وَقَالُوا يُهْمُ وَجِلَّهُ أَهْمَهُ إِلَىٰ رَبِّهِمْ
رَجِعُونَ ﴿٦٠﴾

أُولَٰئِكَ يَسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَأَلَدَيْنَا كِتَابٌ يَبِينُ
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

بَلْ قُلُوبُهُمْ فِي عَمْرٍَوْ مِنْ هَذَا وَهُمْ أَعْمَلٌ مِنْ دُونِ
ذَٰلِكَ هُمْ لَهَا عَمَلُونَ ﴿٦٣﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ
يَجْتَرُونَ ﴿٦٤﴾

[1] (V.23:60) Narrated 'Āishah رضي الله عنها (the wife of the Prophet صلى الله عليه وسلم), I asked Allāh's Messenger صلى الله عليه وسلم about this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

She added: "Are these who drink alcoholic drinks and steal?" Allāh's Messenger صلى الله عليه وسلم replied: "No! O the daughter of As-Siddiq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allāh) from them. 'It is these who hasten in good deeds.'" (*Sunan At-Tirmidhî, Hadith No. 3225*), (*Tafsîr Al-Qurtubî*).

65. Invoke not loudly this day! Certainly, you shall not be helped by Us.

66. Indeed, My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).

67. In pride (they — Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary — *Haram*), talking evil about it (the Qur'ân) by night.

68. Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet (صلى الله عليه وسلم), or has there come to them what had not come to their fathers of old?

69. Or is it that they did not recognize their Messenger (Muhammad صلى الله عليه وسلم) so they deny him?

70. Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. *Tauhid*: Worshipping Allâh Alone in all aspects, the Qur'ân and the religion of Islâm], but most of them (the disbelievers) are averse to the truth.

71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Qur'an), but they turn away from their reminder.

72. Or is it that you (O Muhammad صلى الله عليه وسلم) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

73. And certainly, you (O Muhammad صلى الله عليه وسلم) call them to a Straight Path (true religion — Islâmic Monotheism).

لَا تَجْعُرُوا وَالْيَوْمَ الْآخِرَ مِمَّا لَمْ تَصْرُوهٖ ۝٦٥

فَدَكَانَتْ ءَايَاتِي تُنَادِي عَلَيْكُمْ فَاكْفُرْتُمْ عَلَيَّ أَغْفِيكُمْ
تَنكِصُونَ ۝٦٦

مُسْتَكْبِرِينَ بِهِ سَلِيمًا إِنهٖ جُرُونَ ۝٦٧

أَفَلَا يَرُدُّوْنَ وَالْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ ءَابَاءَهُمْ
الْأَوَّلِينَ ۝٦٨

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ۝٦٩

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ الْحَقُّ وَآكَرَهُمْ
لِلْحَقِّ كَرِهُونَ ۝٧٠

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَنزَلْنَاهُمْ بَذِكْرِهِمْ فَهُمْ
عَنْ ذِكْرِهِمْ مُعْرِضُونَ ۝٧١

أَمْ لَسْنَا لَهُمْ خُرَافًا فَخَرَجُوا مِنْ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ
الرَّزَاقِينَ ۝٧٢

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝٧٣

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islâmic Monotheism).

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

76. And indeed, We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.

77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

81. Nay, but they say the like of what the men of old said.

82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

83. "Verily, this we have been promised — we and our fathers before (us)! This is nothing but tales of the ancients!"

84. Say: "Whose is the earth and whosoever is therein? If you know!"

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ
الضَّرِيطِ لَنَكْبُوتَ ﴿٧٤﴾

* وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ لَلْجَوَافِ
طَغَيْنَاهُمْ بِعَمَلِهِمْ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَضُرُّعُونَ ﴿٧٦﴾

حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْ آهَمُّ
فِيهِ مُبْلِسُونَ ﴿٧٧﴾

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ يُخْلَفُ الْعِزْلُ
وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

قَالُوا أَيَّامًا تَارَكُنَا رَبًّا وَعَظْمًا بَرًّا
لَنَبْعُوثُكُمُ بَلَى ﴿٨٢﴾

لَقَدْ وَعَدْنَا لَكُمُ الْعَذَابَ وَإِنَّا لَهُ كَادِمُونَ قَبْلُ إِنَّ هَذَا
إِلَّا أَسْطُرُ الْأَوَّلِينَ ﴿٨٣﴾

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ
تَعْلَمُونَ ﴿٨٤﴾

85. They will say: "It is Allâh's!" Say: "Will you not then remember?"

86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"

87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"

88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?" [Tafsîr Al-Qurtubî]

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"

90. Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars.

91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allâh above all that they attribute to Him!

92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!

93. Say (O Muhammad صلى الله عليه وسلم): "My Lord! If You would show me that with which they are threatened (torment),

94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zâlimûn* (polytheists and wrong-doers)."

سَيَقُولُونَ لِلّٰهِ قُلْ فَلِمَ تَدْعُونَ رَبَّ

قُلْ مَنْ رَبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ

الْعَظِيْمِ ﴿٨٦﴾

سَيَقُولُونَ لِلّٰهِ قُلْ فَلِمَ تَقْتُلُوْنَ

قُلْ مَنْ يَدْبُوهُ مَلَکُوْتُ كُلِّ شَيْءٍ وَهُوَ يُجِیْرُ

وَلَا یَجَارُ عَلَیْهِ اِنْ کُنْتُمْ تَعْلَمُوْنَ ﴿٨٨﴾

سَيَقُولُونَ لِلّٰهِ قُلْ فَاَنیُّ تُشْرِكُوْنَ ﴿٨٩﴾

بَلْ اَتٰیٰنَهُمْ بِالْحَقِّ وَاِنَّهٗمْ لَكٰذِبُوْنَ ﴿٩٠﴾

مَا اَخْتَدَ اللّٰهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ اِلٰهٍ اِذَا

لَذَهَبَ کُلُّ اِلٰهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلٰی

بَعْضٍ سُبْحٰنَ اللّٰهِ عَمَّا یَصِفُوْنَ ﴿٩١﴾

عَلِیْمِ الْغَیْبِ وَالشَّهَادَةِ فَتَعَلٰی عَمَّا

یُشْرِكُوْنَ ﴿٩٢﴾

قُلْ رَبِّ اِنَّا نُرِیْ بِیْ مَا یُوعَدُوْنَ ﴿٩٣﴾

رَبِّ فَلَا تَجْعَلْنِیْ فِی الْقَوْمِ الظّٰلِمِیْنَ ﴿٩٤﴾

95. And indeed We are Able to show you (O Muhammad صلى الله عليه وسلم) that with which We have threatened them.

96. Repel evil with that which is better. We are Best-Knower of the things they utter.

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayâtin* (devils).

98. "And I seek refuge with You, My Lord! lest they should come near me."

99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

102. Then, those whose scales (of good deeds) are heavy, these! they are the successful.

103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide forever.

104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall

وَأَنَّا عَلَّمْنَا أَن تَرْبِكَ مَا نَعِدُهُمْ لَقَدْ رُودًا ﴿٩٥﴾

أَدْفَعُ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

حَتَّىٰ إِذَا جَاءَهُ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا اسْتِبْرَاءَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿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 ءَالِي تَنْتَلِي عَلَيْهِمْ فَكُنْتُمْ بِهَا تُكذِّبُونَ ﴿١٠٥﴾

قَالُوا رَبَّنَا عَلَبْنَا عَٰلِيْنَا شَقِوْنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾

be *Zâlimûn* (polytheists, oppressors, unjust, and wrong-doers)."

108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!

111. Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.

112. He (Allâh) will say: "What number of years did you stay on earth?"

113. They will say: "We stayed a day or part of a day. Ask of those who keep account."

114. He (Allâh) will say: "You stayed not but a little, if you had only known!

115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

116. So Exalted is Allâh, the True King: *Lâ ilâhaâ illâ Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.

118. And say (O Muhammad صلى الله عليه وسلم): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

قَالَ أَحْسُرُوا بِهَا وَلَا تُكْفُرُوا ١٠٨

إِنَّهُ كَانَ فَرِيقًا مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ١٠٩

فَأَلْقَيْنَهُمْ فِي سِحْرٍ بِأَخْيَارٍ أَنَسُواكُمْ ذِكْرِي وَكُنْتُمْ
فِيهِمْ فَضْحَكُونَ ١١٠

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ
هُمُ الْفَائِزُونَ ١١١

قَالَ كَوَيْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ١١٢

قَالُوا أَلَيْسَ لَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَادِينَ ١١٣

قَالَ إِنْ لَيْسَ لَكُمْ إِلَّا قَلِيلٌ لَّوْ أَنْتُمْ كُنْتُمْ
تَعْلَمُونَ ١١٤

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا
لَا تُرْجَعُونَ ١١٥

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ
الْعَرْشِ الْكَرِيمِ ١١٦

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ
فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ ١١٧

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ١١٨

**Sûrat An-Nûr(The
Light) XXIV**

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

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations — lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.

2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allâh's Law).¹¹¹

3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a *Muskrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a *Mushrik*

سُورَةُ النُّورِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ
لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ
وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ
الْمُؤْمِنِينَ ﴿٢﴾

الزَّانِي لَا يَنْكِحُ إِلَّا الزَّانِيَةَ أَوْ الْمَشْرِكَةَ وَالزَّانِيَةُ لَا يَنْكِحُهَا
إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمَتِ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

¹¹¹ (V.24:2): a) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 819)

b) Narrated Jâbir ibn 'Abdullâh Al-Ansârî رضى الله عنهما: A man from the tribe of Bani Aslam came to Allâh's Messenger صلى الله عليه وسلم and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh's Messenger صلى الله عليه وسلم ordered him to be stoned to death as he was a married person. (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 805)

c) See (V.4:25).

(polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).

5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).

8. But she shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.

9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.

10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

11. Verily, those who brought forth the slander (against 'Aishah رضي الله عنها the wife of the Prophet صلى الله عليه وسلم) are a group among you. Consider it not a bad thing for

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

وَالخَيْسَةُ أَنْ لَعَنَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

وَالخَيْسَةُ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُم بَلْ هُوَ خَبْرٌ لِكُلِّ الْآمِرِ مِنْهُمْ مَا أَكْثَبَ

you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie^[1]?"

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

14. Had it not been for the Grace of Allâh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allâh)! This is a great lie."

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

18. And Allâh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knower, All-Wise.

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they

مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

لَوْلَا جَاءَ عَلَيْهِ بَأْسٌ بَعْضَهُ شُهَدَاءُ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

لَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

لَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

وَيَسِّرُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ

[1] (V.24:12) See *Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.274 The story of the slander against 'Āishah رضي الله عنها, the wife of Prophet وسلم صلى الله عليه.

will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of Kindness, Most Merciful.

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkin* (the needy), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —

24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

يَعْلَمُونَ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٧﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢٠﴾

* يَأْتِيهَا الَّذِينَ آمَنُوا لَاتَتَّبِعُوا 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﴾

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٢﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُنِيبُ ﴿٢٥﴾

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and *Rizqun Karim* (generous provision i.e. Paradise).

أَلْحَمِيَّتُ اللَّحِيثِينَ وَالْحَمِيَّتُونَ لِلْحَمِيَّتَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ
أُولَئِكَ مَبَرَّةُ غُدْرَتِهِمْ وَإِن كَانُوا مِنكُم مِّن شَيْءٍ فَاسْأَلُوا اللَّهَ عَزَّ وَجَلَّ
كِرِيمًا ﴿٢٦﴾

27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ
لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

28. And if you find no one therein, still, enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.

فَإِن لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ
لَكُمْ وَإِن قِيلَ لَكُمْ أَنْ جِعُوا فَأَنْجِعُوا لَهُمْ
أُولَئِكَ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا
تَكْتُمُونَ ﴿٢٩﴾

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is Well-Acquainted with what they do.

قُلْ لِلْمُؤْمِنِينَ بَغَضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ ذَلِكَ أَزْكَ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣٠﴾

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks and bosoms) and

وَقُلْ لِلْمُؤْمِنَاتِ بَغَضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِجُرُوبِهِنَّ عَلَى جُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ
أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ
أَوْ سَائِمَةٍ أَوْ مِمَّا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ

not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.^[1]

عَمَّا أُولَى الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الْوَالِدِ الَّذِينَ
لَمْ يُظْهِرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا إِنَّهُ السَّمِيعُ الْعَلِيمُ ﴿٣١﴾
تَفْقِهُونَ ﴿٣٢﴾

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knower (about the state of the people).

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَأَمَّا بَعْضُكُم مِّنَ الَّذِينَ يَكُونُونَ فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ
فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to

وَلَيْسَ سَعِيفٌ الَّذِينَ لَا يَجِدُونَ بَكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ
مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ فَكُلِّمُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ
مِنْ قَالِ اللَّهِ الَّذِي ءَاتَاكُمْ وَلَا تَكْرَهُوا فَتَيَّبِكُمْ عَلَىٰ
الْأَعْيَاءِ إِنْ أَرَدْتُمْ مَخْصَنَاتٍ لِّتَبْتَغُوا عَرَضَ الْحَيَوةِ
الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ

^[1] (V.24:31) "And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

Narrated 'Aïshah رضى الله عنها: 'May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" — they tore their *Murût* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murût*.'

Narrated Safiyyah bint Shaibah: 'Aïshah used to say: 'When the Verse:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.282).

prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious — See V.2:2).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhan, Iqamah, Salât* (prayers), invocations, recitation of the Qur'ân, etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,^[1]

عَفُورٌ رَّحِيمٌ ﴿٢٣﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٢٤﴾

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورًا عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٥﴾﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا
أَسْمُهُ وَيُسَبِّحُ لَهُ فِيهَا بِالْعُدْوَةِ وَالْأَصَالِ ﴿٢٦﴾

^[1] (V.24:36). a) Narrated Abu Qatâdah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "If anyone of you enters a mosque, he should pray two *Rak'at* (*Tahiyat-al-Masjid*) before sitting." (*Sahih Al-Bukhârî*, Vol.1, *Hadîth* No.435).

b) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "The reward of the *Salât* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Salât* (prayer) offered in one's house or in the market (alone). And this

37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing *As-Salât* (*Iqâmat-as-Salât*), nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.^[1]

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account.^[2]

40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

41. See you not (O Muhammad صلى الله عليه وسلم) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight)? Of each one He (Allâh) knows indeed

رَجَالٌ لَا تُلْمِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ يَخَافُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن
فَضْلِهِ ۗ وَاللَّهُ يَزِفُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعِ
الْأَرْضِ تَأْتِي مَاءً فَتَيِّبُ إِذَا جَاءَهُ ثُمَّ لَمْ
يَجِدْهُ سِوَا اللَّهِ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٣٩﴾

أَوْ كظلماتٍ في بحرٍ لَّجِنٍ يَعْتَمِدُهُ مَوْجٌ مِّن
مِّن فَوْقِهِ سَحَابٌ ظلماتٌ بعضها فوق بعضٍ
إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ
اللَّهُ نُورًا لِّهَا لَمْ يَأْنِ لَهُ نُورٌ ﴿٤٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْخَرُ لَهُ مَن فِي السَّمَوَاتِ
وَالْأَرْضِ وَالطَّيْرِ صَفَقَتْ كُلُّ فَعْلَمَةٍ صَلَاتَهُ
وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلَيْهِمْ بَاجِعٌ يَعْلَمُونَ ﴿٤١﴾

is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his *Salât* (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his *Musallâ* (place of prayer). They say: 'O Allâh! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in *Salât* (prayer) as long as one is waiting for the *Salât* (prayer)." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.620).

^[1] (V.24:38) See the footnote of (V.9:121).

^[2] (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification]; and Allâh is All-Knower of what they do.

42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).

43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [*Tafsîr At-Tabarî*].

44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.

45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things.

46. We have indeed sent down (in this Qur'ân) manifest *Ayât* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear (showing the Right Path of Allâh)]. And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).

47. They (hypocrites) say: "We have believed in Allâh and in the Messenger

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ الْعَصِيرُ ﴿٤٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِخُ السَّحَابَ ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يُجْعَلُهُمْ
رُكَا مًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِمْ وَيُنزِلُ مِنْ السَّمَاءِ
مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ
مَنْ يَشَاءُ يَكادُ سَنَا بَرْقِهِ يَذْهَبُ يَا أَيُّهَا الْبَصِيرُ ﴿٤٣﴾

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي
الْأَبْصَارِ ﴿٤٤﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ
وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى
أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٤٥﴾

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

وَيَقُولُونَ ءَأَمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّوْنَ

(Muhammad صلى الله عليه وسلم), and we obey," then a party of them turn away thereafter, such are not believers.

48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, lo! a party of them refuses (to come) and turns away.

49. But if the truth is on their side, they come to him willingly with submission.

50. Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers).

51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).

52. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.

53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh is Well-Acquainted with what you do."

54. Say: "Obey Allâh and obey the Messenger (صلى الله عليه وسلم), but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the

قَرِيبٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ ﴿٤٧﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا قَرِيبٌ
مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

أَفَلَا يَلْمِزُوكَ مَرِضًا أَنْ آذَنَّا بِمَا يُخَافُونَ أَنْ يَحِيفَ اللَّهُ
عَلَيْهِمْ وَرَسُولُهُ. بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٥١﴾

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ
هُمُ الْفَائِزُونَ ﴿٥٢﴾

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ
لَيُخْرِجَنَّكَ قُلُوبُهُمْ لَا تَقْبَلُوا طَاعَةَ مَعْرُوفَةَ إِنْ
أَمَرَ حَيْبُهَا بِمَا تَعْمَلُونَ ﴾ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ
تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

message) in a clear way (i.e. to preach in a plain way).”

55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh).

56. And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire — and worst indeed is that destination.

58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (late-night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knower, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ
ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرِّسَالَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا لَهُمُ مِنَ النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَيَسْتَخْلِفَنَّكُمْ الَّذِينَ مَلَكَتْ
أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ
صَلَاةِ الْعِشَاءِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ
وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ تِلْكَ لَمَّا لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ
عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا
كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ

Thus Allâh makes clear His *Ayât* (Commandments and legal obligations) for you. And Allâh is All-Knower, All-Wise.

60. And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: *As-Salâmu* 'Alaikum — peace be on you),^[1] blessed and good. Thus Allâh makes clear the *Ayât* (these Verses or your religious symbols and signs) to you that you may understand.

62. The true believers are only those who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So, if they ask your permission for some affairs of

يَسْئُرُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥١﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ
مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ
لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٢﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ
أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ
أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ
أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ
أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ
يَمِينُكُمْ مِنْ بُيُوتٍ أُولَئِكَ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ
عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٣﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا
كُلُوا مِنْهُ عَلَىٰ أَمْرٍ جَامِعٍ لَبِذَهُمْ أَوْ حَتَّىٰ يَسْتَأْذِنُوهُ
إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ
بِاللَّهِ وَرَسُولِهِ إِيذًا أَنْتَ تَدْعُوهُمْ لِيُعْطِيَ سَأْلَهُمْ
فَأَذِنَ لِمَنْ شَاءَ مِنْهُمْ وَأَسْتَغْفِرُ لَهُمْ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

[1] (V.24:61) If there is nobody in the house say: peace be upon us and on the righteous slaves of Allah "السلام علينا وعلى عباد الله الصالحين".

theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muhammad صلى الله عليه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger صلى الله عليه وسلم). And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his *Sunnah* — legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

Sûrat Al-Furqân (The Criterion) XXV

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

1. Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Alâmin (mankind and jinn).

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ
مِنْكُمْ لِيُؤَاذِنُوا الَّذِينَ يُخَالِفُونَ عَنْ
أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ ﴿٦٣﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا
أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَخْزَ وَلَدًا
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ
قَدْرًا تَقْدِيرًا ﴿٢﴾

3. Yet they have taken besides Him other *alihāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

4. Those who disbelieve say: "This (the Qur'ān) is nothing but a lie that he (Muhammad صلى الله عليه وسلم) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."

5. And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."

6. Say: "It (this Qur'ān) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."

7. And they say: "Why does this Messenger (Muhammad صلى الله عليه وسلم) eat food, and walk about in the markets (as we do)? Why is not an angel sent down to him to be a warner with him?"

8. "Or (why) has not a treasure been granted to him? or why has he not a garden whereof he may eat?" And the *Zālimūn* (polytheists and wrong-doers) say: "You follow none but a man bewitched."

9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

10. Blessed is He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

وَأَتَّخِذُوا مِنْ دُونِهِ آلِهَةً لَّا يُخْلِقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمُهُ آخِزُونَ فَقَدْ جَاءَهُمْ ظُلْمًا وَزُورًا ﴿٤﴾

وَقَالُوا اسْطِيزُ الْآزَلِيَّتِ أَسْتَبَيَّهَا فَيَهِ تَعْلَمُ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبِ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْنَا مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾

أَوْ يُنَزَّلَ إِلَيْنَا تِبْرٌ مُوقَدٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

بَارِكْ الَّذِي بِنَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for much destruction.

15. Say: (O Muhammad صلى الله عليه وسلم) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqûn* (the pious — See V.2:2)?" It will be theirs as a reward and as a final destination.

16. For them there will be therein all that they desire, and they will abide (there) forever. It is a promise binding upon your Lord that must be fulfilled.

17. And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints]¹¹. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

18. They will say: "Glorified are You! It was not for us to take any *Auliya'* (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)."

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ
سَعِيرًا ﴿١١﴾

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا
وَرَفِيرًا ﴿١٢﴾

وَإِذَا أُلْقُوا مِنْهَا لَمْ يَأْخُذُوا بِالْحَمَلِ كَصَفْوَاةٍ
مَقْرُونِينَ دَعْوًا هُنَالِكَ لِيُؤْذَنُوا ﴿١٣﴾

لَا تَدْعُوا الْيَوْمَ بُورًا وَاحِدًا وَادْعُوا بُورًا
كَثِيرًا ﴿١٤﴾

قُلْ أَذَلِكُمْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ
الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى
رَبِّكَ وَعْدًا مَسْفُورًا ﴿١٦﴾

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ
فَيَقُولُ ءَأَنْتُمْ أَصْلَلْتُمْ عِبَادِي هَلْؤَلَاءَ أَمْهَمُّهُمْ
صَلُّوا السَّبِيلَ ﴿١٧﴾

قَالُوا سُبْحَانَكَ مَا كُنَّا بِتَائِبِينَ لَنَا أَنْ نَتَّخِذَ مِنْ
دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ
حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

¹¹ (V.25:17) Narrated Mu'adh ibn Jabal رضى الله عنه: The Prophet صلى الله عليه وسلم said, "O Mu'adh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 470).

19. Thus they (false gods — all deities other than Allâh) will deny you (polytheists) regarding what you say (that they are gods besides Allâh); then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.

20. And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed, they think too highly of themselves, and are scornful with great pride.¹¹

22. On the Day they will see the angels — no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: *Lâ ilâha illallâh*, (none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations. See the footnote of V.2:193].

23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic

فَقَدْ كَذَّبُواكُمْ بِمَا تَقُولُونَ فَمَا
تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يظَلِم
مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهَمُ
لِيَأْكُلُوا الطَّعَامَ وَيَمْشُوا فِي الْأَسْوَاقِ
وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
أَتَّضِرُّونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

۞ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا
الْمَلَائِكَةُ أَوْ نُرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي
أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَقُولُونَ حِجْرًا مَحْجُورًا ﴿٢٢﴾

وَقَدْ مَتَّأَىٰ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْتَهُ
هَبَاءً مَنْثُورًا ﴿٢٣﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا
وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

¹¹ (V.25:21) See the footnote of (V.22:9).

Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh — Islâmic Monotheism).

27. And (remember) the Day when the *Zâlim* (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (صلى الله عليه وسلم)¹¹.

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalil* (an intimate friend)!

29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." [*Tafsir Al-Qurtubî*]

30. And the Messenger (Muhammad صلى الله عليه وسلم) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings).

31. Thus have We made for every Prophet an enemy among the *Mujrimûn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that

وَيَوْمَ تَشْقَى السَّمَاءُ بِالْغَمِّ وَتُزَلُّ الْمَلَائِكَةُ تَزِيلًا ﴿٢٥﴾

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

يَا لَيْتَنِي لَيْتَنِي لَمْ اتَّخَذْ فَلَانًا خَلِيلًا ﴿٢٨﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِجْمَاعِي 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﴾

¹¹ (V.25:27) See the footnote of (V.3:85).

We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet صلى الله عليه وسلم in 23 years).

33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.^[1]

35. And indeed, We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper,

36. And We said: "Go you both to the people who have denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

37. And Nûh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn* (polytheists and wrong-doers).

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.

39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

40. And indeed, they have passed by the town [of Prophet Lût (Lot)] on which was

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

الَّذِينَ يُخْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ سَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمْزَلْنَهُمْ تَدْمِيرًا ﴿٣٦﴾

وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَا نوحًا لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّيِّسِ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

وَكُلًّا صَبَرْنَا لَهُ الْأَمْثَلَ وَكُلًّا تَبَرْنَا تَبِيرًا ﴿٣٩﴾

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوِيًّا أَفَلَمْ يَكُونُوا يَرْتَوْنَهَا بَدَلًا كَانُوا

^[1] (V.25:34) See the footnote of (V.17:97).

rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection.

41. And when they see you (O Muhammad صلى الله عليه وسلم), they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?"

42. "He would have nearly misled us from our *alihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!

43. Have you (O Muhammad صلى الله عليه وسلم) seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakil* (a disposer of his affairs or a watcher) over him?

44. Or do you think that most of them hear or understand? They are only like cattle — nay, they are even farther astray from the Path (i.e. even worse than cattle).

45. Have you not seen how your Lord spread the shadow. If He had willed, He could have made it still — But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

46. Then We withdraw it to Us a gradual concealed withdrawal.

47. And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day *Nushûr* (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).

لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

وَإِذَا رَأَوْكَ إِذْ يَبْعُدُونَكَ إِلَّا أَهْرُؤًا أَهْدَا الَّذِي
بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْبَتِنَا لَوْلَا أَنْ
صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ
الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا ﴿٤٢﴾

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ هَوَاهُ أَفَأَنْتَ تَكُونُ
عَلَيْهِ وَكَيْلًا ﴿٤٣﴾

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ
إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ
سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَأْسَوا وَالنَّوْمَ مُسْبِتًا
وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.

51. And had We willed, We would have raised a warner in every town.

52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.

54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful (to do what He wills).

55. And they (disbelievers, polytheists) worship besides Allâh that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.

56. And We have sent you (O Muhammad صلى الله عليه وسلم) only as a bearer of glad tidings and a warner.

57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills may take a Path to his Lord.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

لِنُحْيِيَ بِهِ بَلَدَةً مَيِّتًا وَنُسْقِيَهُ ۖ وَمَا خَلَقْنَا أَنْعَامًا وَأَنَا بِيْنَ كَشِيرًا ﴿٤٩﴾

وَلَقَدْ صَرَّفْنَا فِيهِمْ لِيَذَكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كَيْفَ مَوْزًا ﴿٥٠﴾

وَلَوْ شَاءْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾

فَلَا طُغْيَ الْكٰفِرِيْنَ وَجَهْدُهُمْ بِهٖ جَهَادًا كَبِيْرًا ﴿٥٢﴾

۞ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ وَهٰذَا اُمْلِحٌ اٰجَاعٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَآءِ بَشَرًا جَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيْرًا ﴿٥٤﴾

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهٖ ظٰهِيْرًا ﴿٥٥﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيْرًا ﴿٥٦﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ اٰجْرٍ اِلَّا مَن شَاءَ اَنْ يَّجِدَ اِلَىٰ رَبِّهٖ سَبِيْلًا ﴿٥٧﴾

58. And put your trust (O Muhammad صلى الله عليه وسلم) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves,

59. Who created the heavens and the earth and all that is between them in six Days. Then He (*Istawâ*) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad صلى الله عليه وسلم, concerning His Qualities: His rising over His Throne, His creations, etc.), as He is *Khabîr* (Well-Acquainted with everything i.e. Allâh).

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad صلى الله عليه وسلم) command us?" And it increases in them only aversion.

61. Blessed is He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

64. And those who spend the night in worship of their Lord, prostrate and standing.^[1]

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ
بِحَمْدِهِ وَكَفَى بِهِ يُذُنُوبَ عِبَادِهِ
خَيْرًا ﴿٥٨﴾

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَبِّحْ
بِهِ خَيْرًا ﴿٥٩﴾

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ
الَّذِي نَسْجُدُ لَهُمَا قُلُوبًا وَنُفُوسًا ﴿٦٠﴾

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ
فِيهَا سِيرًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ
أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا
خَالَطَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

[1] (V.25:64) Ibn 'Abbâs رضى الله عنهما said: "Whosoever prayed two *Rak'at* or more after the *'Isha* (night) prayer, will be considered like those mentioned in this Verse." And Al-Kalbi said: "Whosoever prayed two *Rak'at* after the *Maghrib* (evening) prayer, and four *Rak'at* after the *'Ishâ* (night) prayer will be considered like those mentioned in this Verse." (*Tafsir Al-Qurtubî*).

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."

66. Evil indeed it (Hell) is as an abode and as a place to rest in.

67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.^[1]

69. The torment will be doubled to him on the Day of Resurrection, and he will abide forever therein in disgrace;

70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Ever Oft-Forgiving, Most Merciful.^[2]

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْرُؤُوا
وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدْ فِيهِ
مُهَانًا ﴿٦٩﴾

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مَتَابًا ﴿٧١﴾

^[1] (V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

^[2] (V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu'lu' Wal-Marjan*, Vol. 1, Chapter 52, Page 205]

Narrated Ibn 'Abbâs رضى الله عنهما: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلى الله عليه وسلم and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such person as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (V. 25:68) "... Except those who repent..." (V. 25:70).

And there was also revealed: "Say: O My slaves who have transgressed against their own selves! (by committing sins), despair not of the Mercy of Allah." (V. 39:53). (*Sahih Al-Bukhari*, Vol.6, *Hadith* No.334).

72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِرَامًا ﴿٧٢﴾

73. And those who, when they are reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوْا
عَلَيْهَا صُمًّا وَهُمْ سَوِيًّا ﴿٧٣﴾

74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious. See V.2:2)."

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا ﴿٧٤﴾

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

أُولَئِكَ يُجْزَوْنَ الْغُرَّةَ الْعُزَّىٰ بِمَا صَبَرُوا وَيُلَقَّوْنَ
فِيهَا حَيَّةً وَسَلَامًا ﴿٧٥﴾

76. Abiding therein forever — excellent it is as an abode, and as a place to rest in.

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا
وَمَقَامًا ﴿٧٦﴾

77. Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment)."

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ
كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

Sûrat Ash-Shu'arâ' (The Poets) XXVI

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

1. Tâ-Sin-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

2. These are the Verses of the manifest Book [(this Qur'ân), which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسم ﴿١﴾

بَلَدًا آتَاكَ الْكِتَابَ الْمُبِينِ ﴿١﴾

3. It may be that you (O Muhammad صلى الله عليه وسلم) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) i.e. in your Message of Islâmic Monotheism].^[1]

4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

5. And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom.

6. So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

7. Do they not observe the earth — how much of every good kind We cause to grow therein?

8. Verily, in this is an *Ayâh* (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.

9. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrong-doers) —

11. "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?"

12. He said: "My Lord! Verily, I fear that they will deny me,

13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

لَعَلَّكَ بِنِعْمَتِنَا كَفَرْنَا بِهِ نَلْفِيقُ يَوْمَ الْقِيَامَةِ ۗ وَإِنَّ لَكَ لِنِعْمَتِنَا كَثِيرًا ۗ وَذُرِّيَّةً بَاطِلًا يَنفَعُكَ لَعَلَّكَ أَتَىٰ يَوْمَ الْقِيَامَةِ ﴿٣﴾

إِن نَّشَاءُ نُنزِلُ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٤﴾

وَمَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا أَكَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَرُنَاتٍ بَيْنَ يَمَيْنَتَيْهِمَا ۖ كُلِّي رَوْحٍ كَرِيمٍ ﴿٧﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ إِنَّ أَنْتَ الْغَوَّامُ الْقَلْبِيْنَ ﴿١٠﴾

قَوْمٍ فَزِعُونَ إِلَّا نَبِئُونَ ﴿١١﴾

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

^[1] (V.26:3) See the footnote of (V.3:85).

14. "And they have a charge of crime against me, and I fear they will kill me."

15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening.

16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the *Ālamîn* (mankind, jinn and all that exists),

17. "So allow the Children of Israel to go with us.' "

18. [Fir'aun (Pharaoh)] said [to Mûsâ (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

19. "And you did your deed, which you did (i.e. the crime of killing a man) while you were one of the ingrates."

20. Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message).

21. "So I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.

22. "And this is the past favour with which you reproach me: that you have enslaved the Children of Israel."

23. Fir'aun (Pharaoh) said: "And what is the Lord of the *Ālamîn* (mankind, jinn and all that exists)?"

24. [Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

وَلَهُمْ عَلَيَّ ذَمٌّ فَأخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَعِينُونَ ﴿١٥﴾

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾

أَنْ أُرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ
سِنِينَ ﴿١٨﴾

وَفَعَلْتَ فَعَلْتَكَ الْآلِي فَعَلْتَ وَأَنْتَ مِنَ
الْكَافِرِينَ ﴿١٩﴾

قَالَ فَعَنْهُمْ إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا
وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾

وَيَذَلِكْ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي
إِسْرَائِيلَ ﴿٢٢﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ
مُقِيمِينَ ﴿٢٤﴾

25. [Fir'aun (Pharaoh)] said to those around him: "Do you not hear (what he says)?"

قَالَ لِمَنْ حَوْلَهُ: أَلَا تَسْمَعُونَ ﴿٢٥﴾

26. [Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾

27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

28. [Mûsâ (Moses)] said: "The Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾

29. [Fir'aun (Pharaoh)] said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners."

قَالَ لَئِنِ اتَّخَذَتِ الْهَاءُ غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

30. [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?"

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!"

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾

32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

33. And he drew out his hand, and behold, it was white to all beholders!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾

34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.

قَالَ لِلْمَلَاحِظَةِ: إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾

35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

36. They said: "Put him off and his brother (for a while), and send callers to the cities;

قَالُوا ارْجُوهُ وَأَخَاهُ وَاغْتِ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

37. "To bring up to you every well-versed sorcerer."

يَأْتُونَكَ بِكُلِّ سِحَارٍ عَلِيمٍ ﴿٣٧﴾

38. So the sorcerers were assembled at a fixed time on a day appointed.

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

39. And it was said to the people: "Are you (too) going to assemble?"

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾

40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."

41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!"

44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!

46. And the sorcerers fell down prostrate.

47. Saying: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists).

48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

50. They said: "No harm! Surely, to our Lord (Allâh) we are to return.

51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsâ (Moses) and in the Monotheism which he has brought from Allâh]."

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued."

لَعَلَّآ نَتَّبِعَ السَّحَرَةَ إِن كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِن لَّنَا أَجْرٌ إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لِينَ الْمُقَرَّبِينَ ﴿٤٢﴾

قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُقْلُونَ ﴿٤٣﴾

فَأَلْقَوْا حِبَاتَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

فَأَلْقَى السَّحَرَةُ سَجِدِينَ ﴿٤٦﴾

قَالُوا ءَأَمَّا رَبِّ الْعَالَمِينَ ﴿٤٧﴾

رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾

قَالَ ءَأَمْسُو لَهُ، قَبْلَ أَنْ ءَأَدِّنَ لَكُمْ ءَانَهُ، لَكِبْكُمُ الَّذِي
عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا أَقْطَعُ أَيْدِيكُمْ
وَأَرْجُلَكُمْ مِن خَلْفٍ وَلَا أَصْلَبُكُمْ أَجْمَعِينَ ﴿٤٩﴾

قَالُوا لَا ضَيْرَ لَنَا إِنَّا إِلَىٰ رَبِّنَا مُقْتَدِرُونَ ﴿٥٠﴾

إِنَّا نَتَّطِعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا إِنَّ كُنَّا أَوَّلَ
الْمُؤْمِنِينَ ﴿٥١﴾

﴿٥٢﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ ﴿٥٣﴾

53. Then Fir‘aun (Pharaoh) sent callers to (all) the cities.

54. (Saying): “Verily, these indeed are but a small band.

55. “And verily, they have done what has enraged us.

56. “But we are a host all assembled, amply fore-warned.”

57. So, We expelled them from gardens and springs,

58. Treasures, and every kind of honourable place.

59. Thus [We turned them (Pharaoh’s people) out] and We caused the Children of Israel to inherit them.

60. So they pursued them at sunrise.

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: “We are sure to be overtaken.”

62. [Mûsâ (Moses)] said: “Nay, verily, with me is my Lord. He will guide me.”

63. Then We revealed to Mûsâ (Moses) (saying): “Strike the sea with your stick.” And it parted, and each separate part (of that sea water) became like huge mountain.

64. Then We brought near the others [Fir‘aun’s (Pharaoh) party] to that place.

65. And We saved Mûsâ (Moses) and all those with him.

66. Then We drowned the others.

67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

68. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

وَأِنَّهُمْ لَنَا لَغَائِطُونَ ﴿٥٥﴾

وَأَنَا الْجَمِيعُ خَذِرُونَ ﴿٥٦﴾

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾

فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾

فَلَمَّا تَرَ أَتْرَافَهُ الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ ﴿٦١﴾

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ
فَإِنفَلَقْ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

وَأَزَلْنَا فَتْرَةَ الْآخَرِينَ ﴿٦٤﴾

وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾

ثُمَّ أَعْرَفْنَا الْآخَرِينَ ﴿٦٦﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ﴿٦٧﴾

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

69. And recite to them the story of Ibrâhîm (Abraham).

70. When he said to his father and his people: "What do you worship?"

71. They said: "We worship idols, and to them we are ever devoted."

72. He said: "Do they hear you, when you call on (them)?"

73. "Or do they benefit you or do they harm (you)?"

74. They said: "(Nay) but we found our fathers doing so."

75. He said: "Do you observe that which you have been worshipping —

76. "You and your ancient fathers?"

77. "Verily, they are enemies to me, except the Lord of the 'Ālamîn (mankind, jinn and all that exists),

78. "Who has created me, and it is He Who guides me.

79. "And it is He Who feeds me and gives me to drink.

80. "And when I am ill, it is He who cures me.

81. "And Who will cause me to die, and then will bring me to life (again).

82. "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection).

83. My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.

84. And grant me an honourable mention in later generations.

وَأَقْل عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظُرُ لَهَا عَافِيَةً ﴿٧١﴾

قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَ ﴿٧٢﴾

أَوْ يَنْفَعُونَكُمُ أَوْ يَضُرُّونَ ﴿٧٣﴾

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾

فَأَنْهَرَهُمْ عِدْوَتَىٰ الْأَرْبَابِ الْعَالَمِينَ ﴿٧٧﴾

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

وَالَّذِي آمَلْتُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

85. And make me one of the inheritors of the Paradise of Delight.

86. And forgive my father, verily, he is of the erring.

87. And disgrace me not on the Day when (all the creatures) will be resurrected.

88. The Day whereon neither wealth nor sons will avail,

89. Except him who comes to Allâh with a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)].”

90. And Paradise will be brought near to the *Muttaqûn* (the pious — See V.2:2).

91. And the (Hell) Fire will be placed in full view of the erring.

92. And it will be said to them: “Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship.

93. “Instead of Allâh? Can they help you or (even) help themselves?”

94. Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn* (devils, and those who were in error).

95. And the whole hosts of *Iblis* (Satan) together.

96. They will say while contending therein,

97. By Allâh, we were truly in a manifest error,

98. When We held you (false gods) as equals (in worship) with the Lord of the '*Âlamîn* (mankind, jinn and all that exists);

99. And none has brought us into error except the *Mujrimûn* [*Iblis* (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

وَأَعْفِرْ لِي آثِمِي إِنِّي كَانُ مِنَ الضَّالِّينَ ﴿٨٦﴾

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

وَوُضِعَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾

مِنْ دُونِ اللَّهِ هَلْ يَضُرُّوكُمْ أَوْ نَفْعُكُمْ ﴿٩٣﴾

فَكَبِّكُوا بِأُفُوقِهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾

وَجُودُوا لِلْإِيسَى أُمَّعَمُونَ ﴿٩٥﴾

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

تَاللَّهِ إِن كُنتَ آتَانِي صَلَاتِي مُبِينٍ ﴿٩٧﴾

إِذْ لُتُوسِيكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾

وَمَا أَضَلَّتْنَا إِلَّا الْمَجْرُمُونَ ﴿٩٩﴾

100. Now we have no intercessors,
 101. Nor a close friend (to help us).
 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!
 103. Verily, in this is indeed a sign, yet most of them are not believers.
 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
 105. The people of Nûh (Noah) denied the Messengers.
 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?"
 107. "I am a trustworthy Messenger to you.
 108. "So fear Allâh, keep your duty to Him, and obey me.
 109. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Ālamîn (mankind, jinn and all that exists).
 110. "So keep your duty to Allâh, fear Him and obey me."
 111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"
 112. He said: "And what knowledge have I of what they used to do?
 113. "Their account is only with my Lord, if you could (but) know.
 114. "And I am not going to drive away the believers.
 115. I am only a plain warner."

فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

فَلَوْ أَن لَّنَا كَرَةٌ فَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

إِنِّي لَكُرْسُولُ آمِينٍ ﴿١٠٧﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ إِن أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾

﴿ قَالُوا أَلَمْ نَأْمُرْكَ لَئِن وَابِعْتَكَ الْآزْدَ لَتَذُولُنَّ ﴾ ﴿١١١﴾

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

إِن حَسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

116. They said: "If you cease not, O Nûh (Noah) you will surely be among those stoned (to death)."

117. He said: "My Lord! Verily, my people have denied me.

118. Therefore judge You between me and them, and save me and those of the believers who are with me."

119. And We saved him and those with him in the laden ship.

120. Then We drowned the rest (disbelievers) thereafter.

121. Verily, in this is indeed a sign, yet most of them are not believers.

122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

123. 'Âd (people) denied the Messengers.

124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?"

125. "Verily, I am a trustworthy Messenger to you.

126. "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn, and all that exists).

128. "Do you build high palaces on every high place, while you do not live in them?"

129. "And do you get for yourselves palaces (fine buildings) as if you will live therein forever?"¹¹¹

130. "And when you seize (somebody), seize you (him) as tyrants?"

قَالُوا لَيْسَ لَكَ عَلَيْنَا نَبِئٌ مُّبِينٌ
أَلَمْ نَجْعَلِ لَكَ نُجُودًا مِّنْ قَبْلِ
أَلَمْ نَجْعَلِ لَكَ نُجُودًا مِّنْ قَبْلِ
أَلَمْ نَجْعَلِ لَكَ نُجُودًا مِّنْ قَبْلِ

قَالَ رَبِّ إِنِّي قَوْمٌ كَاذِبُونَ

فَأَفْتَحْ سَيِّئِي وَبَدِّخْ لِي فَتْحًا وَنَجِّجِي وَمَنْ مَعِيَ مِنَ
الْمُؤْمِنِينَ

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَسْحُورِ

ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

كَذَّبَتْ عَادَ الْمُرْسَلِينَ

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ
الْعَالَمِينَ

أَتَبْنُونَ بُيُوتًا يَكُلُّ رِيعَ عَائِيهِ تَعْبَثُونَ

وَتَسْتَفْخِدُونَ مَصَابِعَ أَعْلَانِكُمْ تَخْلُدُونَ

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

¹¹¹ (V.26:129) See the footnote (C) of (V.9:111).

131. "So fear Allâh, keep your duty to Him, and obey me.

132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

133. "He has aided you with cattle and children.

134. "And gardens and springs.

135. "Verily, I fear for you the torment of a Great Day."

136. They said: "It is the same to us whether you preach or be not of those who preach.

137. "This is no other than the false tales and religion of the ancients, [*Tafsîr At-Tabari*]

138. "And we are not going to be punished."

139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.

140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

141. Thamûd (people) denied the Messengers.

142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him?"

143. "I am a trustworthy Messenger to you.

144. "So fear Allâh, keep your duty to Him, and obey me.

145. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists).

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٣١

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ١٣٢

أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ ١٣٣

وَجَنَّاتٍ وَعُيُونٍ ١٣٤

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ١٣٥

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ

مِنَ الْوَاعِظِينَ ١٣٦

إِنَّ هَذَا إِلَّا الْخُلُقُ الْأَوَّلِينَ ١٣٧

وَمَا نَحْنُ بِمُعَذَّبِينَ ١٣٨

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ

أَكْثَرَهُمْ مُؤْمِنِينَ ١٣٩

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٤٠

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ١٤١

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ ١٤٢

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٤٣

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٤٤

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ

الْعَالَمِينَ ١٤٥

146. "Will you be left secure in that which you have here?"

أَتُرَكُونَ فِي مَا هُنَّ آتَاةٍ مِنْ رَبِّكُمْ ۚ

147. "In gardens and springs.

فِي حَتَّاتٍ وَعُيُونٍ ۝١١٧

148. And green crops (fields) and date-palms with soft spadix.

وَرُزُوعٍ وَتَخَلِّ طَلْعَهَا هَضِيرٌ ۝١١٨

149. "And you hew out in the mountains, houses with great skill.

وَتَنْجُثُونَ مِنَ الْجِبَالِ بُيُوتًا فَدَرَاهِينَ ۝١١٩

150. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝١٢٠

151. "And follow not the command of *Al-Musrifûn* [i.e. their chiefs: leaders who were polytheists, criminals and sinners],

وَلَا تَطِيعُوا أَمْرَ الْمُسْرِفِينَ ۝١٢١

152. "Who make mischief in the land, and reform not."

الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝١٢٢

153. They said: "You are only of those bewitched!

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ۝١٢٣

154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأَنْبِئْنَا بِبَيِّنَاتٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝١٢٤

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ۝١٢٥

156. "And touch her not with harm, lest the torment of a Great Day should seize you."

وَلَا تَمْسُوهَا يُسُوءَ فِعْلُكُمْ ذِكْرَ عَذَابٍ يَوْمَ عَظِيمٍ ۝١٢٦

157. But they killed her, and then they became regretful.

فَعَقَرُوهَا فَاصْبِرُوا نَدِيمِينَ ۝١٢٧

158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝١٢٨

159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝١٢٩

160. The people of Lût (Lot) (who dwelt in the town of Sodom in Palestine) denied the Messengers.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ۝١٣٠

161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him?"

162. "Verily, I am a trustworthy Messenger to you.

163. "So fear Allâh, keep your duty to Him, and obey me.

164. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn and all that exists).

165. "Go you in to the males of the 'Âlamîn (mankind),

166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

167. They said: "If you cease not O Lût (Lot)! verily, you will be one of those who are driven out!"

168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

169. "My Lord! Save me and my family from what they do."

170. So We saved him and his family, all,

171. Except an old woman (his wife) among those who remained behind.

172. Then afterward We destroyed the others.

173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

174. Verily, in this is indeed a sign, yet most of them are not believers.

175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾

إِنِّي لَكُم رَسُولٌ مِّمَّنْ ﴿١٦٢﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٦٣﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا فِيهَا مِمَّا خَلَقَ لَكُمْ أَنْفُسَكُمْ وَمَا يَحْسِبُونَ ﴿١٦٦﴾

قَالُوا لَئِنْ لَمْ تَنْتَهَ بِهَذَا لَلْأَعْيُنِ لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٦٧﴾

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾

ثُمَّ دَمَرْنَا الْأُخْرَى ﴿١٧٢﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا نَافِثًا مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers.

كَذَّبَ أَصْحَابُ آلِ إِيْكَةَ الْمُرْسَلِينَ ﴿٧٦﴾

177. When Shu'aib said to them: "Will you not fear Allâh and obey Him?"

إِذْ قَالَ لَهُمُّ شُعَيْبٌ يَا آلِ تَمُودَ ﴿٧٧﴾

178. "I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٧٨﴾

179. "So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٧٩﴾

180. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Ālamîn (mankind, jinn and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلاَّ عِلَّةَ رَبِّ الْعَالَمِينَ ﴿٨٠﴾

181. "Give full measure, and cause no loss (to others).

﴿٨١﴾ أَتُوفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿٨١﴾

182. "And weigh with the true and straight balance.

وَزِنُوا بِالْقِسْطِ أَيْسَرَ الْمِيزَانِ ﴿٨٢﴾

183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْمُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٣﴾

184. "And fear Him Who created you and the generations of the men of old."

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿٨٤﴾

185. They said: "You are only one of those bewitched!

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿٨٥﴾

186. "You are but a human being like us and verily, we think that you are one of the liars!

وَمَا أَنْتَ إِلاَّ بَشَرٌ مِثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿٨٦﴾

187. "So cause pieces of the heaven to fall on us, if you are of the truthful!"

فَأَسْرِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٨٧﴾

188. He said: "My Lord is the Best Knower of what you do."

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٨٨﴾

189. But they denied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed, that was the torment of a Great Day.

فَكَذَّبُوهُ فَأَخَذَهُمُ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٨٩﴾

190. Verily, in this is indeed a sign, yet most of them are not believers.

إِن فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٩٠﴾

191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Ālamîn (mankind, jinn and all that exists),

وَإِنَّهُ لَكُنزِيلٌ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

193. Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down

نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

194. Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

195. In the plain Arabic language.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad صلى الله عليه وسلم) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

197. Is it not a sign to them that the learned scholars (like 'Abdullâh ibn Salâm رضى الله عنه who embraced Islâm)¹¹¹ of the Children of Israel knew it (as true)?

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ نَأْتَهُمُ بِحَمَلِيٍّ مِنْ آبَائِهِمْ بِدَلِيلٍ ﴿١٩٧﴾

198. And if We had revealed it (this Qur'ân) to any of the non-Arabs,

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

199. And he had recited it to them, they would not have believed in it.

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾

200. Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the Mûjrimûn (criminals, polytheists, sinners).

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

201. They will not believe in it until they see the painful torment.

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

202. It shall come to them of a sudden, while they perceive it not.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

203. Then they will say: "Can we be respited?"

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

204. Would they then wish for Our Torment to be hastened on?

أَفَتَعِدِلْنَا بِمَا سَتَعَجِلُونَ ﴿٢٠٤﴾

¹¹¹ (V.26:197) See the footnote of (V.5:66) [The story about 'Abdullâh ibn Salâm رضى الله عنه].

205. Think! (even) if We do let them enjoy for years,

206. And afterwards comes to them that (punishment) which they had been promised,

207. All that with which they used to enjoy shall not avail them.

208. And never did We destroy a township but it had its warners

209. By way of reminder, and We have never been unjust.

210. And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.

211. Neither would it suit them, nor they can (produce it).

212. Verily, they have been removed far from hearing it.

213. So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment.

214. And warn your tribe (O Muhammad (صلى الله عليه وسلم) of near kindred.^[1]

215. And be kind and humble to the believers who follow you.

216. Then if they disobey you, say: "I am innocent of what you do."

217. And put your trust in the All-Mighty, the Most Merciful,

أَفَرَأَيْتَ إِن مَتَّعْنَاهُمْ سِنِينَ ﴿٤٥﴾

تُزَجَّاهُمْ مَّا كَانُوا يُوعَدُونَ ﴿٤٦﴾

مَا أَخْفَى عَنْهُمْ مَّا كَانُوا يَمْتَعُونَ ﴿٤٧﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٤٨﴾

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٤٩﴾

وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٥٠﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَظِيلُونَ ﴿٥١﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ ﴿٥٢﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقُونَ ﴿٥٣﴾

مِنَ الْمُعَذِّبِينَ ﴿٥٤﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٥٥﴾

وَأَخْفِضْ جَنَاحَكَ لِئِن سَأَلْتَهُمْ مِنَ الْمُؤْمِنِينَ ﴿٥٦﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٥٧﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٥٨﴾

[1] (V.26:214) Narrated Ibn 'Abbâs رضي الله عنهما: When the Verse: "And warn your tribe (O Muhammad (صلى الله عليه وسلم) of near kindred" was revealed, Allah's Messenger عليه صلى الله وسلم went out, and when he had ascended As-Safa mountain, he shouted, "Yâ Sabâhâh!" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abû Lahab said: "May you perish! You gathered us only for this reason?" Then Abû Lahab went away. So *Sûrat Al-Masad* "Perish the hands of Abû Lahab!" (V.111:1) was revealed. (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.495).

* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

218. Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for *Tahajjud* prayers).

الَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾

219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).

وَتَقَابُكِ فِي السَّجْدِينَ ﴿٢١٩﴾

220. Verily, He, only He, is the All-Hearer, the All-Knower.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend?

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن نَّزَّلَ الشَّيْطَانُ ﴿٢٢١﴾

222. They descend on every lying, sinful person.

نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.

يُلْقُونَ السَّمْعَ وَأَكْتُرُهُمْ كِذْبُونَ ﴿٢٢٣﴾

224. As for the poets, the erring ones follow them,

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

225. See you not that they speak about every subject (praising people — right or wrong) in their poetry?

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 who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, and remember Allâh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِن بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

Sûrat An-Naml
(The Ants) XXVII

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

1. Tâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear:

2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].

3. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).

4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.

5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

6. And verily, you (O Muhammad صلى الله عليه وسلم) are being taught the Qur'ân from One, All-Wise, All-Knower.

7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

8. But when he came to it, he was called: "Blessed is Whosoever is in the fire, and whosoever is round about it! And glorified is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

سُورَةُ النَّامِلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس تىلك اء اءت الفرة ان و كتاب مءىن ١

هءى و مءرى المؤمنىن ٢

الذىن يقىمون الصلوة و يؤتون الركة و هم
بالآخرة هم بوقون ٣

ان الذىن لا يؤمنون بالآخرة زىنا لهم اعمالهم فهم
يعمهمون ٤

اولئك الذىن لهم سوء العذاب و هم فى الآخرة
هم الاخسررون ٥

وانك لتلقى الفرة ان من لدن حكيم علم ٦

اذا قال موسى لاهله اى اء اسئت نارا سناىكم منها يخبر
اوء اىكم بشهاب قبىس لعلكم تصطلون ٧

فلما جاءها فودى ان بورك من فى النار و من حولها
و سبحن الله رب العالمىن ٨

9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise.

10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.

12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

13. But when Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is manifest magic."

14. And they denied them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayât*) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidûn* (disbelievers, disobedient to Allâh, evil-doers and liars.).

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All praise and thanks are Allâh's, Who has preferred us to many of His believing slaves!"

16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is evident grace (from Allâh)."

يُمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا
وَيُوْعَقِبُ يُمُوسَىٰ لِأَخْفَىٰ إِلَىٰ لَآ يَخَافُ لَدَىٰ
الْمُرْسَلُونَ ﴿١٠﴾

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ﴿١١﴾

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِّنْ غَيْرِ سُوءٍ فِي تِسْعِ
آيَاتِ إِلَىٰ فِرْعَوْنَ وَفِرْعَوْنٌ مُّكْرَمٌ ﴿١٢﴾ إِنَّهُمْ كَانُوا أَهْمًا فَالِغِيْبِ

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا
سِحْرٌ مُّؤْتَمِنٌ ﴿١٣﴾

وَجَحَدُوا بِهَا وَاسْتَوْتَنَّتْهَا أَنفُسُهُمْ ظَلَمُوا وَعُلُوًّا
فَظَنُّوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ
الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

وَوَرَّثَ سُلَيْمَانَ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا
مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مَن كُلِّ شَيْءٍ إِنْ هَذَا إِلَهُكُمْ أَلْفَضَّلَ
الْمُؤْمِنُونَ ﴿١٦﴾

17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).

وَحَيْثُ رَاسِئِمَ لِسَالِمِينَ جُنُودَهُ مِنْ الْجِنِّ وَالْإِنسِ
وَالطَّيْرِ فِيهِمْ يُورَثُونَ ﴿١٧﴾

18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

حَتَّى إِذَا اتُّوا عَلَى وَادِ النَّمْلِ قَالَتْ نَمَلَةٌ يَتَأْتِيهَا
النَّمْلُ ادْخُلُوا مَسَكِنَكُمْ لَا يَحْطَمَنَّكُمْ سُلَيْمَانُ
وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

19. So he [Sulaimân (Solomon)] smiled, amused at her speech^[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

فَتَبَسَّمَ ضَاحِكًا مِمَّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي
عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ
أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي
بِسُلْطَنٍ مُّبِينٍ ﴿٢١﴾

22. But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تَحْطُ بِهِ
وَجِئْتُكُم مِّن سَبَأٍ بِبَيِّنَاتٍ ﴿٢٢﴾

23. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ
شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way: so they have no guidance."

وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ
وَزَيْنُ لَهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّ عَنْ السَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

[1] (V.27:19) See the footnote of (V.6:143).

25. [As *Shaitân* (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [*Tafsîr At-Tabarî*]

26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

29. She said: "O chiefs! Verily, here is delivered to me a noble letter,

30. "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:

31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)."

32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."

33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."

34. She said: "Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.

35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْحَيَّ فِي السَّمَوَاتِ
وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿١٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٦﴾

﴿ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ

الْكَاذِبِينَ ﴿١٧﴾

أَذْهَبَ بِكَ كَيْبِي هَذَا فَأَلْفَيْهِ إِلَيْهِمْ فَرُتَوَّلَ عَنْهُمْ فَأَنْظُرْ
مَاذَا يَرْجِعُونَ ﴿١٨﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِلَى الْعِجْنِ وَإِلَى كِتَابِ كَرِيمٍ ﴿١٩﴾

إِنَّهُ مِنَ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢٠﴾

أَلَّا تَعْلَمُوا عَلَيَّ وَأُتُوْنِي مُسْلِمِينَ ﴿٢١﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً
أَمْرًا حَتَّى تَشْهَدُونِ ﴿٢٢﴾

قَالُوا نَحْنُ أَوْلُو الْقُوَّةِ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ
فَإَنْظُرِي مَاذَا تَأْمُرِينَ ﴿٢٣﴾

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَافَ
أَهْلِهَا آذَانًا وَكَذَلِكَ يَفْعَلُونَ ﴿٢٤﴾

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ
الْمُرْسَلُونَ ﴿٢٥﴾

36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

39. A 'Ifrîr (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord — to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly, my Lord is Rich (Free of all needs), Bountiful."

41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالِ آسَاءِ أَسْنَاءِ اللَّهِ
حَيْرًا قِيمَاءَ التَّنْكِيرِ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ ﴿٣٦﴾

أَرْجِعِ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا
وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

قَالَ يَا أَيُّهَا الْمَلَأُ الْأُنْكَارُ يَا أَيُّهَا الْعَزِيزُ قَبِلَ أَنْ يَأْتِيَنِي
مُسْلِمِينَ ﴿٣٨﴾

قَالَ عَفَرْتُ مِنَ الْجِنِّ أَنَاءَ آيَاتِكَ بِهِ قَبِلَ أَنْ تَقُومَ مِن
مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ
أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ
هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّيَ عَزِيزٌ كَرِيمٌ ﴿٤٠﴾

قَالَ تَصَدَّقُوا وَأَلْهَأْ عَرْشَهَا نَنظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ
الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا
الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.

44. It was said to her: "Enter *As-Sarh*" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit in Islâm, together with Sulaimân (Solomon) to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)."

45. And indeed We sent to Thamûd their brother Sâlih, saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."

46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?"

47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"

50. So they plotted a plot, and We plotted a plot, while they perceived not.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿١٣﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكشفت عَنْ ساقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسَأْتُ مَعَ سُلَيْمَانَ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٤﴾

وَلَقَدْ أَرْسَلْنَا إِلَى قَوْمِهِمْ أَخَاهُمْ صَالِحًا أَنْ
اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿١٥﴾

قَالَ تَقْوِيمٌ لَوْ تَسْتَعْتَابُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٦﴾

قَالُوا أَظَلَمْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ ظَلِمْنَا كَرِهَ اللَّهُ
بِلِئَامِنَا تَقْوَاهُ نَفَقْتُمْ ﴿١٧﴾

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٨﴾

قَالُوا تَقاسموا بالله لنبيتنه، وأهله، ثم لنقولن
لؤلؤيه، ما شهدنا مهلك أهله،
وإننا لصادقون ﴿١٩﴾

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ
لَا يَشْعُرُونَ ﴿٢٠﴾

51. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayah* (a lesson or a sign) for a people who know.

53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him.

54. And (remember) Lût (Lot)! When he said to his people.^[1] Do you commit *Al-Fâhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?”

55. “Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly.”

56. There was no other answer given by his people except that they said: “Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!”

57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.

58. And We rained down on them rain (of stones). So evil was the rain of those who were warned.

59. Say (O Muhammad وسلم الله عليه وسلم): “All Praise and thanks are Allâh’s, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that they ascribe as partners (to Him)?” (Of

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِمِهِمْ أَنَا
دَمَرْنَا هُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

فَتِنَاكَ يَوْمَهُمْ خَاوِبَةٌ بِمَا ظَلَمُوا إِنَّا فِي ذَلِكَ
لَآيَةٌ لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ
وَأَنْتُمْ تَبْصُرُونَ ﴿٥٤﴾

أَيَنْكِزُوا لِقَوْمِ الَّذِينَ جَاءُوا مِنَ الدُّبَابِ مِنَ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ بِتَفَاهُتٍ لَّوُونَ ﴿٥٥﴾

* فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يَبْطِغُونَ ﴿٥٦﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِذْ آمَرَتْهُ قَوْمُهَا بِالنِّسَاءِ
الْعَادِيِينَ ﴿٥٧﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا قَسِيمًا مَطَرُ الْمُنذَرِينَ ﴿٥٨﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى
إِنَّ اللَّهَ خَيْرٌ مِمَّا يُشْرِكُونَ ﴿٥٩﴾

[1] (V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See the book of history by *Ibn Kathîr* 'The Stories of the Prophets'). (كتاب التاريخ لابن كثير)

course, Allâh is Better).¹¹

60. Is not He (better than your gods) Who has created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilâh* (god) with Allâh? Nay, but most of them know not!

62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember!

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ
السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا
كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ؕ أَلَيْسَ مَعَ
اللَّهِ بَدَلٌ قَوْمٌ يَعِدُونَ ﴿٦٠﴾

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خَلَالَهَا أَنْهَارًا
وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا ؕ أَلَيْسَ مَعَ اللَّهِ بَدَلٌ كَرَّهُمْ
لَا يَعْلَمُونَ ﴿٦١﴾

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُ لَكُمْ خُلَفَاءَ الْأَرْضِ ؕ أَلَيْسَ مَعَ اللَّهِ
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

¹¹ (V. 27:59) A) Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

1) The one to whom Allâh عز و جل and His Messenger (Muhammad صلى الله عليه وسلم) become dearer than anything else.

2) Who loves a person and he loves him only for Allâh's sake.

3) Who hates to revert to *kufir* (disbelief) as he hates to be thrown into the fire."

(*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 15)

B) Narrated Abû Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh عز و جل and His Messenger Muhammad." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makkah) *Mabrûr* (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم)." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 25)

C) Narrated 'Abdullâh رضى الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allâh)...". (V.6:82), the Companions of Allâh's Messenger صلى الله عليه وسلم said, "Who is amongst us who had not done *Zulm* (wrong)?" Then Allâh تعالى revealed: "Verily, joining others in worship with Allâh is a great *Zulm* (wrong) indeed." (V.31:13) (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 31)

63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* (god) with Allâh? High Exalted is Allâh above all that they associate as partners (to Him)!

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ وَمَنْ يُرْسِلُ
الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَمْ يَكُنْ مَعَهُ اللَّهُ
تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful."

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ ۗ أَلَمْ يَكُنْ مَعَهُ اللَّهُ قُلْ هَآؤُنَّ بُرْهَانِكُمْ إِن كُنْتُمْ
صَادِقِينَ ﴿٦٤﴾

65. Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected."

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ
وَمَا يُشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.

بَلِ آذَانَكَ عَلِمْتُمْ فِي الْآخِرَةِ ۗ بَلْ هُمْ فِي شَكٍّ مِنْهَا
بَلْ هُمْ عَنْهَا عُمُونَ ﴿٦٦﴾

67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?"

وَقَالَ الَّذِينَ كَفَرُوا أَآءِنًا كُنَّا تُرَابًا وَآبَاؤُنَا آئِنًا
لَمُخْرَجُونَ ﴿٦٧﴾

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients."

لَقَدْ وَعَدْنَا لَكُمُنَّ وَآبَاؤَنَا مِنْ قَبْلُ ۖ إِنَّ هَذَا إِلَّا
أَسْطُورُ الْأَوَّلِينَ ﴿٦٨﴾

69. Say to them (O Muhammad صلى الله عليه وسلم) "Travel in the land and see how has been the end of the *Mujrimûn* (criminals, those who denied Allâh's Messengers and disobeyed Allâh)."

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ ﴿٦٩﴾

70. And grieve you not over them, nor be straitened (in distress) because of what they plot.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا
يَمْكُرُونَ ﴿٧٠﴾

71. And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٧١﴾

72. Say: "Perhaps that which you wish to hasten on, may be close behind you.

قُلْ عَسَى أَنْ يَكُونَ رَوْقًا لَكُمْ بَعْضُ الَّذِي
تَسْتَعْجِلُونَ ﴿٧٢﴾

73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

74. And verily, your Lord knows what their breasts conceal and what they reveal.

75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. *Al-Lauh Al-Mahfûz*).

76. Verily, this Qur'ân narrates to the Children of Israel most of that in which they differ.

77. And truly, it (this Qur'ân) is a guide and mercy for the believers.

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knower.

79. So put your trust in Allâh; surely, you (O Muhammad صلى الله عليه وسلم) are on manifest truth.

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.

81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).

82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast^[1] for them, to speak to them because mankind believed not with certainty in Our *Ayât* (Verses of the Qur'ân and Prophet Muhammad صلى الله عليه وسلم).

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يَنْفُذُ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَىٰ اللَّهِ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تَسْمَعُ السَّمْعَ وَلَا تَسْمَعُ الضَّرْعَ إِذَا تَوَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

وَمَا أَنْتَ بِهَادِي الْعُمْيٰ عَنْ صَلَاتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

* وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَأُفُوقِينَ ﴿٨٢﴾

[1] (V.27:82) See the footnote of (V.6:158).

83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"

85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).

86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.

87. And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do.

89. Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.

90. And whoever brings an evil deed (i.e. *Shirk* — polytheism, disbelief in the Oneness

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا
فَهُمْ نُورِثُونَ ﴿٨٣﴾

حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تَحْطُوا بِهَا
عِلْمًا أَمْ آتَاكُمْ تَعْمَلُونَ ﴿٨٤﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُمْ فِيهَا وَالنَّهَارَ
مُبْصِرًا لَّآ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَرَّقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْا ذَخِيرِينَ ﴿٨٧﴾

وَرَأَى الْجِبَالَ كَحَيْبًا جَامِدَةً وَهِيَ كَمَثَرِ اللَّسَابِ
صُنِعَ اللَّهُ الْإِنشَاءَ كُلِّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا
تَفْعَلُونَ ﴿٨٨﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُرْمِنْ فَرِحَ يَوْمَئِذٍ
عَامِنُونَ ﴿٨٩﴾

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ

of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

91. I (صلى الله عليه وسلم Muhammad) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).¹¹

92. And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners."

93. And say [(O Muhammad صلى الله عليه وسلم) to these polytheists and pagans.]: "All praise and thanks are Allâh's; He will show you His *Ayât* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

تَجْرُونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩١﴾

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٩٢﴾

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٣﴾

وَقُلِ الْحَمْدُ لِلَّهِ سُبْحَانَ إِلَهِتِهِ فَعَرَفُونَهَا وَمَا
رَبُّكَ يَعْفَلُ عَمَّا تَعْمَلُونَ ﴿٩٤﴾

Sûrat Al-Qasas (The Narration) XXVIII

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

1. Tâ-Sîn-Mîm

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس

⁽¹⁾ (V.27:91) :

a) Narrated Ibn 'Abbâs رضي الله عنهما : On the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم said: "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).

3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ân, and in the Oneness of Allâh).

4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn* (i.e. those who commit great sins and crimes, oppressors, tyrants).

5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.

7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [*Tafsîr Al-Qurtubî*]

8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢٠﴾

نَسْأَلُكَ عَلَيْنَا مِنْ نَبِيِّ مُوسَىٰ وَمِنْ فِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٢١﴾

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِنْهُمْ يُدْبِعُونَ أَوْلَادَهُمْ يُرِيدُونَ كَيْدًا ﴿٢٢﴾
يَسَاءَ لَهُمُ الْوَسْئِلُ إِلَىٰ مَقَادِيرِ الْيَوْمِ الْقَدِيمِ ﴿٢٣﴾

وَرِيدًا أَنْ نَمُنَّ عَلَىٰ الَّذِينَ اسْتَضَعَفُوا فِي الْأَرْضِ وَنَجْعَهُمْ أَوْلِيَاءَ وَنَجْعَهُمُ الْوَارِثِينَ ﴿٢٤﴾

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمَا مَآكِنَ الْوَارِثِينَ ﴿٢٥﴾

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفِيَ عَلَيْهِ فَالْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٢٦﴾

فَالْقَطْعُ نَاءُ آلِ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿٢٧﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي وَوَلَدٌ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٢٨﴾

10. And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

11. And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not.

14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the *Muhsinîn* (i.e. good doers. See the footnote of V.9:120).

15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party (his religion — from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân*'s (Satan) doing: verily, he is a plain misleading enemy."

وَأَصْبَحَ فُؤَادُ لُؤْلُؤَىٰ قَدِيمًا إِن كَادَتْ لَتُبْدِي
بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿١٠﴾

وَقَالَتِ الْاُخْتِئَهُ فُصِيحَةٌ قَبْصَرَتْ بِهِ عَنِ جُنُبٍ
وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

﴿١٢﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ
أَدْرَاكُمْ عَلَىٰ أَهْلِ بَيْتِي يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ
نَصِيحُونَ ﴿١٢﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَلَنَعْلَمَنَّ أَن وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿١٣﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ عُقَلِيَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا
رَجُلَيْنِ يَمْتَنِعَانِ هَذَا مِنَ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ
فَأَسْتَعْنَاهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ
فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ
الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn* (criminals, disbelievers, polytheists, sinners)!"

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾

18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"

فَأَصْحَبَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَصْرَعَهُ بِالْأَيْمَنِ يَسْتَصْرِعُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَعَوَى مُّبِينٌ ﴿١٨﴾

19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا يَاسِيَةً إِنَّكَ تَكُونُ مِنَ الْمُضِلِّينَ ﴿١٩﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn* (polytheists and wrong-doers)!"

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way."

وَلَمَّا وَجَّهَ يَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. And when he arrived at the water (the well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

water (our flocks) until the shepherds take (their flocks). And our father is a very old man.”

24. So he watered (their flocks) for them, then he turned back to shade, and said: “My Lord! truly, I am in need of whatever good that You bestow on me!”

25. Then there came to him one of the two women, walking shyly. She said: “Verily, my father calls you that he may reward you for having watered (our flocks) for us.” So when he came to him and narrated the story, he said: “Fear you not. You have escaped from the people who are *Zâlimûn* (polytheists, disbelievers, and wrong-doers).”

26. And said one of them (the two women): “O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.”

27. He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous.”

28. He [Mûsâ (Moses)] said: “That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say.”

29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: “Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves.”

30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: “O Mûsâ

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَجَاءَهُنَّ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ نِكَحَكَ إِحْدَى ابْنَتِي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسْقَ عَلَيْكَ سَعْيِدُفِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجْرَيْنِ صَبَيْتَ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

﴿٢٨﴾ فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا عَلَى آئِنِكُمْ فَتَنَاهَا فَخَدَّ أُوْحَدٍ فَمِنْ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْسُكْ

(Moses)! Verily, I am Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure.

32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhâns* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

34. "And my brother Hârûn (Aaron) — he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me."

35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."

36. Then when Mûsâ (Moses) came to them with Our Clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* (wrong-doers,

إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣١﴾

وَأَن لِّيَ عَصَاكَ فَلَئِمَّا رَأَاهَا قَهَرْتُ كَأَنهَآ جَانٌّ
وَأَلَىٰ مَدِينًا وَتَرَىٰ عِقَبَتَيْ يَمُوسَىٰ أَقْبَلَ وَلَا
تَخَفُ إِنَّكَ مِنَ الْأَمِينِينَ ﴿٣٢﴾

أَسْلَمَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ
سُوءٍ وَأَضْمَمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذُنُوبُكَ
بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ
كَآؤُفٍ قَوْمًا فَاسِقِينَ ﴿٣٣﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَن يُقْتَلُونِ ﴿٣٤﴾

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ
رِذَاءً يَصْدِقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٥﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَجُعَل لَكُمَا
سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ
اتَّبَعَكُمْ مَا آلَتِ الْقُلُوبُ ﴿٣٦﴾

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا تَبَيَّنَتْ قَالُوا مَا هَٰذَا
إِلَّا سِحْرٌ مُّضْتَرٌّ وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا
الْأَوَّلِينَ ﴿٣٧﴾

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَهُ بِالْهُدَىٰ مِنْ
عِنْدِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ

polytheists and disbelievers in the Oneness of Allâh) will not be successful.”

38. Fir'aun (Pharaoh) said: “O chiefs! I know not that you have an *ilâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sarh* (a lofty tower, or palace) in order that I may look at (or look for) the *Ilâh* (God) of Mûsâ (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars.”

39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

40. So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad صلى الله عليه وسلم) what was the end of the *Zâlimûn* [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsâ (Moses) عليه السلام].

41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.

42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn* (those who are prevented from receiving Allâh's Mercy or any good; despised or destroyed).

43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture [the *Taurât* (Torah)] as an enlightenment for mankind, and guidance and mercy, that they might remember (or receive admonition).

44. And you (O Muhammad صلى الله عليه وسلم) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

الظَّالِمُونَ ﴿٢٧﴾

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَاذِبِينَ ﴿٢٨﴾

وَأَسْتَكْبَرُوا وَهَمُّوْا رَجُوعَهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٢٩﴾

فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُ فِي الْيَمِّ فَأَنْظَرَ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٣٠﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى التَّارِكِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٣١﴾

وَأَتَّبَعْنَاهُمْ فِي هَذَا الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْمُوحِينَ ﴿٣٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٣﴾

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٣٤﴾

45. But We created generations [after generations i.e. after Mûsâ (Moses) عليه السلام], and long were the ages that passed over them. And you (O Muhammad صلى الله عليه وسلم) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

46. And you (O Muhammad صلى الله عليه وسلم) were not at the side of the Tûr (Mount) when We did call: [it is said that Allâh called the followers of Muhammad صلى الله عليه وسلم, and they answered His Call, or that Allâh called Mûsâ (Moses)]. But (you are sent) as mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [*Tafsir At-Tabarî*].

47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayât* (Verses of the Qur'ân) and would have been among the believers."

48. But when the truth (i.e. Muhammad صلى الله عليه وسلم with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'ân], each helping the other!" And they say: "Verily, in both we are disbelievers."

49. Say (to them, O Muhammad صلى الله عليه وسلم): "Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ اللَّعْنَةُ وَمَا كُنْتُمْ تَأْوِيهِمْ أَهْلَ مَدْيَنَ تَسْلُوْا عَلَيْهِمْ
ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

وَمَا كُنْتُمْ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُمْ وَلَكِن رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ
مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

وَلَوْلَا أَن تُصِيبَهُمُ مُّصِيبَةٌ بِمَا قَدَّمْت أَيْدِيهِمْ
فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
ءَايَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ
مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمَّا يَكْفُرُوا بِمَا أُوتِيَ
مُوسَىٰ مِن قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ
كَيْفَرٍ وَكُفْرٍ كَذِبُونَ ﴿٤٨﴾

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn* (wrong-doers, disobedient to Allâh, and polytheists).

51. And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything) to them, in order that they may remember (or receive admonition).

52. Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, they (i.e. their scholars) believe in it (the Qur'ân).

53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh ibn Salâm and Salmân Al-Farisî).^[1]

54. These will be given their reward twice over,^[2] because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.

55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."

56. Verily, you (O Muhammad صلى الله

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ لَا يُؤْمِنُونَ
أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ يَعْبُدِ الْغَيْبَ
مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

﴿٥١﴾ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ
يُؤْمِنُونَ ﴿٥٢﴾

وَإِذَا بُشِّرَ عَلَيْهِمْ قَالَوٓآءُ آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا
كُنَّا مِنْ قَبْلِهِ مُمْسِكِينَ ﴿٥٣﴾

أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبَدَّوْنَ
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا
وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْغَى
الْغَيْبِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي

[1] (V.28:53): See the footnote of (V.5:66).

[2] (V.28:54): a) Narrated Abû Burdah's father: Allah's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.20).

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

guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.^[1]

57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.^[2]

58. And many a town (population) We have destroyed, which was thankless for its means of livelihood (disobeyed Allāh, and His Messengers, by doing evil deeds and crimes) ! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor.

59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zālimūn* (polytheists, wrong-doers, disbelievers in the Oneness of Allāh, oppressors and tyrants).

مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

وَقَالُوا إِنْ نَتَّبِعِ الْهَدَىٰ مَعَكَ نَتَّخِظَنَّ مِنْ أَرْضِنَا
أَوْ لَوْ نُمَكِّنْ لَهُمْ حَرَمًا أَوْ مَنَاجِئَ إِلَىٰ بَنِي إِسْرَائِيلَ
فَلْيَرْزُقْنَا مِنْ لَدُنَّا وَلَكِنْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٥٧﴾

وَكَمْ أَهْلَكْنَا تَمَازِينًا فَهَرَبَتْ مَعِيشتَهَا فَمَلَكَ
مَسْكَنُهُمْ لَوْ تَشَاءُ مَنْ بَعْدِهِمْ إِلَّا قَلِيلًا
وَكَمْ تَنَحَّنُوا لِلْأُورِثِينَ ﴿٥٨﴾

وَمَا كَانَتْ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي
أُمَمٍ أَرْسُولًا يَلْقَاوْنَ عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي
الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

[1] (V.28:56) Narrated Al-Musayyab: When Abū Tālib was on his death bed, the Prophet صلى الله عليه وسلم went to him while Abū Jahl was sitting beside him. The Prophet صلى الله عليه وسلم said: "O my uncle! Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allah), an expression with which I will defend your case, before Allah." Abū Jahl and 'Abdullāh bin Umayyah said: "O Abū Tālib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet صلى الله عليه وسلم said: "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not proper for the Prophet and those who believe to ask Allah's Forgiveness for the *Mushrikūn* even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief)." (V.9:113).

The other Verse was also revealed: "Verily, you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allah guides whom He wills." (V.28:56). (*Sahīh Al-Bukhārī*, Vol.5, *Hadīth* No.223).

[2] (V.28:57) a) Narrated Ibn 'Abbās رضي الله عنهما: On the day of the conquest of Makkah, Allāh's Messenger صلى الله عليه وسلم said: "Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (*Sahīh Al-Bukhārī*, Vol.2, *Hadīth* No.657).

b) See the footnote of (V.2:191).

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense?

وَمَا أُوْتِىْتُمْ مِنْ شَيْءٍ قَمْتَعِ الْحَيٰوةِ الدُّنْيَا وَزِينَتِهَا
وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُوْنَ ﴿٦٠﴾

61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ
الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِيْنَ ﴿٦١﴾

62. And (remember) the Day when He will call to them and say: “Where are My (so-called) partners whom you used to assert?”

وَيَوْمَ يَتَذَكَّرُ اللّٰهُ فَيَقُوْلُ اَيْنَ شُرَكَآئِىَ الَّذِيْنَ كُنْتُمْ
تَرْتَضُوْنَ ﴿٦٢﴾

63. Those about whom the Word will have come true (to be punished) will say: “Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped.”

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِ الْقَوْلُ رَبَّنَا هٰؤُلَاءِ الَّذِيْنَ
اَغْوَيْنَا اَعُوْبِيْهُمْ كَمَا عَاوَيْنَا تَبَرَّأْنَا اِلَيْكَ مَا
كَانُوْا اِِيْنَا يَتَّبِعُوْنَ ﴿٦٣﴾

64. And it will be said (to them): “Call upon your (so-called) partners (of Allâh)”, and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

وَقِيْلَ اَدْعُوْا شُرَكَآءَكُمْ فَاَدْعُوْهُمْ فَلَمَّ يَسْتَجِيْبُوْا لَهُمْ
وَرَاوُا الْعَذَابَ لَوْ اَنَّهُمْ كَانُوْا يَهْتَدُوْنَ ﴿٦٤﴾

65. And (remember) the Day (Allâh) will call to them, and say: “What answer gave you to the Messengers?”

وَيَوْمَ يَتَذَكَّرُ اللّٰهُ فَيَقُوْلُ مَاذَا اٰجَبْتُمْ
الْمُرْسَلِيْنَ ﴿٦٥﴾

66. Then the news (of a good answer) will be obscured to them on that day, and they will not be able to ask one another.

فَعَجِبْتُمْ عَلَيْهِمْ لِاَنَّ نَبِيًّا يَوْمَئِذٍ فَهُمْ
لَا يَسْـَٔلُوْنَ ﴿٦٦﴾

67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad (صلى الله عليه وسلم), and did righteous deeds (in the life of this world), then he will be among those who are successful.

فَأَمَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صٰلِحًا فَعَسَىٰ اَنْ يَكُوْنَ
مِنَ الْمُفْلِحِيْنَ ﴿٦٧﴾

68. And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).

69. And your Lord knows what their breasts conceal, and what they reveal.

70. And He is Allâh: *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

71. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (god) besides Allâh could bring you light? Will you not then hear?"

72. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (god) besides Allâh could bring you night wherein you rest? Will you not then see?"

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) — and in order that you may be grateful.

74. And (remember) the Day when He (your Lord — Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"

75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ
سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ ﴿٦٩﴾

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْخُسُوفُ فِي الْأُولَى وَالْآخِرَةِ
وَلَهُ الْمُلْكُ وَالْيَوْمَ يُرْجَعُونَ ﴿٧٠﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ
أَفَلَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ
تَسْكُبُونَ فِيهَا أَفَلَا تَبْصُرُونَ ﴿٧٢﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٣﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ
تَزْعُمُونَ ﴿٧٤﴾

وَتَرْجِعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا
بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily, Allâh likes not those who exult (with riches, being ungrateful to Allâh).

﴿إِنَّ قَدْرُونَ كَانَتْ مِنْ قَوْمِ مُوسَى فَبِعَى عَلَيْهِمْ
وَأَتَيْنَهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ
بِالْعَصِيبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

وَاتَّبِعْ فِي سَاءِ مَا لَكَ مِنَ اللَّهِ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٧٧﴾

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account).

قَالَ إِنَّمَا أُوتِيتهُ وَعَلَى عِلْمٍ عِنْدِي أَوَّلَ بَعَثَ أَنْ اللَّهُ
قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ
قُوَّةً وَأَكْثَرَ جَمْعًا وَلَا يُسْتَلْعَمُ عَنْ ذُنُوبِهِمْ
الْمُجْرِمُونَ ﴿٧٨﴾

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune."

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا إِنَّا كُنَّا لَمِثْلَ مَا أُوتِيَ قَدْرُونَ
إِنَّهُ لَكُدْحِظٌ عَظِيمٌ ﴿٧٩﴾

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn* (the patient in following the truth)."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَذُّ قَوْلَ اللَّهِ خَيْرٌ لِمَنْ
ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُفْلِحُهَا إِلَّا
الصَّابِرُونَ ﴿٨٠﴾

81. So We caused the earth to swallow him^[1] and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

فَحَسَفْنَا يَوْمَئِذٍ بِهَا الْأَرْضَ وَمَا كَانَ لَهُ مِنْ
فِتْنَةٍ يَنْصُرُونَهُ، مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ
الْمُنْتَصِرِينَ ﴿٨١﴾

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful."

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ
وَمَا كَانَ لِلَّهِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيُنَكِّتُنَا
لَا نَقْلَعُ مِنَ الْكُفْرُونَ ﴿٨٢﴾

83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride^[2] and oppression in the land nor do mischief (by committing crimes). And the good end is for the *Muttaqûn* (the pious — See V.2:2).

بِئَالِدَارِ الْأُخْرَىٰ لِمَنْ كَانَ يَنْزِعُ مِنَ الْأَرْضِ
وَلَا فَسَادًا وَالْعَافِيَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يَجْزِي الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿٨٤﴾

85. Verily, He Who has given you (O Muhammad صلى الله عليه وسلم) the Qur'an (i.e.

إِنَّ الَّذِي قَرَأَ عَلَيْكَ الْقُرْآنَ ابْرَأُكَ إِلَىٰ مَعَادٍ

[1] (V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abû Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look, on the Day of Resurrection, at a person who drags his *izâr** (behind him) out of pride and arrogance." [See the footnote of (V.22:9)]

b) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم (or Abul-Qasim عليه رضى الله عنه) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

c) Narrated 'Abdullâh (ibn 'Umar رضى الله عنهما): Allâh's Messenger صلى الله عليه وسلم said, "While a man was dragging his *izâr** on the ground (behind him), suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." (*Sahih Al-Bukhârî*, Vol. 7, *Hadith* No. 679, 680, 681).

* *Izâr*: Lower-half bodycover.

[2] (V.28:83) See the footnote of (V.22:9)

ordered you to act on its laws and to preach it to others) will surely bring you back to *Ma'âd* (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad صلى الله عليه وسلم): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

86. And you were not expecting that the Book (this Qur'ân) would be sent down to you, but it is mercy from your Lord. So never be a supporter of the disbelievers.

87. And let them not turn you (O Muhammad صلى الله عليه وسلم) away from (preaching) the *Ayât* (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord¹¹ and be not of *Al-Mushrikûn* (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad صلى الله عليه وسلم).

88. And invoke not any other *ilâh* (god) along with Allâh: *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

قُلْ رَبِّيَ أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ ظَلِيمًا لِلْكَافِرِينَ ﴿٨٦﴾

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۚ وَالَّذِينَ أُولُوا بِآيَاتِنَا هُمْ يَكْفُرُونَ ﴿٨٧﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

Sûrat Al-'Ankabût (The Spider) XXIX

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

1. Alif-Lâm-Mim.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الٓرٓ

¹¹ (V.28:87) i.e. in the Oneness (*Tauhid*) of Allâh — (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allâh; (3) Oneness of the Names and Qualities of Allâh.

2. Do people think that they will be left alone because they say: "We believe," and will not be tested?

3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).

4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!

5. Whoever hopes for the Meeting^[1] with Allâh, then Allâh's Term is surely coming and He is the All-Hearer, the All-Knower.

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Âlamîn (mankind, jinn, and all that exists).

7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad صلى الله عليه وسلم, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do.^[2]

8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.

9. And for those who believe (in the Oneness of Allâh and the other articles of

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٠﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٢١﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٢٢﴾

مَنْ كَانَتْ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٣﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٢٤﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٥﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرَكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٦﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٢٧﴾

[1] (V.29:5) See (V.6:31) and its footnote.

[2] (V.29:7) See the footnote of (V.9:121).

Faith)¹¹ and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Ālamîn (mankind and jinn).

11. Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test].

12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins." Never will they bear anything of their sins. Surely, they are liars.

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

14. And indeed, We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers).

15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* (a lesson, a warning) for the 'Ālamîn (mankind, jinn).

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّنَ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾

وَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٣﴾
وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْعَلُونَ ﴿١٤﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ قَالِيَتْ فِيهِمْ أَلْفَ سَنَةٍ لِإِتْحَادِهِمْ عِمَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥﴾

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٥﴾

¹¹ (V.29:9) See the footnote (b) of (V.3:85)

16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."

19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."

21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

22. And you cannot escape in the earth or in the heaven (from Allah). And besides Allâh you have neither any *Wali* (Protector or Guardian) nor any Helper.

23. And those who disbelieve in the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.

24. So nothing was the answer of [Ibrâhîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh

وَأَبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ
ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ
إِفْكًَا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا
يَسْلُبُونَ لَكُمْ رِزْقًا فَاتَّبِعُوا عِنْدَ اللَّهِ الرِّزْقَ
وَاعْبُدُوهُ وَاشْكُرُوا لَهُ وَإِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

وَإِن تَكْفُرُوا فَقَدْ كَذَّبْتُمْ مِمَّن قَبْلَكُمْ وَمَا
عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ
ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ
تُفْجَرُونَ ﴿٢١﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَاسِرُونَ
مِن رَّحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِذْ قَالَوا أقتلوه
أَوْ حرقوه فَأَجابَهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ

saved him from the fire. Verily, in this are indeed signs for a people who believe.^[1]

25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers."

26. So Lût (Lot) believed in him [Ibrâhîm's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.^[2]"

27. And We bestowed on him [Ibrâhîm (Abraham)], Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsâ — Moses), the Injeel (Gospel) (to 'Îsâ - Jesus), and the Qur'ân (to Muhammad صلى الله عليه وسلم), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

28. And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* (sodomy — the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinn)."

29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

لَا يَأْتِيَنَّ الْقَوْمَ بُرُؤٌ ۝١١

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن تَصْرِيحٍ ۝١٢

﴿فَقَامَ رَبُّ لَهُ لُوطًا وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ۝١٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝١٤

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ۝١٥

إِنِّي كُنْتُ مِنَ الصَّادِقِينَ ۝١٦
إِنِّي كُنْتُ مِنَ الصَّادِقِينَ ۝١٧
قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ۝١٨

[1] (V.29:24) See the footnote of (V.3:173).

[2] (V.29:26) See the footnote of (V.9:121).

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).

31. And when Our Messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lût (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zâlimûn* [wrong-doers, polytheists disobedient to Allâh, and who belied their Messenger Lût (Lot)]."

32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily save him [Lût (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

33. And when Our Messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command)."

35. And indeed We have left thereof an evident *Ayâh* (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine)^[1] for folk who understand.

36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾

قَالَ إِن فِيهَا لُوطًا قَالُوا لَنْ نَعْلَمَ بِمَنْ فِيهَا لَنْ نُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرًا نُرِيدُ كَانَتْ مِنَ الْعَادِينَ ﴿٣٢﴾

وَلَمَّا آتَتْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَحْزَنْ وَلَا تَحْزَنْ إِنَّا نَأْتِيَنَّكَ وَأَهْلَكَ إِلَّا أَمْرًا تَكُنَّ مِنَ الْعَادِينَ ﴿٣٣﴾

إِنَّا نَمِزُ لُوطَ عَلَيْهِ أَهْلَ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ يَمَّا كَانُوا يَتَسَفَّهُونَ ﴿٣٤﴾

وَلَقَدْ نَرَكُمَا تَمَاثِمًا آيَةً بَيْنَ الْأَعْرَابِ لَقَوْمٍ يُعْقِلُونَ ﴿٣٥﴾

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ

[1] (V. 29:35) See the book of history كتاب التاريخ لابن كثير "Stories of the Prophets" by Ibn Kathîr (رحمه الله)

my people! Worship Allâh (Alone) and hope for (the reward of good deeds by worshipping Allâh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, orrupters). [*Tafsîr At-Tabarî*]

37. And they denied him [Shu'aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

38. And 'Âd and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitân* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

39. And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

40. So We punished each (of them) for his sins; of them were some on whom We sent *Hâsib* (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by *As-Saihak* [torment — awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.

41. The likeness of those who take (false deities as) *Auliya'* (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the

أَعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْأَخِيرَ وَلَا تَعْمُوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٣٧﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَنِينًا ﴿٣٨﴾

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُم مِّن
مَسْئَلِهِمْ وَرَيْبِهِ لَهُمُ الشَّيْطَانُ
أَعْمَاهُمْ فَصَدَّاهُمْ عَنِ السَّبِيلِ وَكَانُوا
مُسْتَبْصِرِينَ ﴿٣٩﴾

وَقُرُونًا وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ مُوسَى
بِالْبَيِّنَاتِ فَأَسْتَسْكِرُوا فِي الْأَرْضِ وَمَا
كَانُوا سَاقِيينَ ﴿٤٠﴾

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ
حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ
مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَعْرَفْنَا وَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ
يُظْلِمُونَ ﴿٤١﴾

مِثْلَ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ
كَمِثْلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَأَنَّى
أَوْهَنَ الْبُيُوتِ لَبِئْسَ الْعَنْكَبُوتُ لَوْ كَانُوا

frailest (weakest) of houses is the spider's house — if they but knew.

42. Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.^[1]

43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs).

44. (Allâh says to His Prophet Muhammad صلى الله عليه وسلم): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily, therein is surely a sign for those who believe.

45. Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ân), and perform *As-Salât* (*Iqamât-as-Salât*). Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ'* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)^[2] and the remembering^[3] (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]. And Allâh knows what you do.

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed

يَعْلَمُونَ ﴿١١﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٢﴾

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا
إِلَّا الْأَعْلَمُونَ ﴿١٣﴾

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي
ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿١٤﴾

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ
إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ
مَا تَصْنَعُونَ ﴿١٥﴾

* وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي
أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْنَا وَاللَّهُمَّ كُفِّرْ
وَجِدْ وَتَحْنُ لَهُ، مُسْلِمُونَ ﴿١٦﴾

[1] (V.29:42) See the footnote of (V.2:165).

[2] (V.29:45) It is said by ibn 'Abbâs and 'Abdullâh ibn Mas'ûd رضي الله عنهما: If the *Salât* (prayer) of anyone does not prevent him from *Al-Fahshâ'* and *Al-Munkar* (all kinds of evil, illegal and sinful deeds), then his *Salât* (prayer) increases him in nothing but loss, and to be far away from his Lord (Allah) [*Tafsîr Al-Qurtubî*].

[3] (V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims).”

47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad صلى الله عليه وسلم), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh ibn Salâm)^[1] and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc.) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

48. Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad صلى الله عليه وسلم written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).^[2]

50. And they say: “Why are not signs sent down to him from his Lord? Say: “The signs are only with Allâh, and I am only a plain warner.”

51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
عَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ
مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الْكَافِرُونَ ﴿٤٧﴾

وَمَا كُنْتُمْ تَسْأَلُونِ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا
تَحْطُرُهُمْ رَبِّكَ إِذْ لَا رَتَابَ الْمُبْتَاعُونَ ﴿٤٨﴾

بَلْ هُمْ آيَاتُ نَبِيِّكَ فِي صُُدُورِ الَّذِينَ أُوتُوا
الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾

وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾

أَوَلَمْ يَكْفِ لَهُمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى
عَلَيْهِمْ إِنْ فِي ذَلِكَ لَرِجْعَةٌ وَذِكْرَى لِقَوْمٍ

[1] (V.29:47) See the footnote of (V.5:66).

[2] (V.29:49) See the footnote of (V.2:76)

mercy and a reminder (or an admonition) for a people who believe^[1].

52. Say (to them O Muhammad صلى الله عليه وسلم): “Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them): and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.”

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me.” (Alone)^[2].

يُؤْمِنُونَ ﴿٥١﴾

قُلْ كَفَىٰ بِاللَّهِ بِنِيَّ وَإِبْنَيْكَ سَهِيْدًا يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَالَّذِيْنَ ءَامَنُوْا بِالْبٰطِلِ وَكَفَرُوْا بِاللّٰهِ اُوْلٰئِكَ هُمُ الْخٰسِرُوْنَ ﴿٥٢﴾

وَيَسْتَعْجِلُوْنَكَ بِالْعَذٰبِ وَقَوْلًا اَجَلٌ مُّسَمًّى لِّجَهَنَّمَ
الْعَذٰبِ وَلِيَاْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُوْنَ ﴿٥٣﴾

يَسْتَعْجِلُوْنَكَ بِالْعَذٰبِ وَاِنْ جَهَنَّمَ لَمَحِيْطَةٌ
بِالْكَٰفِرِيْنَ ﴿٥٤﴾

يَوْمَ يَغْشَاهُمْ الْعَذٰبُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٥﴾

يٰۤاِعْبَادِىَ الَّذِيْنَ ءَامَنُوْا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاٰتٰى
فَاعْبُدُوْنِ ﴿٥٦﴾

^[1] (V.29:51): a) Narrated Abū Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, “Allah does not listen to anything as He listens to the Prophet reciting the Qur’ān in a nice, loud and pleasant tone.” Sufyān said, “This saying means: The Prophet regards the Qur’ān as something that makes him dispense with much worldly pleasure.” (*Sahīh Al-Bukhārī*, Vol.6, *Hadīth* No.542.).

b) Narrated Abū Hurairah رضى الله عنه: Allah’s Messenger صلى الله عليه وسلم said, “Not to wish to be the like of except two men: A man whom Allah has taught the Qur’ān and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, ‘I wish I had been given what has been given to so-and-so, so that I might do what he does’; and a man whom Allah has given wealth and he spends it (according to what Allāh has ordained) in a just and right manner, whereupon another man may say, ‘I wish I had been given what so-and-so has been given, for then I would do what he does.’” (*Sahīh Al-Bukhārī*, Vol.6, *Hadīth* No.544).

^[2] (V.29:56) Narrated Mu’ādh رضى الله عنه: While I was riding behind the Prophet صلى الله عليه وسلم as a companion rider, he said, “O Mu’ādh!” I replied, *Labbaik wa Sa’daik* (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, “Do you know what Allah’s Right on His slaves is?” I replied “No.” He said, “Allah’s Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him.” He proceeded for a while and then said, “O Mu’ādh!” I replied, “*Labbaik wa*

57. Everyone shall taste death. Then to Us you shall be returned.

58. And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.

59. Those who are patient, and put their trust (only) in their Lord (Allâh).^[1]

60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?

62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is All-Knower of everything.

63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All praise and thanks are Allâh's!" Nay, most of them have no sense.

64. And this life of the world is only amusement and play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.^[2]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَسُوْنَهُمْ مِنْ الْحَيٰتِ
عُرْشًا تَجْرِى مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيْهَا بِمَا كَانُوا
عَمِلُوْا ﴿٥٨﴾

الَّذِيْنَ صَبَرُوْا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٥٩﴾

وَكَيْفَ اٰتَيْنَ مِنْ دٰٓخِلٍ لَا يَحْمِلُ رَزْقَهَا اللّٰهُ يَرۡزُقُهَا
فَاِذَا لُوْٓاۤءُ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦٠﴾

وَلَيْن سَاَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ
السَّمۡسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ فَاَنۡ يُّؤْفَكُوْنَ ﴿٦١﴾

اللّٰهُ يَبۡسُطُ الرِّزۡقَ لِمَنۡ يَّشَآءُ مِنۡ عِبَادِهٖ وَيَقۡدِرُ لَهُ
ۤ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٦٢﴾

وَلَيْن سَاَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَآءِ مَآءً فَآخَرٰ بِهٖ
الْاَرْضَ مِنْۢ بَعۡدِ مَوۡتِهَا لَيَقُوْلُنَّ اللّٰهُ قُلِ الْحَمۡدُ لِلّٰهِ بَل
اَسۡءَدُّهُنَّ اَلۡاَبۡقَاۤءُ لَا يَعۡقِلُوْنَ ﴿٦٣﴾

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا اِلَّا لَهۡوٌ وَّلَعِبٌ ۗ وَاِنَّ الدَّارَ
الْاٰخِرَةَ لَهِيَ الْحَيٰوَانِ لَوۡ كَانُوْا يَعۡمَلُوْنَ ﴿٦٤﴾

Sa'daik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.283).

[1] (V.29:59) See the footnote (A) of (V.12:67).

[2] (V.29:64) Narrated Abû Hurairah رضى الله عنه : Allah's Messenger صلى الله عليه وسلم said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others^[1].

66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bâtîl* (falsehood — polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh?

68. And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad صلى الله عليه وسلم and his doctrine of Islâmic Monotheism and this Qur’ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم)?^[2]

69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh’s religion — Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good doers).^[3]

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

يَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَسْتَعْتَبُوا فَسُوفَ
يَعْلَمُونَ ﴿٦٦﴾

أَوْ لَوْ يَرَوْنَ أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُحِطُّفُ
النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبِطْلِ يُؤْمِنُونَ وَبِعِمَّةِ
اللَّهِ يَكْفُرُونَ ﴿٦٧﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ
لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ
اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No.468).

[1] (V.29:65) See (V.17:67) and its footnote.

[2] (V.29:68) See the footnote of (V.3:85).

[3] (V.29:69) See the footnote of (V.9:120).

Sûrat Ar-Rûm
(The Romans) XXX

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

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The Romans have been defeated.

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —

5. With the help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.

7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْع

عَلَيْتِ الرُّومُ ٢

فِي أَذْفَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ

سَيَقْبُوتُ ٣

فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ٤

يَنْصُرِ اللَّهُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ

الرَّحِيمُ ٥

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ٦

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ

هُمْ غَافِلُونَ ٧

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ

وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى

وَإِنَّ كِبْرًا مِّنَ النَّاسِ بِلِقَاي رَبِّهِمْ

لَكَفِرُونَ ٨

appointed term. And indeed many of mankind deny the Meeting with their Lord. [*Tafsîr At-Tabarî*].

9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

10. Then evil was the end of those who did evil, because they denied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made mockery of them.

11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.

13. No intercessors will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.

14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

15. Then as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).

16. And as for those who disbelieved and denied Our *Ayât* (proofs, evidences, verses,

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا
الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا
وَحَاءَ نَجْمُهُمْ رَسُولَهُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا يَظْلِمُ اللَّهُ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَكْبَرُوا أَن كَذَّبُوا
بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

وَيَوْمَ نَقُومُ السَّاعَةَ يُبَاسِلُ الْمُجْرِمُونَ ﴿١٢﴾

وَلَا يَكُن لَّهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا
بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

وَيَوْمَ نَفُوقُ السَّاعَةَ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي
رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ

lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishâ'*) night prayers], and when you enter the morning [i.e offer the (*Fajr*) morning prayer].

18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e offer *Zuhr* prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [*Tafsîr At-Tabarî*]

19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

20. And among His Signs is that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered!

21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

23. And among His Signs is your sleep¹¹¹

الْآخِرَةَ وَأُولَئِكَ فِي الْعَذَابِ مُخَضَّرُونَ ﴿١٦﴾

فَسَبِّحْ لِلَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ نُخْرِجُكُمْ ﴿١٩﴾

وَمِنَ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

وَمِنَ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

وَمِنَ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافَ اللَّسَانِكُمْ وَالْوَالِدِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٢﴾

وَمِنَ آيَاتِهِ مَا مَأْكُرُ بِاللَّيْلِ وَالنَّهَارِ

¹¹¹ (V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only

by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.¹¹¹

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.

وَأَيُّكُمْ مِّنْ فَضْلِهِ إِنِّي فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمُ دَعْوَةَ مَنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

وَلَهُ فِي السَّمَاءِ وَالْأَرْضِ كُلِّ لَهٍ قَلْبُونَ ﴿٢٦﴾

وَهُوَ الَّذِي يَتَدَبَّرُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مَن مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

بَلَىٰ أَسْمِعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ مَّن يَهْدِي مَنْ أَصَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٢٩﴾

theories. So this Qur'ân is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) argue.

¹¹¹ (V.30:28) That is: How do you join to Us partners of that which We created, while you for yourselves will not accept partners from your slaves?.

30. So set you (O Muhammad صلى الله عليه وسلم) your face towards the religion (of pure Islâmic Monotheism) *Hanif* (worship none but Allâh Alone). Allâh's *Fitrâh* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism): that is the straight religion, but most of men know not.^[1] [*Tafsîr At-Tabarî*]

31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).

32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it.^[2]

33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?

36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and

فَأَقْرِبْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ
الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

﴿٣١﴾ مُبِينًا إِلَيْهِ وَآخِثُوهُ وَاقِيمُوا الصَّلَاةَ وَلَا
تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

مِنَ الَّذِينَ قَرَعُوا دِيْنَهُمْ وَكَانُوا شِيعًا كُلُّ
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَا رَبَّهُمْ مُبِينًا
إِلَيْهِ ثُمَّ إِذَا آتَاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِحُوا مِنْهُمْ
يُرِيهِمْ يُشْرِكُونَ ﴿٣٣﴾

يَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَتَسَوْفَ
تَعْلَمُونَ ﴿٣٤﴾

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهِيَ تَكْتُمُ بِي مَا كَانُوا بِهِ
يُشْرِكُونَ ﴿٣٥﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبْهُمْ
سَيْئَةٌ مِّمَّا كَفَرْتُمْ آبَدْتُمْ أَبْدَانَهُمْ بِمَا كَانُوا يَكْفُرُونَ ﴿٣٦﴾

^[1] (V.30:30) See the footnote of (V.10:19).

^[2] (V.30:32) See the footnote of (V.3:103).

sins) that their (own) hands have sent forth, behold, they are in despair!

37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

38. So give to the kindred his due, and to *Al-Miskîn* (the neddy) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful.

39. And that which you give in gift^[1] (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (sadaqa, charity, etc.) seeking Allâh's Countenance, then those, they shall have manifold increase.

40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glorified is He! And Exalted is He above all that (evil) they associate (with Him).

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).

42. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allah)."

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

فَقَاتِلْ ذَآئِقُنِي حَقَّهُ، وَالْمَسْكِينِ وَآلِ السَّبِيلِ
ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٣٨﴾

وَمَا آتَيْتُم مِّن زَبَاٍ لَّيْرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوْا
عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَوٰتٍ تُرِيدُونَ وَجْهَ
اللَّهِ فَأُولَٰئِكَ هُمُ الْمُصْلِحُونَ ﴿٣٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُعِيْبِكُمْ ثُمَّ يُجَيِّبِكُمْ
هَلْ مِن شُرَكَآءِكُمْ مَّن يَفْعَلُ مِن ذَٰلِكُمْ مِّن شَيْءٍ
سُبْحٰنَهُ، وَقَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي
النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤١﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِن قَبْلُ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ ﴿٤٢﴾

^[1] (V.30:39) See *Tafsîr Ibn Kathîr*.

43. So set you (O Muhammad صلى الله عليه وسلم) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).

45. That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.

46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.

47. And indeed We did send Messengers before you (O Muhammad صلى الله عليه وسلم) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!

فَأَقْرِبْ وَجْهَكَ لِلدِّينِ الْقَيُّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَا مَرَدَ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدَّقُونَ ﴿٤٣﴾

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ
يَمْهَدُونَ ﴿٤٤﴾

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ
إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾

وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِقَ مِنْ
رَحْمَتِهِ وَلِيَجْزِيَ الْفُلُوكَ بِأَمْرِهِ وَلِيَتَّبِعُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَأَتَتْهُمْ نِقْمَتَانِ مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا
عَلَيْنَا أَنْ نَصْرَ الْمُؤْمِنِينَ ﴿٤٧﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي
السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَيَزِي أَوْدِقَ
يَخْرُجُ مِنْ خَلْقِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ
عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

49. And verily, before that (rain) — just before it was sent down upon them — they were in despair!

50. Look then at the effects (results) of Allâh's Mercy: how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad,) would become unthankful (to their Lord Allâh as) disbelievers. [*Tafsîr At-Tabarî*]

52. So verily, you (O Muhammad صلى الله عليه وسلم) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.

53. And you (O Muhammad صلى الله عليه وسلم) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).

54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knower, the All-Powerful (i.e. Able to do all things).

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]

وَلِنْ كَانُوا مِنْ قَبْلُ أَنْ يَنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ
لَمُبْسِلِينَ ﴿٤٩﴾

فَانظُرْ إِلَى آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتِ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٥٠﴾

وَلِنْ أَرْسَلْنَا بِحَافِرَاتِهِ مُمْصِرًا لَطَلُوا مِنْ بَعْدِهِ
يَكْفُرُونَ ﴿٥١﴾

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الضُّعْفَ الدُّعَاءَ
إِذَا وَرَأَوْا مُدْبِرِينَ ﴿٥٢﴾

وَمَا آتَى يَهْدِي الْعُمْيَ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمَعُ 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﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لِيُؤْتَى
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَسْ كُنْتُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return (to this world) to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

فِيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا أَمْعَدْرُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

58. And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad صلى الله عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُتَّبِلُونَ ﴿٥٨﴾

59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم) have brought to them].

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

60. So be patient (O Muhammad صلى الله عليه وسلم). Verily, the Promise of Allâh is true; and let not those who have no certainty of faith discourage you (from conveying Allâh's Message which you are obliged to convey).

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

Sûrat Luqmân
(Luqmân) XXXI

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

1. Alif-Lâm-Mim.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. These are the Verses of the Wise Book (the Qur'ân).

3. A guide and mercy for the *Muhsinûn* (good-doers).^[1]

4. Those who perform *As-Salât* (*Iqamat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty.

5. Such are on guidance from their Lord, and such are the successful.

6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).^[2]

7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride,^[3] as if he heard them not — as if there

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْع

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ١

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ٢

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
هُمْ يُوقِنُونَ ٣

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ ٤

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن
سَبِيلِ اللَّهِ بَعِيرَ عَلِيمٍ وَيَسْتَحْذَهَا هَزُواً أُولَئِكَ لَهُمْ
عَذَابٌ مُّهِينٌ ٥

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَرَأَى مَستَكْبِرًا كَانَتْ
لَهُ سَمْعًا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّشَهُ

^[1] (V.31:3) See the footnote of (V.9:120).

^[2] (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Âmir or Abu Malik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol. 7, *Hadîth* No. 494B)

^[3] (V.31:7): See the footnote of (V.22:9).

were deafness in his ears. So announce to him a painful torment.

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).

9. To abide therein forever. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise.

10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zâlimûn* (polytheists, wrong-doers and those who do not believe in the Oneness of Allâh) are in plain error.

12. And indeed We bestowed upon Luqmân *Al-Hikmah* (wisdom and religious understanding, saying): "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise.

13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zûlm* (wrong) indeed."¹¹

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in

بِعَذَابٍ أَلِيمٍ ﴿٧﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۗ وَالْاَرْضَ رَوٰىۤهَا اَنْ تَمِيدَ بِكُمْ ۗ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۗ وَانزَلْنَا مِنَ السَّمٰوٰتِ مَآءً فَاَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

هٰذَا خَلْقُ اللَّهِ فَاَرُونِي مَا ذَا خَلَقَ الَّذِينَ مِنْ دُونِهِۦٓ ۗ بَلِ الظَّالِمُوْنَ فِيۤ صَلٰى مُّبِينٍ ﴿١١﴾

وَلَقَدْ ءَاتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنْ اَشْكُرَ لِلّٰهِ وَمَنْ اَشْكُرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖۗ وَمَنْ كَفَرَ فَاِنَّ اللَّهَ عَنِّي حَمِيدٌ ﴿١٢﴾

وَإِذْ قَالَ لُقْمٰنُ لِابْنِهٖۗ وَهُوَ يُعٰظُمُهٗۗ يَبْنٰىۤ لَآ تُشْرِكْ بِاللّٰهِ ۗ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ اُمُّهُ وَهْنًا ۗ وَعَلَىٰ وُهْنٍ وَفِصْلًا ۗ فِيۤ عَامَتَيْنِ اَنْ اَشْكُرَ لِيۗ وَلِوَالِدَيْكَ اِلَى الْمَعْسُرِ ﴿١٤﴾

¹¹ (V.31:13) a) See the footnote (C) of (V.27:59).

b) See the footnote of (V.2:22).

two years — give thanks to Me and to your parents. To Me is the final destination.^[1]

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Acquainted (with its place).

17. "O my son! *Aqim-As-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* — (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.^[2]

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

وَأَنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا
وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

يَبْدِئُ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي
صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

يَبْدِئُ أَقِمِ الصَّلَاةَ وَآمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ
الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ ﴿١٧﴾

وَلَا تُصَيِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَبْسُ فِي الْأَرْضِ مَرِحًا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

وَأَقْصِدْ فِي مَسْيِكَ وَاعْضُبْ مِنْ صَوْتِكَ إِنَّ
أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

^[1] (V.31:14).

a) See the footnote of (V.17:13).

b) Narrated 'Aishah رضى الله عنها (that she said), "O Allah's Messenger! We consider *Jihâd* as the best deed. Should we not fight in Allah's Cause?" He said, "The best *Jihâd* (for women) is *Hajj-Mabrur* [i.e. *Hajj* (pilgrimage to Makkah) which is performed according to the Prophet's *Sunnah* (legal ways), and is accepted by Allah]." (See *Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.84." and *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.43).

^[2] (V.31:18): See the footnote of (V.22:9).

20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!

21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

22. And whosoever submits his face (himself) to Allâh,¹¹ while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad (صلى الله عليه وسلم), then he has grasped the most trustworthy hand-hold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.

23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad صلى الله عليه وسلم). To Us is their return, and We shall inform them what they have done. Verily, Allâh is All-Knower of what is in the breasts (of men).

24. We let them enjoy for a little while,

الْوَيْتَرُوا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْمَعَ عَلَيْكُمْ نَجْمَهُمْ ظَهْرَهُ وَيَا بَاطِنَهُ وَمِنْ النَّاسِ
مَنْ يُجَادِلُ فِي اللَّهِ يَغْتَبِرْ عَلَيْهِمْ وَلَا هُدًى وَلَا كِتَابَ
مُنِيرٍ ﴿٢٠﴾

وَأَذِيقُوا لَهُمْ أَثْمَهُ مَا أَنْزَلَ اللَّهُ فَأُولَئِكَ يَتَّبِعُ
مَا وَجَدُوا نَاعَتَهُمْ آبَاءَهُمْ أَتَوَلَّوْا كَانَ السَّيِّئِينَ
يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٢١﴾

* وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ
أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ
الْأُمُورِ ﴿٢٢﴾

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُمْ إِنَّا نَمُرَّجُهُمْ
فَأَنبَأُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

نَمَتُّهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ

¹¹ (V.31:22) his face to Allâh i.e. follows Allâh's religion of Islâmic Monotheism, worships Allâh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

then in the end We shall oblige them to (enter) a great torment.

25. And if you (O Muhammad صلى الله عليه وسلم) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All praise and thanks are Allâh's!" But most of them know not.

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghani* (the Rich, Free of all needs), the Worthy of all praise.

27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.

28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer.

29. See you not (O Muhammad صلى الله عليه وسلم) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is Well-Acquainted with what you do.

30. That is because Allâh, He is the Truth, and that which they invoke besides Him^[1] is *Al-Bâtîl* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.

31. See you not that the ships sail through the sea by Allâh's Grace that He may show

عَذَابٍ عَظِيمٍ ﴿٤١﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٢﴾

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْعَزِيزُ
الْحَمِيدُ ﴿٤٣﴾

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ
مِنْ تَعْدِيهِ وَسَبْعَةُ أَبْحُرٍ مَا نَفِذْتُ كَلِمَاتُ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٤﴾

مَا خَلَقَكُمْ وَلَا يَعْزُبُ عَنْكُمْ الْإِكْتِفَافُ وَإِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٤٥﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ
فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَوْمٍ إِلَىٰ أَجَلٍ
مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٤٦﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ
الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٤٧﴾

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ
مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ

^[1] (V.31:30) See the footnote of (V.2:165).

you of His Signs? Verily, in this are signs for every patient, grateful (person).

32. And when waves cover them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.^[1]

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.

34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, Well-Acquainted (with things).^[2]

Sûrat As-Sajdah (The Prostration) XXXII

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

1. Alif-Lâm-Mim.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) in which there is no doubt is from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

صَبَّارٍ شَكُورٍ ﴿٣١﴾

وَإِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلُمِ دَعَوُا اللَّهَ مُخْلِصِينَ
لَهُمُ الْآيَاتِ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا
يَجْحَدُ بِآيَاتِنَا إِلَّا الْأَكْثَرُ خَسَارٍ كَثُورٍ ﴿٣٢﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْسَرُوا يَوْمًا لَا يَجْرِي
وَالِدٌ عَنْ وَالدِّهٍ وَلَا أُمٌّ وَلَا هُوَ جَارِعٌ عَنِ الْوَالِدِ سَيِّئًا
إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴿٣٣﴾

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ
مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿٣٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجر ﴿٣١﴾

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ ﴿٣٢﴾

[1] (V.31:32) See the footnote of (V.17:67).

[2] (V.31:34) See the footnote of (V.7:187).

3. Or say they: "He (Muhammad صلى الله عليه وسلم) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad صلى الله عليه وسلم): in order that they may be guided.

4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Wali* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

5. He manages and regulates (every) affair from the heavens to the earth; then it (the affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.

7. Who made everything He has created good and He began the creation of man from clay.

8. Then He made his offspring from semen of despised water (male and female sexual discharge).

9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!

11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ
لِيُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِن نَّذِيرٍ مِّن قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُم مِّن دُونِهِ
مِن وَّلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي
يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾

ذَٰلِكَ عِلْمُ الْعَلِيِّ وَاللَّهِدَةِ الْعَزِيزِ الرَّحِيمِ ﴿٦﴾

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنسَانِ
مِن طِينٍ ﴿٧﴾

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٨﴾

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

وَقَالُوا آءِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ
بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَفُورُونَ ﴿١٠﴾

﴿١١﴾ قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

12. And if you only could see when the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty."

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.

14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you: so taste you the abiding torment for what you used to do.

15. Only those believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.^[1]

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them.^[2]

17. No person knows what is kept hidden for them of joy as a reward for what they used to do^[3].

18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they.

وَلَوْ تَرَىٰ إِذِ الْمُرْمُوتِ نَأْسُوا رُؤُوسَهُمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

فَلَا يَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿١٨﴾

[1] (V.32:15): See the footnote of (V.22:9).

[1] (V.32:15): Prostration (see Appendix 1).

[2] (V.32:16) Narrated Mu'adh ibn Jabal رضى الله عنه: The Prophet (Allah's Messenger صلى الله عليه وسلم) said to him: "May I show you the gates of goodness? (They are): (1) Fasting is a screen from Hell. (2) *As-Sadaqah* (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in *Salat* (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet صلى الله عليه وسلم recited: "Their sides forsake their beds." (V.32:16) (*Abū Dāwūd* and *Tirmidhī*) (*Tafsīr Al-Qurtubī*)

[3] (V.32:17) see the footnote (b) of (v.51:30).

19. As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).

22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution on the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

23. And indeed, We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj*^[1] over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ
الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا
أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ
النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

وَلَنُدَبِقنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ
الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا
إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ
مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًىٰ لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا
وَكَانُوا رَبَّانِيًّا يُؤْتُونَ ﴿٢٤﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَامَةِ فِيمَا

[1] (V.32:23): [Al-Mi'râj المعراج — See the footnote of (V.53:12), Hadîth No. 429].

that wherein they used to differ.

26. Is it not guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted respite."

30. So turn aside from them (O Muhammad صلى الله عليه وسلم) and await: verily, they (too) are awaiting.

كَأُولَئِكَ يَخْتَفِرُونَ ﴿٢٦﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمَا هَدَيْتَنَاهُمْ قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٧﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٨﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٣٠﴾

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣١﴾

Sûrat Al-Ahzâb

(The Confederates) XXXIII

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

1. O Prophet (Muhammad صلى الله عليه وسلم)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise.

2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do.

3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee or Disposer of affairs).

4. Allâh has not made for any man two hearts inside his body. Neither has He made

سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ 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

your wives whom you declare to be like your mothers' backs, your real mothers [*Az-Zihâr* is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach],^[1] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and *Mawâlikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake^[2], except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.

6. The Prophet is closer to the believers than their own selves,^[3] and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صلى الله عليه وسلم joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh

أَزْوَاجِكُمُ اللَّاتِي تَنْظُرُهُنَّ مِنْهُنَّ أُمَّهَاتِكُمْ
وَمَا جَعَلَ أَدْعِيَاكُمْ ذُرِّيَّةَكُمْ ذَلِكَ قَوْلُكُمْ
يَا أَيُّهَا الَّذِينَ آمَنُوا وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي
السَّبِيلَ ﴿٤﴾

أَدْعَوْهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا
آبَاءَهُمْ فَلْيَتَّخِذُوا فِي الَّذِينَ وَمَوْلَاهُمْ وَلَيْسَ
عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا
تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ
أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَقُولُوا لِكُلِّ آوِيَاتِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي
الْكِتَابِ مَسْطُورًا ﴿٦﴾

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمُ

[1] (V.33:4) See (V.58:3 & 4).

[2] (V.33:5) See the footnote of (v.18:73).

[3] (V.33:6) Narrated 'Abdullâh ibn Hishâm رضى الله عنه : We were with the Prophet صلى الله عليه وسلم and he was holding the hand of 'Umar ibn Al-Khattâb. 'Umar said to Him. "O Allah's Messenger! You are dearer to me than everything except my ownself." The Prophet صلى الله عليه وسلم said. "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allah, you are dearer to me than my ownself." The Prophet صلى الله عليه وسلم said, "Now, O 'Umar, (now you are a believer)." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.628).

(Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) son of Maryam (Mary). We took from them a strong covenant.^[1]

8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).

9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.

11. There, the believers were tried and shaken with a mighty shaking.

12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"

13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (صلى الله عليه وسلم) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

14. And if the enemy had entered from all sides (of the city), and they had been

يَتِمَّتْهَا عَلَيْهِمْ ۝

لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ

عَذَابَ آيِسًا ۝

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكَرُوا نِعْمَةً ۙ اللَّهُ عَلَيْكُمْ إِذْ

جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ

تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝

إِذْ جَاءَهُمْ مِنْ فَوْقِهِمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ

زَاعَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ

بِاللَّهِ الظَّنُّونَا ۝

هَٰذَا لِكِ آيَاتِ الْمُؤْمِنِينَ وَزُلْزِلُوا زَلِيلًا شَدِيدًا ۝

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا

وَعَدَنَا اللَّهُ وَرَسُولُهُ ۙ إِلَّا غُرُوبًا ۝

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ

فَارْجِعُوا وَاسْتَعِذْ بِنَهْجِ النَّبِيِّ يَقُولُونَ إِنَّا بِأَيْمَانِنَا

عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنَّا رَبِّدُونَ إِلَّا فِرَارًا ۝

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ

[1] (V.33:7) There are many Prophets and Messengers of Allah. About twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely (Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليهم السلام).

exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little.

15. And indeed they had already made a covenant with Allâh not to turn their backs, and the covenant with Allâh must be answered for.

16. Say (O Muhammad صلى الله عليه وسلم to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any *Wali* (protector, supporter) or any helper.

18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little,

19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place);

لَا تَوَّهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٦﴾

وَلَقَدْ كُتِبَ لَكُمْ أَنْ تَأْتُوا اللَّهَ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْمَوْتُ
أَلَا تَذَكَّرُونَ ﴿١٧﴾

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ قَرَرْتُمْ مَوْتَ
أَوِ الْقَتْلِ وَإِذًا لَأَنْتُمْ مَعُونَ إِلَّا لِقِيلًا ﴿١٨﴾

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا
أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٩﴾

* قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْرَاجِهِمْ
هَلُمَّ إِنِّي آتٍ وَلَا يَأْتُونَ إِلَّا بِأَلْفٍ بِأَلْفٍ ﴿٢٠﴾

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يُنظَرُونَ وَإِذَا
تَدَوَّرُ عُيُوبُهُمْ كَأَلَّذِي يَعْشَى عَلَيْهِ مِنَ الْمَوْتِ
فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوا بِاللَّيْسَةِ حِدَادٍ أَشِحَّةً
عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِرُوا فَأَحْطَ اللَّهُ أَعْمَالَهُمْ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢١﴾

يَحْسَبُونَ الْآخِزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ
الْآخِزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ
يَسْتَلُونَ عَنْ نَبَأِكُمْ وَلَوْ كَانَ فَوْقَكُمْ سَمَاوَاتٌ
لَآقْبَلُوكَ ﴿٢٢﴾

and if they (happen) to be among you, they would not fight but little.

21. Indeed, in the Messenger of Allâh (صلى الله عليه وسلم) you have a good example to follow, for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.

22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (صلى الله عليه وسلم) had promised us; and Allâh and His Messenger (صلى الله عليه وسلم) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least.¹¹¹

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ، وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢٣﴾

¹¹¹ (V.33:23) Narrated Anas رضي الله عنه: My uncle Anas ibn An-Nadr was absent from the battle of Badr. He said, "O Allah's Messenger (صلى الله عليه وسلم)! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd ibn Mu'adh met him. He said "O Sa'd ibn Mu'adh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas ibn An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah." (V.33:23).

His sister Ar-Rubaiyi' broke a front tooth of a woman and Allah's Messenger صلى الله عليه وسلم ordered for retaliation. On that Anas (ibn An-Nadr) said, "O Allah's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger صلى الله عليه وسلم said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (*Sahih Al-Bukhari*, Vol.4, *Hadith* No.61).

24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Ever Oft-Forgiving, Most Merciful.

يَجْزِي اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ
الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ كَانَ
عَفُوًّا رَحِيمًا ﴿٢٤﴾

25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَأْتُوا خَيْرًا
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيمًا ﴿٢٥﴾

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ
صِبَا صَبِيحَهُمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَبَنَاتَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ
تَطُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

28. O Prophet (Muhammad صلى الله عليه وسلم) Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce)."^[1]

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِنْ كُنْتُمْ تَرْضَيْنَ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكِ
سَرَاحًا جَمِيلًا ﴿٢٨﴾

[1] (V.33:28) a) Narrated 'Āishah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: When Allah's Messenger صلى الله عليه وسلم was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet صلى الله عليه وسلم knew that my parents would not order me to leave him. Then he said, "Allah says:

"O Prophet (Muhammad صلى الله عليه وسلم)! Say to your wives: 'If you desire the life of this world and its glitter ... an enormous reward.'" (V.33:28,29)

I said, "Then why consult I my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 309)

b) Narrated 'Āishah رضي الله عنها: Allah's Messenger صلى الله عليه وسلم gave us the option (to remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 188)

29. "But if you desire Allâh and His Messenger (صلى الله عليه وسلم), and the home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward."

30. O wives of the Prophet! Whoever of you commits an open *Fâhishah* (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allâh.

31. And whosoever of you is obedient to Allâh and His Messenger (صلى الله عليه وسلم), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizq Karîm* (a noble provision — Paradise).

32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.

33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*Iqamât-as-Salât*), and give Zakât and obey Allâh and His Messenger (صلى الله عليه وسلم). Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet (صلى الله عليه وسلم), and to purify you with a thorough purification.

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted (with all things).

وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَرَسُولَهُ، وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفْ لَهَا الْعَذَابَ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

* وَمَنْ يَفْعَلْ صَالِحًا * وَمَنْ يَفْعَلْ لِلَّهِ وَرَسُولِهِ وَتَعَمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

يَا نِسَاءَ النَّبِيِّ لَسَأُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَنْتَبِهْتُمْ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

وَأذْكُرْتَ مَا بَيْنَ يَدَيْ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues ¹¹¹ — Allâh

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّامِينَ وَالصَّامَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٣٥﴾

¹¹¹ (V.33:35) a) "Remember Allah" (while sitting, standing, lying for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night.)

b) See the footnote of (v.13:28).

c) Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each others, saying, 'Come to the object of your pursuit'." He added, "Then the angels encircle them with their wings up to the nearest Heaven to us." He added, "[After those people remembered (glorified the Praises of) Allâh, and the angels go back to Allâh, their Lord عز وجل asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subhân Allâh, Allâh Akbar, and Al-hamdu-lillâh*' Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allâh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allâh says (to the angels), 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says: 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witness that I have forgiven them.'" Allâh's Messenger صلى الله عليه وسلم added, "One of the angels would say,

has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger (صلى الله عليه وسلم) have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid ibn Hârithah رضى الله عنه — the freed slave of the Prophet صلى الله عليه وسلم) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad صلى الله عليه وسلم) have done favour (by manumitting him): “Keep your wife to yourself, and fear Allâh.” But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad صلى الله عليه وسلم married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh’s Command must be fulfilled.

38. There is no blame on the Prophet (صلى الله عليه وسلم) in that which Allâh has made legal for him. That has been Allâh’s Way with those who have passed away of (the Prophets

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

وَأِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفِي النَّاسَ وَاللَّهُ أَعْلَىٰ أَنْ تُخَفَّهُ ط فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سِنَّةً اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا ﴿٣٨﴾

'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'these are those people whose companions will not be reduced to misery'." (Sahih Al-Bukhârî, Vol. 8, Hadîth No.417).

of) old. And the Command of Allâh is a decree determined.

39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.

40. Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.^[1] And Allâh is Ever All-Knower of everything.

41. O you who believe! Remember Allâh with much remembrance.^[2]

42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and '*Asr* prayers].

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.

44. Their greeting on the Day they shall meet Him will be "*Salâm*: Peace (i.e. the angels will say to them: *Salâmun* 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).

45. O Prophet (Muhammad صلى الله عليه وسلم) Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the *Sunnah* — the legal

الَّذِينَ يُبْعَثُونَ رَسَلْتُمْ إِلَيْهِمْ وَخَشَوْهُ، وَلَا يَخْشَوْنَ
أَحَدًا إِلَّا اللَّهَ، وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ، وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم
مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

يَعْتَبِرُهُمْ يَوْمَ يَلْقَوْنَهُ، سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٤٥﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

^[1] (V.33:40) See the footnote (B) of (V.2:252).

^[2] (V.33:41) See the footnote of (V.13:28).

ways of the Prophet صلى الله عليه وسلم^[1]).

47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) the glad tidings, that they will have from Allâh a Great Bounty.

48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee, or Disposer of affairs). [*Tafsir Al-Qurtubî*]

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'iddah [divorce prescribed period, see (V. 65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.

50. O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your *Khâl* (maternal uncles) and the daughters of your *Khâlât* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no

وَيَبْرُرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا

كَبِيرًا ﴿٤٧﴾

وَلَا تَطْعَمِ الْكٰفِرِينَ وَالْمُنٰفِقِينَ وَدَعِ اٰذَنَهُمْ

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٤٨﴾

يَتَّيْمُوا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ

طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ

عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَيِّعُوهُنَّ وَسِرَّوَهُنَّ

سَرَاحًا جَمِيلًا ﴿٤٩﴾

يَتَّيْمُوا النَّبِيَّ إِنَّا أَخْلَصْنَاكَ لِكَ وَأَوْجَحَ النَّبِيَّ ءَاتَيْتِ

أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مَعَ آفَآةِ اللَّهِ

عَلَيْكَ وَبَنَاتِ عِمَّاكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ

خَالَكَ وَبَنَاتِ خَالَتِكَ الَّتِي هَاجَرَْنَ مَعَكَ

وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ

النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ

الْمُؤْمِنِينَ ۗ قَدْ عَلِمْتَ مَا فَرَضْنَا عَلَيْهِمْ فِى

أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا

يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ

عَفُورًا رَحِيمًا ﴿٥٠﴾

^[1] (V.33:46) See the footnote of [(V.3:164), *Sahih Al-Bukhari* Vol.9. *Hadith* No.385 and 387]

difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

51. You (O Muhammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knower, Most Forbearing.

52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

53. O you who believe! Enter not the Prophet's (صلى الله عليه وسلم) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (صلى الله عليه وسلم), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger (صلى الله عليه وسلم), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything.

* تُرْجَى مَن نَّسَأَهُ مِنْهُنَّ وَقُتُوهُنَّ إِلَيْكَ مَن نَّسَأَهُ وَمَن
أَبْتَعَيْتَ وَمَن عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ
أَن تَصْرَحَ بِهِنَّ وَلَا يَخْرُفَ وَيَرْضَيْنَ بِمَا
ءَاتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ
وَصَكَتَ اللَّهُ عَلَيَّمَا ۝٥١

لَا يُحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بِهِنَّ
مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتَ
يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّعِيْبًا ۝٥٢

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ
يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَظِيرٍ لِإِنَّهُ وَاللَّيْلِ
إِذَا دُعِيَتمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا
مُسْتَقْبِلِينَ لِحَدِيثٍ إِنْ ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ
فَيَسْتَعِجِبْ مِنْكُمْ وَاللَّهُ لَا يَسْتَعِجِبُ مِنَ الْحَقِّ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ذَلِكَ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ
لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ
مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ
عَظِيمًا ۝٥٣

إِنْ تَبَدَّلُوا شَيْئًا أَوْ خَفَوْهُ فَإِنَّ اللَّهَ كَانَ يَكِلُ شَيْءًا
عَلَيْمًا ۝٥٤

55. It is no sin on them (the Prophet's صلى الله عليه وسلم wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allâh. Verily, Allâh is Ever All-Witness over everything.

56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât*¹¹ on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. *As-Salâmu 'Alaikum*).

57. Verily, those who annoy Allâh and His Messenger (صلى الله عليه وسلم)¹² Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.

لَا جُنَاحَ عَلَيْكُمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ وَلَا أَوْلَادِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أَبْنَاءَ إِخْوَانِهِمْ وَلَا أُمَّهَاتَ إِخْوَانِهِمْ وَلَا أَوْلَادَ إِخْوَانِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ كَانَتْ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِمًّا ﴿٥٧﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَعْدِ مَا أَكْتَسَبُوا فَقَدْ أَحْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

¹¹ (V.33:56): Narrated 'Abdur-Rahmân ibn Abî Laila: Ka'b ibn 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet صلى الله عليه وسلم?" 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allah's Messenger صلى الله عليه وسلم saying, 'O Allah's Messenger! How should one (ask Allah to) send *As-Salât* upon you and the *Ahl-al-Bait* أهل البيت (the members of the family of the Prophet صلى الله عليه وسلم and the followers) of Allah, for Allah has taught us how to greet you?' He said, 'Say: *Allahumma salli 'alâ Muhammadin wa'alâ âli Muhammadin, kamâ sal-laita 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, Innaka Hamîdun Majîd. Allahumma bârik 'alâ Muhammadin wa 'alâ âli Muhammadin kamâ bârakta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm, Innaka Hamîdun Majîd.*' [O Allah! Send Your *Salât* (Graces, Honours and Mercy) on Muhammad and on the family (or the followers) of Muhammad, as You sent Your *Salât* (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Abraham, for You are the Most Praise-Worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad, and on the family (or the followers) of Muhammad as You sent your Blessings on Abraham and on the family (or the followers) of Abraham, for You are the Most Praise-Worthy, the Most Glorious." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.589).

¹² (V.33:57): (A) By abusing or telling lies against Allâh and His Messenger صلى الله عليه وسلم, by making pictures — imitating Allâh's creations, and by disobeying Allâh and His Messenger صلى الله عليه وسلم.

(B) See the footnote of (V.2:278).

59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.^[1]

60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while.

61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.

62. That was the Way of Allâh in the case of those who passed away of old: and you will not find any change in the Way of Allâh.

63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"

64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).

65. Wherein they will abide forever, and they will find neither a *Wali* (a protector) nor a helper.

66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad عليه وسلم)."

67. And they will say: "Our Lord! Verily,

يَأْتِيهَا النَّسِيُّ قُلْ لَأَذُو حِجَابِكِ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يَدْبِرْنَ عَلَيْهِنَّ مِنْ جَلْبِدِيهِنَّ ذَلِكَ
أَذَى أَنْ يَعْرِفَنَّ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ
عَفُورًا رَحِيمًا ﴿٥٩﴾

﴿٦٠﴾ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ
لَأَجْبُوهُنَّ فِيهَا أَهْلًا قَلِيلًا ﴿٦٠﴾

﴿٦١﴾ الْمَلْعُونِينَ إِنْ مَا أَتَوْهُمُ أُخِذُوا وَوُضِعُوا فِي النَّارِ ﴿٦١﴾

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ
لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِنْدَ اللَّهِ
وَمَا يَدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ فِيهَا وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

يَوْمَ نُقَلِّبُ وُجُوهَهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا
اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُرَّاهَاتَنَا

[1] (V.33:59) See the footnote of (V.24:31).

we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

68. "Our Lord! Give them double torment and curse them with a mighty curse!"

69. O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh.^[1]

70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).

72. Truly, We did offer *Al-Amānah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man

فَأَسْأَلُونَا النَّسِيْلًا ﴿٧٧﴾

رَبَّنَا آتِنَهُمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ

لَعْنًا كَبِيرًا ﴿٧٨﴾

يَتَّيِبُهُا لِلَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا مُوسَى

فَبَرَّءَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٧٩﴾

يَتَّيِبُهُا لِلَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٨٠﴾

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ

اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٨١﴾

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ

وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا

الْإِنْسَانُ ظُلْمًا جَهْلًا ﴿٨٢﴾

[1] (V.33:69) Narrated Abû Hurairah رضى الله عنه : Allah's Messenger صلى الله عليه وسلم said, "(Prophet) Mûsâ (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Mûsâ (Moses) of what they said about him: so one day while Mûsâ (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mûsâ (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' Till he reached a group of Banî Israel who saw him naked then, and found him the best of what Allâh had created; and Allâh cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting three, four or five marks. This was what Allâh عز وجل refers to in His Saying:

'O you who believe! Be not like those, who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged and he was honourable before Allah...' (V.33:69) (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.616).

bore it. Verily, he was unjust (to himself) and ignorant (of its results).¹¹

73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh, and His Messenger Muhammad (صلى الله عليه وسلم). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

Sûrat Saba'
(Sheba) XXXIV

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

1. All praise and thanks are Allâh's, to Whom belongs all that is in the heavens and all that is in the earth. His are all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things).

2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.

3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds.

لَيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبُ اللَّهُ عَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَلَهُ الْحُكْمُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يُخْرِجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي
لَأَتَيْنَنَّكُمْ عَلَيْكُمْ الْغَيْبُ لَا يُعْرَبُ عَنْهُ مُقَالٌ ذَرَوُ
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْعُرُ مِنْ ذَلِكَ
وَلَا آكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

لَيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

¹¹ (V.33:72): See the footnote of the (V.3:164).

Those, theirs is forgiveness and *Rizq Karim* (generous provision, i.e. Paradise).

5. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them — those, for them will be a severe painful torment.¹¹¹

6. And those who have been given knowledge see that what is revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord is the truth, and that it guides to the Path of the Exalted in Might, the Owner of all praise.

7. Those who disbelieve say: "Shall we direct you to a man (Muhammad صلى الله عليه وسلم) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

8. Has he (Muhammad صلى الله عليه وسلم) invented a lie against Allâh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause pieces of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).

10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains! Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."

11. Saying: "Make you perfect coats of

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ
عَذَابٌ مِّن رَّجِيمٍ ٥

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ
رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ ٦

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنْبِئُكُمْ
إِذَا مَرَّ قَسَمٌ لِّ كُلِّ مَمْرٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ٧

أَفَتَدْعَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ٨

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ إِن نَّشَاءُ نَحْطِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ
عَلَيْهِمْ مِّسْقَاطًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ لَآيَةٌ
لِّكُلِّ عَبْدٍ مُّسِيبٍ ٩

وَلَقَدْ آتَيْنَا دَاوُدَ مِنْهَا مَقْضِلًا يُجَاهِلُ أُوَيْ
مَعَهُ وَالظَّالِمَ وَأَلْقَيْنَاهُ الْحَدِيدَ ١٠

إِن أَعْمَلْ سَبْعَ نَسِيعَاتٍ وَقَدَّرَ فِي السَّيْرِ وَأَعْمَلُوا

¹¹¹ (V.34:5) See the footnote of (V.3:91).

mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

12. And to Sulaimân (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.

15. Indeed there was for Saba' (Sheba) a sign in their dwelling-place — two gardens on the right hand and on the left; (and it was said to them:): "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

16. But they turned away (from the obedience of Allâh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into

صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

وَأَسْلَمْنَا مِنَ الَّرِّيحِ عَدُوِّهَا شَهْرًا وَرَوَّاحَهَا شَهْرًا
وَأَسْلَمْنَا لَهُ، وَعَيْنَ الْفَطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ
يَدَيْهِ إِذْ يَأْتِيهِمْ رِيحُهُ وَمِنْ بَعْضِ مَنَّهُمْ عَنَّا مَرِيئًا نَذِقُهُ
مِنَ عَذَابِ السَّعِيرِ ﴿١٢﴾

يَعْمَلُونَ لَهُ، مَا يَشَاءُ مِنْ مَحْدِثٍ وَتَصَكِّيلٍ وَجِفَانٍ
كَالْجُؤَابِ وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا آلَ دَاوُدَ شُكْرًا
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴿١٣﴾

فَلَمَّا أَضْمَرْنَا عَلَيْهِ الْمَوْتَ مَا لَهُمْ عَلَىٰ مَوْجِعِهِ إِلَّا
دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَاتَهُ، فَلَمَّا خَرَّ تَبَيَّتْ
لِجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي
الْعَذَابِ الْمُهِينِ ﴿١٤﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِهُمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ
وَسِمَالٍ كُلُّوا مِنْ رِزْقِ رَبِّكُمْ وَأَشْكُرُوا لَهُ، بَلَدَةٌ
طَيِّبَةٌ وَرَبِّ غَفُورٌ ﴿١٥﴾

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَدْنَاهُمْ
يَجْنِبُهُمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ

gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.

17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).

18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).

20. And indeed *Iblis* (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).

21. And he (*Iblis* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

22. Say: (O Muhammad صلى الله عليه وسلم) to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.

23. Intercession with Him profits not except for him whom He permits. So much so

وَسَيُؤْمِنُ سِدْرًا قَلِيلًا ﴿١٧﴾

ذَلِكَ جَزَاءُكُمْ بِمَا كَفَرْتُمْ وَأَهْلُ جُنُودِي إِلَّا
الْكُفُورَ ﴿١٧﴾

وَجَعَلْنَا بَيْنَهُمُ بَيْنَ الْقُرَى الَّتِي بَرَكَتْنَا فِيهَا
قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّبِيْرَ وَسَيُؤْمِنُ بِهَا آيَاتِي
وَأَيَّامًا إِيْنِيْتِ ﴿١٨﴾

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ
فَجَعَلْنَا هُنَّ أَحَادِيْثَ وَمَزَقْنَاهُمْ كُلَّ مَذْقَبٍ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿١٩﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوْهُ إِلَّا
فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ﴿٢٠﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطٰنٍ إِلَّا لِنَعْتَمِرُ مِنْ
بُيُوتٍ بِالْأَخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي سَلَٰكٍ
وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيْظٌ ﴿٢١﴾

قُلْ أَدْعُوْا إِلٰهِيْنَ ذَرَعْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُوْنَ
مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ
فِيْهَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظٰهِرٍ ﴿٢٢﴾

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أٰذَنَ لَهُ حَتَّىٰ إِذَا

that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

24. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error."

25. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs) [Tafsîr Ibn Kathîr]

27. Say (O Muhammad صلى الله عليه وسلم to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise."

28. And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.^[1]

29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"

30. Say (O Muhammad صلى الله عليه وسلم): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which

فُرِجَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ
وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿١٣﴾

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمٰوٰتِ وَالْاَرْضِ
قُلْ اللّٰهُ وَاِنَّا اَوْبٰتُكُمْ لَعَلٰى هُدٰى اَوْ فِى ضَلٰلٍ
مُّبِيْنٍ ﴿١٤﴾

﴿قُلْ لَآ اَسْئَلُوْنَ عَمَّا اُجْرَمُوْا وَاَلَآ اَسْئَلُ عَمَّا
تَعْمَلُوْنَ ﴿١٥﴾

﴿لَقَدْ جَمَعْنَا بَيْنَنَا وَّبَيْنَكُمْ يَوْمَ الْاٰخِرِ
وَهُوَ الْقَيُّوْمُ الْعَلِيْمُ ﴿١٦﴾

﴿قُلْ اُرْوِى الْاَيْدِي الْاَحْقَمُ بِوَهْ شُرَكَاءَ كَلٰٓئِلٍ
هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿١٧﴾

﴿وَمَا اَرْسَلْنَاكَ اِلَّا كَافَّةً لِّلنَّاسِ بَشِيْرًا وَّ نَذِيْرًا
وَلَكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿١٨﴾

﴿وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدٰنِ كُنْتُمْ
صٰدِقِيْنَ ﴿١٩﴾

﴿قُلْ لَكُمْ رَيْعٰدٌ يَوْمَ لَآ اَسْتَسْخِرُوْنَ عِنْدَهُ سَاعَةً
وَلَا يَسْتَفْتِدُوْنَ ﴿٢٠﴾

﴿وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُؤْمِرَ بِهٰذَا الْقُرْءٰنِ

^[1] (V.34:28) See the footnote of (V.2:252).

was before it." But if you could see when the *Zâlimûn* (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

35. And they say: "We are more in wealth and in children, and we are not going to be punished."

36. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."

37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous

وَلَا يَأْتِي بَيْنَ يَدَيْهِ وَاُولَئِكَ إِذِ الظَّالِمُونَ
مَوْفُونَ عِنْدَ رَبِّهِمْ يَتَرَجَّعُ بَعْضُهُمْ إِلَى بَعْضٍ
الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا
لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٢﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا أَنْتُمْ
صَدَدْتُمْ عَنْ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ
كُنْتُمْ مُجْرِمِينَ ﴿٣٣﴾

وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ
مَكَرْنَا لَيْلًا وَالنَّهَارَ لِيُؤْمِنَنَا أَنْ نَكْفُرَ بِاللَّهِ
وَنَجْعَلَ لَهُ إِندَادًا وَأَسْرَأَ النَّدَامَةَ لَمَّا آرَأُوا الْعَذَابَ
وَجَعَلْنَا الْإِخْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ
يُخْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا
بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٥﴾

وَقَالُوا أَنْتُمْ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ
بِمُعَذَّبِينَ ﴿٣٦﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا ذُلْفَىٰ إِلَّا
مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ لَهُمْ جَزَاءُ الضَّعِيفِ

deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

38. And those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.

39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"

41. They (the angels) will say: "Glorified are You! You are our *Walî* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."

42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to deny."^[1]

بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُخَضَّرُونَ ﴿٣٨﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَلُوا ءِذَا كُنتُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

قَالُوا سُبْحٰنَكَ أَنْتَ وَإِنَّمَا كُنَّا مِنْ دُونِهِم بِلَٰكِنَاؤُهُمْ يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

فَأَيُّومَ لَا يَسْمَعُ بَعْضُكُم لِبَعْضٍ نَفَقًا وَلَا حَسْرًا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تُكْذِبُونَ ﴿٤٢﴾

[1] (V 34:42) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *Ilâh* (God - Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi ibn Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr. (Tafsîr At-Tabarî, Vol.10, Page No.114)]

43. And when Our Clear Verses are recited to them, they say: "This (Muhammad صلى الله عليه وسلم) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad صلى الله عليه وسلم when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad صلى الله عليه وسلم) any warner (Messenger).

45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)!

46. Say (to them O Muhammad صلى الله عليه وسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم): there is no madness in your companion (Muhammad صلى الله عليه وسلم). He is only a warner to you in face of a severe torment."

47. Say (O Muhammad صلى الله عليه وسلم): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things."

48. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

49. Say (O Muhammad صلى الله عليه وسلم): "*Al-Haqq* (the truth i.e. the Qur'ân and Allâh's

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ
يُرِيدُ أَنْ يَبْضُغَ عَلَيْنَا كَمَا كَانَ يَفْعَلُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا
إِلَّا آفَاتُكُمْ مُفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا الْحَقُّ لَمَّا
جَاءَهُمْ إِنْ هَذَا إِلَّا أَسْحَابٌ مِّمَّنْ ﴿٤٣﴾

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا
إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا تَبَعُوا وَمَعَسَارَ
مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَحْدَةٍ أَنْ تَقُومُوا لِلَّهِ
مَشِيًّا وَفِرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ
إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾

﴿قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَى الْغُيُوبِ ﴿٤٨﴾

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلَ وَمَا يَعْبُدُ ﴿٤٩﴾

Revelation) has come, and *Al-Bâtil* [falsehood — *Iblis* (Satan)] can neither create anything nor resurrect (anything).”

50. Say: “If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).”

51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.

52. And they will say (in the Hereafter): “We do believe (now):” but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).

53. Indeed, they did disbelieve (in the Oneness of Allâh, Islâm, the Qur’ân and Muhammad (صلى الله عليه وسلم) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (by saying) all that is untrue], from a far place.

54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

Sûrat Fâtir or Al-Malâ'ikah (The Originator of Creation, or The Angels) XXXV

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

1. All praise and thanks are Allâh’s, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three

فَلْإِنْ صَلَّكَ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنْ أَهْتَدَيْتُ
فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ
قَرِيبٍ ﴿٥١﴾

وَقَالُوا لَآ أَمَّا بِهِ وَآتَىٰ لَهُمُ السَّمَوَاتُ مِنْ مَّكَانٍ
بَعِيدٍ ﴿٥٢﴾

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلٍ وَيَقْدِفُونَ بِالْغَيْبِ
مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

وَجِئِلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ
مَنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

سُورَةُ فَاطِرٍ
سَبْعُونَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ
رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ
مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.

2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.

3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

4. And if they deny you (O Muhammad صلى الله عليه وسلم), so were Messengers denied before you. And to Allâh return all matters (for decision).

5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.

6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.

7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad صلى الله عليه وسلم) in sorrow for them. Truly, Allâh is All-Knower of what they do!

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا يُرْسِلُ لَهُ مِنْ بَدْرِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

يَتَأْتِيهَا النَّاسُ أَذْكَرُوا نِعَمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَزُوقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ تَوَفَّكُونَ ﴿٥﴾

وَإِنْ يَكْفُرْ بِكَ فَكُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٦﴾

يَتَأْتِيهَا النَّاسُ إِنْ وَعَدَ اللَّهُ حَقًّا فَلَا تَعْرَضُكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَعْزُبُكُمْ بِاللَّهِ الْعُرُورُ ﴿٧﴾

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٨﴾

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٩﴾

أَمْ مَنْ زُيِّنَ لَهُ مَسْئَلُهُمْ عَلَيْهِمْ فِي آيَةِ حَسَنَاتٍ فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْعُقُونَ ﴿١٠﴾

9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

10. Whosoever desires honour, (power and glory), then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

11. And Allâh did create you (Adam) from dust, then from *Nutfah* (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*). Surely, that is easy for Allâh.

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.

13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon:

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَيُقْسِنَهُ إِلَىٰ بَلَدٍ
مَّيْتٍ فَأَحْيَيْنَاهُ الْاَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ نُفِصِلُ ٱلنُّشُورَ ﴿٩﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ
ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّالِحُ يَرْفَعُهُ، وَٱلَّذِينَ يَمْكُرُونَ
ٱلسَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُوْلَئِكَ هُوَ يُبْوَرُ ﴿١٠﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ
أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ
وَمَا يَعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ عَآلَا فِي كِتَابٍ
إِن ذَٰلِكَ عَلَىٰ ٱللَّهِ يَسِيرٌ ﴿١١﴾

وَمَا يَسْتَوِي ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِعٌ شَرَابُهُ
وَهَٰذَا مِلْحٌ أُجَاجٌ وَمَنْ كُلٍ تَأْكُلُونَ لَحْمًا طَرِيقًا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَىٰ ٱلْفُلْكَ فِيهِ
مَوَآخِرَ لَتَبْتَغُوا مِنْ قَضِيئِهِ وَلَعَا كُمْ تَشْكُرُونَ ﴿١٢﴾

يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ
وَسَخَّرَ ٱلسَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُسَمًّى ذَٰلِكُمْ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ
وَٱلَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ

each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date-stone).

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is Well-Acquainted (with everything).^[1]

15. O mankind! It is you who stand in need of Allâh. But Allâh is the Rich (Free of all needs), the Worthy of all praise.

16. If He willed, He could destroy you and bring about a new creation.

17. And that is not hard for Allâh.

18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).

20. Nor are (alike) the darknesses (disbelief) and the light (Belief in Islâmic Monotheism).

21. Nor are (alike) the shade and the sun's heat.

قَطْمِيرٍ ﴿١٣﴾

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا سَمِعُوا
مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

﴿١٥﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ
هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

﴿١٦﴾ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

﴿١٧﴾ وَمَا ذَلِكُ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِهْلِهَا
لَا يَحْتَمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ
الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ
وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿١٨﴾

﴿١٩﴾ وَمَا تَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

﴿٢٠﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

﴿٢١﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

^[1] (V.35:14) See the footnote of (V.2:165).

22. Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves.

23. You (O Muhammad صلى الله عليه وسلم) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's).

24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.

25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

26. Then I took hold of those who disbelieved: and how terrible was My denial (punishment)!

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

28. And likewise of men and *Ad-Dawâbb* [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.

30. That He may pay them their wages in full, and give them (even) more, out of His

وَمَا يَسْتَوِي الْأَخْيَافَ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ
مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٢﴾

إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ
إِلَّا خَلَّاهَا فِيهَا نَذِيرٌ ﴿٢٤﴾

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ وَالْزُبُرِ وَإِلَى كِتَابِ
الْمُنِيرِ ﴿٢٥﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
شَجَرًا مِنْ مَخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ
وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابٍ سُوِّدٌ ﴿٢٧﴾

وَمِنَ النَّاسِ وَالْدَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ
عَزِيزٌ غَفُورٌ ﴿٢٨﴾

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً
لَنْ تَبُورَ ﴿٢٩﴾

لِيُؤْتِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ
غَفُورٌ عَلِيمٌ ﴿٣٠﴾

Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

31. And what We have revealed to you (O Muhammad صلى الله عليه وسلم), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad صلى الله عليه وسلم) and your followers must act on its instructions], confirming that which was (revealed) before it, Verily, Allâh is indeed Well-Acquainted, and All-Seer of His slaves.

32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه وسلم). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed the great grace.

33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

34. And they will say: "All praise and thanks are Allâh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us."

36. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good

عَفُورٌ شَكُورٌ ﴿٣٥﴾

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣٦﴾

لَوْ أَوْحَيْنَا إِلَيْكَ الْكِتَابَ الَّذِي نُنزِّلُ عَلَىٰ عَبْدِنَا
لَقَدْ جَاءَكَ إِذْ نُنزِّلُ الْوَحْيَ لَمَّا كُنْتَ فِي غَيْبٍ عَنِ
الْعَالَمِينَ إِلَّا قَلِيلًا مِّنْهُمْ يَخْبُرُونَ بِلِقَاءِ رَبِّهِمْ
الَّذِينَ كَفَرُوا لَئِن لَّمْ يَؤْتِ الْوَحْيَ لَمَّ يُكْفَرُوا
بِهِمْ لَئِن لَّمْ يَؤْتِ الْوَحْيَ لَمَّ يُكْفَرُوا بِهِمْ
لَئِن لَّمْ يَؤْتِ الْوَحْيَ لَمَّ يُكْفَرُوا بِهِمْ
الْقَضَلُ الْكَبِيرُ ﴿٣٧﴾

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا يُنحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِن
ذَهَبٍ وَلُؤْلُؤًا مِّمَّا سُهُبٍ فِيهَا حَرِيرٌ ﴿٣٨﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ
رَبَّنَا لَعَفُورٌ شَكُورٌ ﴿٣٩﴾

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن قَبْلِهِ لَا تَمَسُّنَا فِيهَا
فُتُورٌ وَلَا يَمَسُّنَا فِيهَا الْغُوبُ ﴿٤٠﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ
فِيهَا حِسَابٌ وَلَا يَمُوتُونَ فِيهَا وَلَا يُحْيَوْنَ فِيهَا كَمَا
كَانُوا فِي الدُّنْيَا كَذَلِكَ نُجَذِّبُ
كُلَّ كَافِرٍ ﴿٤١﴾

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا

deeds, not (the evil deeds) that we used to do.” (Allâh will reply): “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrong-doers) there is no helper.”

38. Verily, Allâh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts.

39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.^[1]

40. Say (O Muhammad صلى الله عليه وسلم): “Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrong-doers) promise one another nothing but delusions.”

41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.^[2]

42. And they swore by Allâh their most binding oaths that if a warner came to them,

عَبْرَ الَّذِي كُنَّا نَعْمَلُ أَوْ لَمْ نَعْبُدْكُمْ مَا يَدْعُرُ
فِيهِ مِنْ تَذَكُّرٍ وَجَاءَهُمُ التَّذِيرُ فَذُوقُوا مَا
لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ مَنْ كَفَرَ بَعْدَ
كُفْرِهِ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي
مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ
آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَتٍ مِنْهُ بَلْ إِنْ يَعْذِرُ
الظَّالِمُونَ بَعْضُهُمْ لِبَعْضٍ بِالْأَعْرُورِ ﴿٤٠﴾

﴿٤١﴾ إِنَّ اللَّهَ يُغْسِلُكَ السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا
وَلَنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ عِبَادِهِ إِنَّهُ كَانَ
حَلِيمًا عَفُورًا ﴿٤٢﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنْ جَاءَهُمْ نَذِيرٌ لَكُونُوا

[1] (V.35:39) See the footnote of (V.3:85).

[2] (V.35:41) Narrated Abû Hurairah رضي الله عنه: I heard Allah's Messenger صلى الله عليه وسلم saying, "(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'" (Sahîh Al-Bukhârî, Vol.6, Hadîth No.336).

they would be more guided than any of the nations (before them); yet when a warner (Muhammad صلى الله عليه وسلم) came to them, it increased in them nothing but flight (from the truth).

43. (They took to flight because of their arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.

45. And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

Sûrat Yâ-Sîn XXXVI

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

1. Yâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),

3. Truly, you (O Muhammad صلى الله عليه وسلم) are one of the Messengers,

أَهْدَىٰ مِنْ إِيحَىٰ الْأَمْرِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٣﴾

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ
الْمَكْرُ السَّيِّئِ إِلَّا بِأَعْيُنِهِمْ فَهُمْ يَنْظُرُونَ إِلَّا
سُنَّةَ الْأَوَّلِينَ فَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا
وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا ﴿٤٤﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ
لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ
كَانَ عَلِيمًا قَدِيرًا ﴿٤٥﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ
عَلَىٰ ظَهْرِهِمَا مِنْ دَابَّةٍ وَلَا كَيْنٍ يُؤْخِرُهُمْ
إِلَىٰ أَجَلٍ مُسَمًّى فإِذَا جَاءَ أَجَلُهُمْ قَاتِلًا
اللَّهُ كَانَ عِבَادَهُ بَصِيرًا ﴿٤٥﴾

سُورَةُ يٰسِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس ﴿٤٥﴾

وَالْقُرْآنِ الْحَكِيمِ ﴿٤٦﴾

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٤٧﴾

4. On a Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

6. In order that you may warn a people whose forefathers were not warned, so they are heedless.

لِيُنذِرَ قَوْمًا مَّا أُنذِرَهُ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

7. Indeed, the Word (of punishment) has proved true against most of them, so they will not believe.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾

9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe.

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) without seeing him. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخِشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

12. Verily, We give life to the dead, and We record that which they send before (them), and their traces¹¹ and all things We have recorded with numbers (as a record) in a Clear Book.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

13. And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antâkiya)], when there came Messengers to them.

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

14. When We sent to them two Messengers,

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِتَالِكِ

¹¹(V.36:12): Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihâd (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]

they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,

17. "And our duty is only to convey plainly (the Message)."

18. They (people) said: "For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us."

19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.

21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.

22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.

23. "Shall I take besides Him *âlihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?

24. "Then verily, I should be in plain error.

25. "Verily, I have believed in your Lord, so listen to me!"

فَقَالُوا إِنَّا إِلَٰهِيكُمْ مُّرْسَلُونَ ﴿١١﴾

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَٰنُ مِن
شَيْءٍ إِنَّا نُنشِرُ الْآلَاتِ كَذِبُونَ ﴿١٥﴾

قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَٰهِيكُمْ لَمُرْسَلُونَ ﴿١٦﴾

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

قَالُوا إِنَّا نَظَرْنَا يَا كُفْرًا لِمَنْ لَمْ تَنْهَهُوا الرَّجْمَ عَنْكُمْ
وَأَيْسَرَ لَكُمْ مَتَاعًا عَذَابُ الْآلِيمِ ﴿١٨﴾

قَالُوا طَائِفَةٌ مِّنْكُمْ مَعَكُمْ آيُنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ
قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

وَجَاءَ مِنْ أَفْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ
اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

اتَّبِعُوا مَن لَّا يَسْئَلْكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾

وَمَا لِي لَّا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

أَأَنْتُمْ مِّنْ دُونِهِ ؕ اللَّهُ إِن يَرِدْهُ الرَّحْمَٰنُ بِضُرٍّ لَّا
تُعْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقَدُونَ ﴿٢٣﴾

إِنِّي إِذًا لِّغَيٌّ ضَالٌّ مُّبِينٌ ﴿٢٤﴾

إِنِّي ؕ آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾

26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew!"^[1]

27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).

29. It was but one *Saiha* (shout) and lo! they (all) were still (silent, dead, destroyed).

30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

32. And surely, all — everyone of them will be brought before Us.

33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٣٦﴾

يَعَاظِرْنِي رَبِّي وَيَجْعَلَنِي مِنَ الْمَكْرُمِينَ ﴿٣٧﴾

﴿٣٨﴾ وَمَا نَزَّلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٣٨﴾

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٣٩﴾

يَحْسِرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٠﴾

أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ
لَا يَرْجِعُونَ ﴿٤١﴾

وَأَن كُلُّ لَمَنَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٤٢﴾

وَأَيَّةٌ لَهُمْ أَنَّ الْأَرْضَ أَمِثَةٌ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا
حَبًّا قَائِمَةٌ يَأْكُلُون ﴿٤٣﴾

[1] (V.36:26): a) Narrated Abu Mūsâ رضى الله عنه : Allah's Messenger صلى الله عليه وسلم said, "My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves!' A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 489).

b) Narrated Anas ibn Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah)." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 72)

c) Narrated 'Abdullah ibn Abî Aufâ رضى الله عنهما : Allah's Messenger صلى الله عليه وسلم said, "Know that Paradise is under the shades of swords. (*Jihâd* in Allâh's Cause)." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 73)

d) Narrated Anas ibn Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم used to say, "O Allâh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitan* (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 77)

e) Narrated Abdullah ibn Umar رضى الله عنهما : I heard Allah's Messenger صلى الله عليه وسلم saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 505)

34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.

35. So that they may eat of the fruit thereof — and their hands made it not. Will they not, then, give thanks?

36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.

38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knower.

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old, dried, curved date stalk.

40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

41. And an *Āyah* (sign) for them is that We carried their offspring in the laden ship [of Nûh (Noah)].

42. And We have created for them of the like thereunto, on which they ride.

43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.

44. Unless it be mercy from Us, and as an enjoyment for a while.

45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
وَجَزَّارَاتٍ فِيهَا مِنَ الْعُيُونِ ﴿٢٤﴾

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا
يَشْكُرُونَ ﴿٢٥﴾

سُبْحَانَ الَّذِي خَلَقَ الْأَرْضَ وَجَعَلَ لَهَا مَوَاتِنًا
لِلْأَرْضِ وَمِنَ أَنْفُسِهِمْ وَمَا لَا يَعْلَمُونَ ﴿٢٦﴾

وَأَيُّهُ لَهْمُ اللَّيْلِ تَسْلَخُ مِنْهُ النَّهَارُ فَإِذَا هُمُ
مُظْلِمُونَ ﴿٢٧﴾

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ﴿٢٨﴾

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٢٩﴾

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٠﴾

وَأَيُّهُ لَهْمُ آتَانَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَحْشُونِ ﴿٣١﴾

وَمَا خَلَقْنَا لَهُمْ مِن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٣٢﴾

وَإِن شَاءْنَا لَفَقَهُمُ الْفَلَاحَ لَهْمٌ وَلَا هُمْ يُنقَدُونَ ﴿٣٣﴾

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٣٤﴾

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ
أَعَلَّكُمْ تُرْحَمُونَ ﴿٣٥﴾

Mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds)."

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.

47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh had willed, He (Himself) would have fed? You are only in a plain error."

48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

49. They await only but a single *Saihah* (shout) which will seize them while they are disputing!

50. Then they will not be able to make bequest, nor will they return to their family.

51. And the Trumpet will be blown (i.e. the second blowing) and behold! from the graves they will come out quickly to their Lord.

52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"

53. It will be but a single *Saihah* (shout), so behold! they will all be brought up before Us!

54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.

55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things.

وَمَا أَنزَلْنَاهُمْ مِنْ آيَاتِنَا مِنْ آيَاتٍ رَبِّهِمْ إِلَّا كَأَنَّا
عَنَّا مَعْرُضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَنْطَعِمَهُ إِنْ
أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

مَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاحِدَةً تَأْخُذُهُمْ وَهُمْ
يَخِصِّمُونَ ﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ
يَرْجِعُونَ ﴿٥٠﴾

وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ
يَسِيرُونَ ﴿٥١﴾

قَالُوا أَوَلَمْ نَكُن مِّنْ قَبْلِهِ نَفْسًا مَّرْقُودًا هَذَا مَا وَعَدَ
الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

إِنَّ كُنْتُمْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا
مُحْضَرُونَ ﴿٥٣﴾

فَالْيَوْمَ لَا تَنْظُرُهُمْ نَفْسٌ سَبِيحًا وَلَا تُجْزَوْنَ إِلَّا مَا
كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِمْ ﴿٥٥﴾

56. They and their wives will be in pleasant shade, reclining on thrones.

57. They will have therein fruits (of all kinds) and all that they ask for.

58. (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful.

59. (It will be said): “And O you *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.

61. And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.^[1]

62. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?

63. This is Hell which you were promised!

64. Burn therein this Day, for that you used to disbelieve.^[2]

65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [*Tafsîr At-Tabari*.]

66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

هُرَّوَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِفُونَ ﴿٥٦﴾

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

وَأَمْتَرُوا أَيُّومَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾

* أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا

السَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا

تَعْقِلُونَ ﴿٦٢﴾

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

أَصْلَوْهَا أَيُّومَ يَوْمَ كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

أَيُّومَ نَخِمْ عَنْ أَعْيُنِهِمْ وَكُنْمَنَا أَيْدِيهِمْ وَنَشْهَدُ

أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

وَلَوْ شَاءَ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا

الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

^[1] (V.36:61) See the footnote of (V.2:22).

^[2] (V.36:64) See the footnote of (V.3:91).

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.^[1]

68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand?

69. And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.

70. That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

71. Do they not see that We have created for them, of what Our Hands have created, the cattle, so that they are their owners?

72. And We have subdued them to them so that some of them they have for riding and some they eat.

73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?

74. And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods).

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).

76. So let not their speech, then, grieve you (O Muhammad صلى الله عليه وسلم). Verily,

وَلَوْ شَاءَ لَسَخَّطْنَا عَلَىٰ مَكَاتِبِهِمْ فَمَا
أَسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

وَمَنْ نَعْمِرَهُ نَكْسِبْهُ فِي الْخَلْقِ
أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ
وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيُحِقِّ الْقَوْلَ عَلَى
الْكَافِرِينَ ﴿٧٠﴾

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا
فَهُمْ لَهَا مَلَائِكَةٌ ﴿٧١﴾

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ
يُضْرَرُونَ ﴿٧٤﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ
مُحْتَضَرُونَ ﴿٧٥﴾

فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ﴿٧٦﴾

^[1] (V.36:67) See (V.7:166) and the footnote of (V.5:90).

We know what they conceal and what they reveal.

77. Does not man see that We have created him from *Nutfah* (mixed male and female sexual discharge — semen drops). Yet behold! he (stands forth) as an open opponent.

78. And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they are rotten and have become dust?”

79. Say: (O Muhammad صلى الله عليه وسلم) “He will give life to them Who created them for the first time! And He is All-Knower of every creation!”

80. He Who produces for you fire out of the green tree, when behold! you kindle therewith.

81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

82. Verily, His Command, when He intends a thing, is only that He says to it, “Be!” — and it is!

83. So glorified is He (and exalted above all that they associate with Him), in Whose Hands is the dominion of all things: and to Him you shall be returned.

أَوَلَمْ يَرِ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنشأْتُم مِّنْهُ تُوفِدُونَ ﴿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﴾

فَسُبْحٰنَ الَّذِي يَبْدِءُ مَلَكُوتَ كُلِّ شَيْءٍ وَيَرْجِعُهُنَّ تَرْجِعُونَ ﴿٨٣﴾

Sûrat As-Sâffât

(Those Ranged in Ranks) XXXVII

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

1. By those (angels) ranged in ranks (or rows).

2. By those (angels) who drive the clouds in a good way.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالصَّافَّاتِ صَفًّا ﴿١﴾

فَالرَّجْرَجَاتِ رَجْرَجًا ﴿٢﴾

3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind [*Tafsîr Ibn Kathîr*].

4. Verily, your *Ilâh* (God) is indeed One (i.e. Allâh):

5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings.¹¹¹

6. Verily, We have adorned the near heaven with the stars (for beauty).¹²¹

7. And to guard against every rebellious devil.

8. They cannot listen to the higher group (angels) for they are pelted from every side.

9. Outcast, and theirs is a constant (or painful) torment.

10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.

11. Then ask them (i.e. these polytheists, O Muhammad صلى الله عليه وسلم): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay.

12. Nay, you (O Muhammad صلى الله عليه وسلم) wondered (at their insolence) while they mock (at you and at the Qur'ân).

13. And when they are reminded, they pay no attention.

14. And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

فَأَتَيْنَهُم بِالْبُحُرَيْنِ ۝١٠

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝١١

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشْرِقِ ۝١٢

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ ۝١٣

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ۝١٤

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْيُنِ وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ۝١٥

دُحُورًا وَأُولَئِهِمْ عَذَابٌ وَاصِبٌ ۝١٦

إِلَّا مَنِ خَطِطَ الْخَطِطَةَ فَاتَّبَعَهُ، شَهَابٌ نَّافٍ ۝١٧

فَأَسْتَفْهِمِهِمْ أَهْرَ أَسْدٌ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ
مِنْ طِينٍ لَّازِبٍ ۝١٨

بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝١٩

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۝٢٠

وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ۝٢١

¹¹¹ (V. 37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See *Tafsîr Al-Qurtubî*.]

¹²¹ (V. 37:6) See the footnote of (V.6:97).

15. And they say: "This is nothing but evident magic!

16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?"

17. "And also our fathers of old?"

18. Say (O Muhammad صلى الله عليه وسلم): "Yes, and you shall then be humiliated."

19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

20. They will say: "Woe to us! This is the Day of Recompense!"

21. (It will be said): "This is the Day of Judgement which you used to deny."

22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,

23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);

24. "But stop them, verily they are to be questioned.

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

26. Nay, but that Day they shall surrender.

27. And they will turn to one another and question one another.

28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."

29. They will reply: "Nay, you yourselves were not believers.

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّؤْتَمِنٌ ﴿١٥﴾

أَوَدَامِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَوَنَّا لَسْبَعُونَ ﴿١٦﴾

أَوَآبَاءُنَا الْأَوْلُونَ ﴿١٧﴾

قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ ﴿١٨﴾

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

وَقَالُوا وَيُبَلِّغَتَنَا هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾

هَذَا يَوْمَ الْقِصَلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢١﴾

* أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

وَقِفُّهُمْ إِنَّهُمْ مَقْسُومُونَ ﴿٢٤﴾

مَا كُنَّا لِنَتَّصِرُونَ ﴿٢٥﴾

بَلْ هُمْ الْيَوْمَ مُتَسَامِعُونَ ﴿٢٦﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

قَالُوا بَلْ لَوْ كُنَّا مُؤْمِنِينَ ﴿٢٩﴾

30. "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers).

31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

32. "So we led you astray because we were ourselves astray."

33. Then verily, that Day, they will (all) share in the torment.

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allâh).

35. Truly, when it was said to them: *Lâ ilâha illallâh* "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride^[1] (i.e. denied it).

36. And (they) said: "Are we going to abandon our *âlihah* (gods) for the sake of a mad poet?"

37. Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion — Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion — Islâmic Monotheism).

38. Verily, you (pagans of Makkah) are going to taste the painful torment;

39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world)

40. Except the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism).

وَمَا كُنَّا لِنَآعْبُدَكَ مِنْ سُلْطَانٍ بَلْ كُنتُمْ قَوْمًا طٰغِيٰنَ ﴿٣٠﴾

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا اِنَّآ لَذٰلِقُوْنَ ﴿٣١﴾

فَاَعْوَبْتُمْ كَمَا اِنَّا كُنَّا عٰوَبِيْنَ ﴿٣٢﴾

فَاِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٣﴾

اِنَّآ لَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٤﴾

اِنَّهُمْ كَانُوْۤا اِذَا قِيْلَ لَهُمْ لَا اِلٰهَ اِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ ﴿٣٥﴾

وَيَقُوْلُوْنَ اِنَّا لَنَارِكُوْۤا لِهَيْتٰنَا لِنَسْأَعِ مَجْحُوْنٍ ﴿٣٦﴾

بَلْ جَآءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِيْنَ ﴿٣٧﴾

اِنَّكُمْ لَذٰلِقُوْۤا الْعَذَابِ الْاَلِيْمِ ﴿٣٨﴾

وَمَا تُجْرَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٣٩﴾

اِلَّا عِبَادَ اللّٰهِ الْمُخْلِصِيْنَ ﴿٤٠﴾

[1] (V.37:35): See the footnote of (V.22:9).

41. For them there will be a known provision (in Paradise),

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿١١﴾

42. Fruits; and they shall be honoured,

فَوَيْلٌ لَهُمْ مِمَّا كُرُمُوهُمْ ﴿١٢﴾

43. In the Gardens of delight (Paradise),

فِي جَنَّاتٍ التَّعْبِيرِ ﴿١٣﴾

44. Facing one another on thrones.

عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿١٤﴾

45. Round them will be passed a cup of pure wine —

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَّعِينٍ ﴿١٥﴾

46. White, delicious to the drinkers.

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿١٦﴾

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.

لَا فِيهَا عَاوِلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿١٧﴾

48. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes.¹¹¹

وَإِنَّمَا هُنَّ حَفَاهِدٌ مَبْصُورَاتٌ ﴿١٨﴾

49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿١٩﴾

50. Then they will turn to one another, mutually questioning.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٠﴾

51. A speaker of them will say: "Verily, I had a companion (in the world),

قَالَ قَائِلٌ لِمَنْهُمُ إِنِّي كَانَ لِي قَرِينٌ ﴿٢١﴾

52. Who used to say: "Are you among those who believe (in resurrection after death).

يَقُولُ أَأَنْتَ لِمَنِ الْمُصَدِّقِينَ ﴿٢٢﴾

53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

أَوَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ ﴿٢٣﴾

54. (The speaker) said: "Will you look down?"

قَالَ هَلْ أُنَبِّئُكَ لَقَدْ ظَلَمُواُونَ ﴿٢٤﴾

55. So he looked down and saw him in the midst of the Fire.

فَأَنظَرَهُ قَرَأَهُ فِي سَوَاءِ الْجَحِيمِ ﴿٢٥﴾

56. He said: "By Allâh! You have nearly ruined me.

قَالَ تَاللَّهِ إِن كُذِّبْتُ لَأَتْرُودِينَ ﴿٢٦﴾

¹¹¹ (V.37:48) See the footnote of (V.29:64).

57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

58. (The dwellers of Paradise will say) "Are we then not to die (any more)?"

59. Except our first death, and we shall not be punished? (after we have entered Paradise)."

60. Truly, this is the supreme success!

61. For the like of this let the workers work.

62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)?

63. Truly, We have made it (as) a trial for the *Zâlimûn* (polytheists, disbelievers, wrong-doers).

64. Verily, it is a tree that springs out of the bottom of Hell-fire,

65. The shoots of its fruit-stalks are like the heads of *Shayâtîn* (devils);

66. Truly, they will eat thereof and fill their bellies therewith.

67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies).

68. Then thereafter, verily, their return is to the flaming fire of Hell.

69. Verily, they found their fathers on the wrong path;

70. So they (too) hastened in their footsteps!

71. And indeed most of the men of old went astray before them;

وَلَوْلَا رِغْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

أَفَأَنْتُمْ بِمَيْمِينِ ﴿٥٨﴾

إِلَّا مَوْتَنَا الْأُولَىٰ وَمَنْحُومٌ مُّعَدَّيْنِ ﴿٥٩﴾

إِنَّ هَذَا لَهُوَ الْقَوْمُ الْعَظِيمُ ﴿٦٠﴾

لِيَسِلَّ هَذَا أَفْئِدَةً الْعَامِلُونَ ﴿٦١﴾

أَذَلَّكَ حَبْرُؤُا لَا أَمْ سَجْرَةُ الرَّهْمِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

إِنَّهَا سَجْرَةٌ تُخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

فَأِنَّهُمْ لَا يَكُونُونَ مِنْهَا فِتْنُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾

فَوَإِنَّ لَهُمُ عَلَيْهِمُ الشُّوْبَاءُ مِنْ حَمِيمٍ ﴿٦٧﴾

ثُمَّ إِنَّهُمْ رَجَعُوا إِلَى الْجَحِيمِ ﴿٦٨﴾

إِنَّهُمْ أَقْوَاءُ آبَاءِ هُمْرِ صَالِينَ ﴿٦٩﴾

فَهُمْ عَلَىٰ أَثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ ﴿٧١﴾

72. And indeed We sent among them warners (Messengers);

73. Then see what was the end of those who were warned (but heeded not).

74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).

75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).

76. And We rescued him and his family from the great distress (i.e. drowning),

77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

78. And left for him (a goodly remembrance) among the later generations:

79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Ālamîn (mankind, jinn and all that exists)!"

80. Verily, thus We reward the *Muhsinûn* (good-doers — See V.2:112).

81. Verily, he [Nûh (Noah)] was one of Our believing slaves.

82. Then We drowned the others (disbelievers and polytheists).

83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham).

84. When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism].

85. When he said to his father and to his people: "What is it that which you worship?"

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ ﴿٧٢﴾

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

ثُمَّ أَعْرَفْنَا الْآخَرِينَ ﴿٨٢﴾

﴿٨٣﴾ وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٤﴾

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٥﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

86. "Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?"

أَيِفْكَاهُ إِلَهَةٌ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

87. "Then what think you about the Lord of the '*Âlamin* (mankind, jinn, and all that exists)?"

فَمَا ظَنُّكُمْ رَبِّ الْعَالَمِينَ ﴿٨٧﴾

88. Then he cast a glance at the stars,

فَنظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

89. And he said: "Verily, I am sick^[1] (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]."

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

90. So they turned away from him, and departed (for fear of the disease).

فَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

91. Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)?"

فَرَأَى إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُمُونَ ﴿٩١﴾

92. "What is the matter with you that you speak not?"

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

93. Then he turned upon them, striking (them) with (his) right hand.

فَرَأَى عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

94. Then they (the worshippers of idols) came, towards him, hastening.

فَأَقْبَلُوا إِلَيْهِ يَرْعُونَ ﴿٩٤﴾

95. He said: "Worship you that which you (yourselves) carve?"

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

96. "While Allâh has created you and what you make!"

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

98. So they plotted a plot against him, but We made them the lowest.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

99. And he said (after his rescue from the fire): "Verily, I am going to my Lord: He will guide me!"

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

[1] (V.37:89) See the footnote (C) of (V.16:121).

100. "My Lord! Grant me (offspring) from the righteous."

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

101. So We gave him the glad tidings of a forbearing boy.

فَبَشِّرْنَاهُ بِعَلِيمٍ حَلِيمٍ ﴿١٠١﴾

102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *Inshâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)."

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِلَىٰ أَرَىٰ فِي الْمَنَامِ

أَنِّي أَدْبَحُكَ فَأَنْظِرْ مَاذَا تَرَىٰ قَالَ يَتَأَبَّىٰ أَفْعَلُ

مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ

الصَّابِرِينَ ﴿١٠٢﴾

103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

فَلَمَّا أَتَسَمَاؤَ وَكَرَّهُهُ لِلَّجِينِ ﴿١٠٣﴾

104. We called out to him: "O Ibrâhîm! (Abraham!)"

وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٠٤﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers — See 2:112).

فَدَصَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي

الْمُحْسِنِينَ ﴿١٠٥﴾

106. Verily, that indeed was the manifest trial.

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾

107. And We ransomed him with a great sacrifice (i.e. كبش — a ram);

وَقَدَرْنَا بِذَنبِهِ عَظِيمٍ ﴿١٠٧﴾

108. And We left for him (a goodly remembrance) among the later generations.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

109. "*Salâm* (peace) be upon Ibrâhîm (Abraham)!"

سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

110. Thus indeed do We reward the *Muhsinûn* (good-doers — See V.2:112).

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

111. Verily, he was one of Our believing slaves.

إِنَّهُ مِنَ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the righteous.

وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

113. We blessed him and Ishâq (Isaac).

وَتَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ

And of their progeny are (some) that do right, and some that plainly wrong themselves.

114. And indeed, We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron).

115. And We saved them and their people from the great distress,

116. And helped them, so that they became the victors;

117. And We gave them the clear Scripture;

118. And guided them to the Right Path.

119. And We left for them (a goodly remembrance) among the later generations.

120. "Salâm (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!"

121. Verily, thus do We reward the *Muhsinûn* (good-doers — See V.2:112).

122. Verily, they were two of Our believing slaves.

123. And verily, Ilyâs (Elias) was one of the Messengers.

124. When he said to his people: "Will you not fear Allâh?"

125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,

126. "Allâh, your Lord and the Lord of your forefathers?"

127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

128. Except the chosen slaves of Allâh.

129. And We left for him (a goodly remembrance) among the later generations.

وَمَا لَكُمْ أَنْتَفِسِهِمْ مُمْسِكِينَ ﴿١١٣﴾

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾

وَنَصَّرْنَاهُمْ فَمَا كَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾

وَأَنزَلْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرَاتِ ﴿١١٩﴾

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

إِذْ قَالَ لِقَوْمِهِ أَلَأَتَّعِقُونَ ﴿١٢٤﴾

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿١٢٦﴾

فَكَذَّبُوهُ فَأَنَّهُمْ مُحْضَرُونَ ﴿١٢٧﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرَاتِ ﴿١٢٩﴾

130. "Salâm (peace) be upon Ilyâsîn (Elias)!"

سَلَّمَ عَلَيَّ إِلَىٰ يَأْسِينَ ﴿١٣٠﴾

131. Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for Allâh's sake only — See V.2:112).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

132. Verily, he was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

133. And verily, Lût (Lot) was one of the Messengers.

وَإِنَّ لُوطًا لِّمَنِ الْمُرْسَلِينَ ﴿١٣٣﴾

134. When We saved him and his family, all,

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

135. Except an old woman (his wife) who was among those who remained behind.

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾

137. Verily, you pass by them in the morning

وَأَنْتُمْ لَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾

138. And at night; will you not then reflect?

وَبِالْأَيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

139. And, verily, Yûnus (Jonah) was one of the Messengers.

وَإِنَّ يُونُسَ لِمَنِ الْمُرْسَلِينَ ﴿١٣٩﴾

140. When he ran to the laden ship:

إِذْ أَقْبَلَ إِلَى الْفُلِّكَ الْمَشْحُونِ ﴿١٤٠﴾

141. Then he (agreed to) cast lots, and he was among the losers.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

142. Then a (big) fish swallowed him as he had done an act worthy of blame.

فَأَتَقَمَّهُ الْهُوتَ وَهُوَ غَلِيظٌ ﴿١٤٢﴾

143. Had he not been of them who glorify Allâh,

فَقَوْلًا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

لَلَيْتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

145. But We cast him forth on the naked shore while he was sick,

*فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

146. And We caused a plant of gourd to grow over him.

147. And We sent him to a hundred thousand (people) or even more.

148. And they believed; so We gave them enjoyment for a while.

149. Now ask them (O Muhammad صلى الله عليه وسلم): "Are there (only) daughters for your Lord and sons for them?"

150. Or did We create the angels female while they were witnesses?

151. Verily, it is of their falsehood that they (Quraish pagans) say:

152. "Allâh has begotten (offspring—the angels being the daughters of Allâh)?" And, verily, they are liars!

153. Has He (then) chosen daughters rather than sons?

154. What is the matter with you? How do you decide?

155. Will you not then remember?

156. Or is there for you a plain authority?

157. Then bring your Book if you are truthful!

158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).

159. Glorified is Allâh! (He is free) from what they attribute to Him!

160. Except the slaves of Allâh, whom He chooses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things to Allâh).

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٦﴾

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

فَتَأْمَنُوا فَمَتَّعْتَهُمْ إِلَى حِينٍ ﴿١٤٨﴾

فَأَسْتَفْتِيهِمْ الْرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ

إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾

161. So, verily you (pagans) and those whom you worship (idols)

فَأَنذَرْتُكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],

مَا أَنزَلْنَا عَلَيْهِ يَفْقَهُنَّ ﴿١٦٢﴾

163. Except those who are predestined to burn in Hell!

إِلَّا مَن هُوَ صَالٍ لِلْجَحِيمِ ﴿١٦٣﴾

164. And there is not one of us (angels) but has his known place (or position);

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾

165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

وَإِنَّا لَنُحِنُّ الصَّافُونَ ﴿١٦٥﴾

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises i.e. perform prayers).

وَإِنَّا لَنُحِنُّ الْمُسَبِّحُونَ ﴿١٦٦﴾

167. And indeed they (Arab pagans) used to say:

وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

168. "If we had had a reminder as had the men of old (before the coming of Prophet Muhammad صلى الله عليه وسلم as a Messenger of Allâh),

لَوْ أَنَّا عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"

لَكِنَّا عِبَادٌ لِلَّهِ الْمَخْصِيصِينَ ﴿١٦٩﴾

170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم, and all that he brought, — the Divine Revelation), so they will come to know!^[1]

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

171. And verily, Our Word has gone forth of old for Our slaves, the Messengers,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

172. That they verily would be made triumphant,

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

173. And that Our hosts! they verily would be the victors.

وَإِن جُنْدَنَا لَهُمُ الْعَالِيُونَ ﴿١٧٣﴾

[1] (V.37:170) See the footnote (A) of (V.3:85).

174. So turn away (O Muhammad صلى الله عليه وسلم) from them for a while,

فَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

175. And watch them and they shall see (the punishment)!

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

176. Do they seek to hasten on Our Torment?

أَفِعِدَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾

178. So turn (O Muhammad صلى الله عليه وسلم) away from them for a while,

وَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

179. And watch and they shall see (the torment)!

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

180. Glorified is your Lord, the Lord of Honour and Power! (He is free) from what they attribute to Him!

سُبْحٰنَ رَبِّكَ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ ﴿١٨٠﴾

181. And peace be on the Messengers!

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

182. And all praise and thanks are Allâh's, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

Sûrat Sâd XXXVIII

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

1. Sâd

[These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding (explanations and honour for the one who believes in it).

2. Nay, those who disbelieve are in false pride and opposition.

3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ شِقَاقٌ ﴿٢﴾

كِرَاهِلِكُمْ مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَ ذُورًا ذُورًا

حِينَ مَتَّأَسُوا ﴿٣﴾

4. And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad صلى الله عليه وسلم) is a sorcerer, a liar.

5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!"

6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! [*Tafsîr Al-Qurtubî*]

8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!

9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!

11. (As they denied Allâh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

12. Before them (were many who) denied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),

13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood: such were the Confederates.

وَيَحْسَبُونَ أَن جَاءَهُمْ مُنذِرٌ مِّنْهُمْ وَقَالَ الْكٰفِرُونَ هٰذَا سِحْرٌ كَذٰبٌ ﴿٤﴾

أَجَعَلَ الْآلِهَةَ إِلٰهًا وَّاحِدًا إِنَّ هٰذَا لَشَيْءٌ عَجَابٌ ﴿٥﴾

وَأَنطَلَقَ الْمَلَأُ مِنْهُم أَن آمسُواْ وَاصْبِرُواْ عَلَى الْيَهْرِكِرِ
إِنَّ هٰذَا لَشَيْءٌ يُرَادُ ﴿٦﴾

مَا سَمِعْنَا بِهٰذَا فِي الْآلِهَةِ الْآخِرَةِ إِنَّ هٰذَا
إِلَّا اِخْتِلَافٌ ﴿٧﴾

أَنزَلَ عَلَيْهِ الذِّكْرَ مِن بَيْنِنَا بَلْ هُم فِي شَكٍّ مِّن ذِكْرِي بَل
لَّمَّا يَدُورُواْ عَذَابِ ﴿٨﴾

أَمْ عِنْدَهُم خٰزِنٌ رَّحْمَةً رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

أَوَلَهُمْ مَّلِكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَقْبَلُ زَعْوًا
فِي الْآسِنِبِ ﴿١٠﴾

جُدُمًا هٰنَا لِكَ مَهْرُومٌ مِّنَ الْآخْرَابِ ﴿١١﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَاقْرَعُونَ
ذُو الْاَوْتَادِ ﴿١٢﴾

وَتَمُوذُ وَقَوْمُ لُوطٍ وَاصْحٰبُ لَيْكَةِ اُولٰٓئِكَ
الْآخْرَابِ ﴿١٣﴾

14. Not one of them but denied the Messengers; therefore My Torment was justified,

إِنْ كُنْ لِلْإِنْسَانِ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِي ﴿١١﴾

15. And these only wait for a single *Saiha* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfîl*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].

وَمَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهُمْ مِنْ فَوْاقِ ﴿١٥﴾

16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانَنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

17. Be patient (O Muhammad صلى الله عليه وسلم) of what they say, and remember Our slave *Dâwûd* (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh).

أَصْبِرْ عَلَى مَا يَقُولُونَ وَاذْكُرْ عِبْدَنَا دَاوُدَ ذَا الْأَيْدِي إِنَّهُ أَوَّابٌ ﴿١٧﴾

18. Verily, We made the mountains to glorify Our Praises with him [*Dâwûd* (David)] in the '*Ashî*' (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

19. And (so did) the birds assembled: all obedient to him [*Dâwûd* (David)] [i.e. they came and glorified Allâh's Praises along with him]. (*Tafsîr Al-Qurtubî*).

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾

20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.

وَشَدَدْنَا مُلْكَهُ وَاَنْبَيْنَاهُ الْحِكْمَةَ وَفَضَّلْنَا الْخِطَابِ ﴿٢٠﴾

21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrab* (a praying place or a private room);

* وَهَلْ آتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسُوْرُوا الْمِحْرَابِ ﴿٢١﴾

22. When they entered in upon *Dâwûd* (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا يَا لِحَقِّ وَلَا تَنْظِطْ وَأَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.

25. So We forgave him that, and verily, for him is near access to Us, and a good place of (final) return (Paradise).

26. O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!

28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as the *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious — See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)?

29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings,

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ
فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا
مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا
فَتَنَاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا الرَّغْفَىٰ وَحَسَنَ
مَقَابٍ ﴿٢٥﴾

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ
النَّاسِ بِالْقِسْطِ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ
اللَّهِ إِنَّ الَّذِينَ يُضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ
شَدِيدٌ يَوْمَ الْحِسَابِ ﴿٢٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ
ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي
الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا فِيهِ وَتَلَدُّكَ

that they may ponder over its Verses, and that men of understanding may remember.

30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)].

32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh).

35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

37. And also the *Shayâtîn* (devils) from the jinn (including) every kind of builder and diver,

38. And also others bound in fetters.

39. [Allâh said to Sulaimân (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you)."

أُولَئِكَ الَّذِينَ

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

إِذْ عَرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِينُ الْجِيَادُ ﴿٣١﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

رُذُوهَا عَلَى فُطُوقٍ مَّرْسُوحًا بِالْأَسْفُقِ وَالْأَعْتَابِ ﴿٣٣﴾

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

فَالَ رَبِّ اجْعَلْ لِي وَهَبًا لِي مَلَكًا لَا يُتَّبَعِي لِأَخْدِرِينَ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاسٍ ﴿٣٧﴾

وَالْآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

40. And verily, for him is near access to Us, and a good (final) return (Paradise).

41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): “Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!

42. (Allâh said to him): “Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink.”

43. And We gave him (back) his family, and along with them the like thereof, as Mercy from Us, and a Reminder for those who understand.

44. “And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.^[1] Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya‘qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter).

47. And they are with Us, verily, of the chosen and the best!

48. And remember Ismâ‘îl (Ishmael), Alyasa‘ (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَإِنَّ لَهُ عِنْدَنَا لَإِنْفِرًا وَحَسَنَ مَّوَابٍ ﴿٤٠﴾

وَأَذْكُر عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ
بِنُصَبٍ وَعَذَابٍ ﴿٤١﴾

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسِلٌ بِنَارٍ وَسُرَبٍ ﴿٤٢﴾

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِأُولَى
الْأَلْبَابِ ﴿٤٣﴾

وَخَذِبِدًا لَضَعْفًا فَأَضْرِبْ بِهِنَّ وَلَا تَخَفْ إِنَّا وَجَدْنَاهُ
صَابِرًا رَءِيفًا الْعَبْدَانِةَ وَأَوَابٍ ﴿٤٤﴾

وَأَذْكُر عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي
وَالْأَنْصَارِ ﴿٤٥﴾

إِنَّا أَخْتَصَرْنَاهُمْ بِمَخَاصِنِهِ ذِكْرًا لِلدَّارِ ﴿٤٦﴾

وَأَنَّهْرُ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلًّا مِّنَ
الْأَخْيَارِ ﴿٤٨﴾

[1] (V.38:44) During the ailment of Ayyûb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyûb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyûb (Job) to fulfil his oath by striking her with the bundle of thin grass. (*Tafsîr Al-Qurtubî*)

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious — See V.2:2) is a good final return (Paradise),

50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.

51. Therein they will recline; therein they will call for fruits in abundance and drinks;

52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.

53. This it is what you (*Al-Muttaqûn* — the pious — see V.2:2) are promised for the Day of Reckoning!

54. (It will be said to them): Verily, this is Our Provision which will never finish.

55. This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger صلى الله عليه وسلم — disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire).

56. Hell! Where they will burn, and worst (indeed) is that place to rest!

57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges.

58. And other (torments) of similar kind — all together!

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

60. They (The followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

61. They will say: "Our Lord! Whoever brought this upon us, add to him a double

هَذَا ذِكْرٌ لِّلْمُتَّقِينَ ۚ لَٰحْسَنُ مَقَابٍ ﴿٤٩﴾

جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَّهُمُ ٱلْأَبْوَابُ ﴿٥٠﴾

مُتَّكِنِينَ فِيهَا يُدْعَوْنَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

وَعِنْدَهُمْ قَصِيرَاتٌ ٱلْأُظْفَارِ ٱتْرَابٍ ﴿٥٢﴾

هَذَا مَا تُوْعَدُونَ يَوْمَ ٱلْحِسَابِ ﴿٥٣﴾

إِنَّ هَذَا رِزْقُنَا مَا لَهُ مِن نَّفَادٍ ﴿٥٤﴾

هَذَا أَوَّلُ ٱلْأَلْطَفِغِيرِ ۚ لَشْرَمَاقٍ ﴿٥٥﴾

جَهَنَّمَ ۚ يَصْلَوْنَهَا فَيُنْسِ ٱلْيَهَادُ ﴿٥٦﴾

هَذَا قَلِيدٌ وَفُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٧﴾

وَأَٰخَرِينَ سَكَلِيهٖ ۚ أَرْوَحٌ ﴿٥٨﴾

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَٰمَرَجَبًا بِهِمْ ۚ
إِنَّهُمْ صَٰلُوا ٱلنَّارَ ﴿٥٩﴾

قَالُوا بَلْ أَنشَرَكُم مَّرَجَبًا ۚ كُمْ أَنشَرَفَدَّ مَمْنُونًا
فَيُنْسِ ٱلْقَدَارُ ﴿٦٠﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِّدْهُ عَدَابًا ضِعْفًا

torment in the Fire!"

62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

64. Verily, that is the very truth — the mutual dispute of the people of the Fire!

65. Say (O Muhammad صلى الله عليه وسلم): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

67. Say: "That (this Qur'ân) is great news,

68. "From which you turn away!

69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).

70. "Only this has been revealed to me, that I am a plain warner."

71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".

72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

73. So the angels prostrated themselves, all of them:

74. Except *Iblis* (Satan): he was proud^[1] and was one of the disbelievers.

75. (Allâh) said: "O *Iblis* (Satan)! What prevents you from prostrating yourself to one

فِي النَّارِ ﴿٦١﴾

وَقَالُوا مَا لَنَا لَنَرِي رِجَالًا كَانُوا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ﴿٦٢﴾

أَعَدَّ لَهُمْ سَخِرًا مَّا أَمْ رَأَعَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مَن إِلَهٌ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ،

سٰٓجِدِينَ ﴿٧٢﴾

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ أَتْمَعُونَ ﴿٧٣﴾

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَٰفِرِينَ ﴿٧٤﴾

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي

[1] (V.38:74) See the footnote of (V.22:9).

whom I have created with Both My Hands^[1]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

76. [*Iblis* (Satan)] said: "I am better than him. You created me from fire, and You created him from clay."

77. (Allâh) said: "Then get out from here; for verily you are outcast.

78. "And verily, My Curse is on you till the Day of Recompense."

79. [*Iblis* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

80. (Allâh) said: "Verily, you are of those allowed respite

81. Till the Day of the time appointed."

82. [*Iblis* (Satan)] said: "By Your Might, then I will surely mislead them all,

83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)."

84. (Allâh) said: "The Truth is — and the Truth I say —

85. That I will fill Hell with you [*Iblis* (Satan)] and those of them (mankind) that follow you, together."

86. Say (O Muhammad صلى الله عليه وسلم): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).

87. "It (this Qur'ân) is only a Reminder for all the '*Ālamîn* (mankind and jinn).

88. "And you shall certainly know the truth of it after a while".

أَسْتَكْبَرْتَ أَتُوكْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾

قَالَ فَأَخْرِجْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

وَأِنَّ عَلَيْكَ لعَنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

قَالَ فَبِعِزَّتِكَ لأَعْوِبَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُحْصِينَ ﴿٨٣﴾

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

[1] (V.38:75) See the footnote of (V.3:73).

Sûrat Az-Zumar
(The Groups) XXXIX

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

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

2. Verily, We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.

3. Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliya'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.

4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things). He is Allâh, the One, the Irresistible^[1].

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female;



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

أَلِلَّهِ 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 سُبْحٰنَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾

خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْعَلِيمُ ﴿٥﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُنَّجَعِلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلٰهَ إِلَّا هُوَ

^[1] (V.39:4) See the footnote of (V.2:116).

and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts.

8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).

10. Say (O Muhammad صلى الله عليه وسلم): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious

قَاتِي تَصْرُفُوتِ ﴿٦١﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي وَعَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٢﴾

* وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ صَمَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٦٣﴾

أَمَّنْ هُوَ قَلِيلٌ إِنَّ اللَّهَ أَلِيمٌ سَاجِدًا وَقَائِمًا يَخْذِرُ الْأَخْرَجَةَ وَيُزْجِرُ الرَّحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٦٤﴾

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّ كَمَا لَدَيْنَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٦٥﴾

(so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning.^[1]

11. Say (O Muhammad صلى الله عليه وسلم):
“Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.

12. “And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims.”

13. Say (O Muhammad صلى الله عليه وسلم):
“Verily, if I disobey my Lord, I am afraid of the torment of a great Day.”

14. Say (O Muhammad صلى الله عليه وسلم):
“Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)”

15. So worship what you like besides Him. Say (O Muhammad صلى الله عليه وسلم):
“The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!”

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves:
“O My slaves, therefore fear Me!”

17. Those who avoid *At-Tāghûl*^[2] (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves —

18. Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْمُمِيقُونَ ﴿١٥﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَعْبادُوا فَاتَّقُونِ ﴿١٦﴾

وَالَّذِينَ اجْتَنَبُوا الضَّلَاطَةَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ﴿١٧﴾

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا

[1] (V.39:10) See the footnote of (V.16:126).

[2] (V.39:17) See the footnote of (V.2:256).

to be worshipped but Allâh) and Islâmîc Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid *Tâghût*) those are (the ones) whom Allâh has guided and those are men of understanding.¹¹

19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad صلى الله عليه وسلم) rescue him who is in the Fire?

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.

21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.

22. Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is

الْأَنْبِيَاءِ ﴿١٨﴾

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتُ تُنقِذُ مَنْ فِي
النَّارِ ﴿١٩﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرُقٌ مِنْ نَوْعِهَا عُرفٌ
مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يَخْلِفُ
اللَّهُ الْمِيعَادَ ﴿٢٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ
ثُمَّ يَهْبِطُ فِيهِمْ مِطْرًا مُضْمَرًا ثُمَّ يَجْعَلُهُ حُطَامًا
إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ
رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ
فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا
تَتَشَابَهُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى
اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فََمَا لَهُ

¹¹ (V.39:18) Like Zaid ibn 'Amr ibn Nufail, Salmân Al-Fârisî and Abû Dharr Al-Ghifârî. [Tafsîr Al-Qurtubî, also see the footnote of (V.2:135)]

the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrong-doers): "Taste what you used to earn!"

25. Those before them denied, and so the torment came on them from directions they perceived not.

26. So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember.

28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.

29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All praise and thanks are Allâh's! But most of them know not.

30. Verily, you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.

31. Then, on the Day of Resurrection, you will be disputing before your Lord.

32. Then, who does more wrong than one who utters a lie against Allâh,^[1] and denies the truth [this Qur'ân, the Prophet (Muhammad

من هادٍ ﴿٢٣﴾

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ
وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ
حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

فَأَذَاهُمْ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

قُرْءَانًا عَرَبِيًّا عَزِيزًا يُعَذِّبُ عَنِ حُجُوبٍ لَعَلَّهُمْ
يَتَّقُونَ ﴿٢٨﴾

صَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ
وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

* فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ
بِالْصِّدْقِ إِذْ جَاءَهُ ۗ أُولَٰئِكَ فِي جَهَنَّمَ مَوْجُودِينَ

[1] (V.39:32) See the footnote of (V.2:116).

and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?

33. And he (Muhammad صلى الله عليه وسلم) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious — See V.2:2).

34. They shall have all that they will desire with their Lord. That is the reward of the *Muhsinûn* (good-doers — see the footnote of V.9:120).

35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.^[1]

36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?

38. And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."^[2]

39. Say: (O Muhammad صلى الله عليه وسلم) "O My people! Work according to your way,

لِّلْكَافِرِينَ ﴿٣٣﴾

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ
الْمُتَّقُونَ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَٰلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٣٥﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ وَيُخَوِّفُونَكَ بِالَّذِينَ
مِن دُونِهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ أَلَيْسَ اللَّهُ
بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٨﴾

وَلَٰئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
لَيَقُولَنَّ اللَّهُ فُلْ اَفَرَاۤءَ بَشَرٌ مَّا تَدْعُوْنَ ۗ مِن دُوْنِ
اللّٰهِ ۗ اِن اَرَادَنِي اللّٰهُ بِضُرٍّ هَلْ هُنَّ كَاشِفٰتُ
ضُرُوۡهِ ۗ اَوْ اَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ
رَحْمَتِهٖ ۗ فُلْ حَسْبِيَ اللّٰهُ عَلَيْهِ يَتَوَكَّلُ
الْمُتَوَكِّلُوْنَ ﴿٣٩﴾

قُلْ يٰٓاَقْرَبِيَّةٓ اَعْمَلُوْا عَلٰٓى مَكَانَتِكُمْ ۗ اِنِّىٓ اَعْمَلُ

[1] (V.39:35) See the footnote of (V.9:121).

[2] (V.39:38) See the footnote of (V.12:67).

I am working (according to my way). Then you will come to know

40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."

41. Verily, We have sent down to you (O Muhammad (صلى الله عليه وسلم) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad (صلى الله عليه وسلم) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them.^[1]

42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"

44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."

45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (توحيد الله) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, they rejoice!^[2]

فَسَوْفَ تَعْلَمُونَ ﴿٣٨﴾

مَنْ يَأْتِهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ أَسْرَفَ لَا يُلْفِيهِمْ مِنْ صَلِّ فَاتِمَّا يُضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤٢﴾

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلُواكَ أَوْلُوا لَا يَمْلِكُونَ سَيِّئًا وَلَا يَعْفَوْنَ ﴿٤٣﴾

قُلْ لِلَّهِ الشُّفَعَاءُ جَمِيعًا اللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

وَإِذَا ذُكِرَ اللَّهُ وَخِدَهُ أَسْمَاءُ زُتْ قُلُوبَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

[1] (V.39:41) See the footnote of (V.3:85).

[2] (V.39:45) See the footnote of (V.2:165).

46. Say (O Muhammad (صلى الله عليه وسلم): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning.^[1]

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ
مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ
وَبَدَأَ اللَّهُ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.

وَبَدَأَ اللَّهُ سَيِّئَاتِ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾

49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً
مِنَّا قَالَ إِنَّمَا أُوتِيتهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ
وَأَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

50. Verily, those before them said it, yet (all) that they had earned availed them not.

فَدَقَّأَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَعْنَىٰ عَنْهُمْ مَا
كَانُوا يَكْسِبُونَ ﴿٥٠﴾

51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad (صلى الله عليه وسلم) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape.^[2]

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ
هَؤُلَاءِ سَيَّصِبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ
بِمُعْجِزِينَ ﴿٥١﴾

52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe!

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

[1] (V.39:47) See the footnote of (V.3:91).

[2] (V.39:51) See the footnote of (V.5:90).

53. Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful."¹¹¹

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.

55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad صلى الله عليه وسلم and at the faithful believers]

57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious — See V.2:2)."

58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers — See V.2:112)."

59. Yes! Verily, there came to you My *Âyât* (proofs, evidences, verses, lessons, signs,

﴿ قُلْ يٰعِبَادِىَ الَّذِيْنَ اٰمَنُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذَّنُوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

﴿ وَاَنْتَبِوْا اِلٰى رَبِّكُمْ وَاَسْأَلُوْا اللّٰهَ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُوْنَ ﴿٥٤﴾

﴿ وَاَتَّبِعُوْا اَحْسَنَ مَا اُنزِلَ اِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ بَغْتَةً وَّ اَنْتُمْ لَا تَشْعُرُوْنَ ﴿٥٥﴾

﴿ اَنْ تَقُوْلَ نَفْسٌ يٰحَسْرَتَىْ عَلٰى مَا فَرَطْتُ فِيْ جَنۡبِ اللّٰهِ وَاِن كُنْتُ لَمِنَ السَّخِرِيْنَ ﴿٥٦﴾

﴿ اَوْ تَقُوْلَ لَوْلَا اَنْ اللّٰهُ هَدٰىنِيْ لَكُنْتُ مِنَ الْمُنۡتَقِبِيْنَ ﴿٥٧﴾

﴿ اَوْ تَقُوْلَ حِيْنَ تَرٰى الْعَذَابَ لَوْلَا اَنْ لِّيْ كَرَّةٌ فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ﴿٥٨﴾

﴿ بَلَىٰ فَاَدْجَاءَكَ نَفۡءٌ اٰتِيۡتِيْ فَكَذَّبْتَ بِهَا وَاَسۡتَكْبَرْتَ

^[1] (V.39:53): A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

revelations, etc.) and you denied them, and were proud^[1] and were among the disbelievers.

وَكُنْتُمْ مِنَ الْكَافِرِينَ ﴿٥٩﴾

60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant?

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ
وُجُوهُهُم مُّسْوَدَةٌ لِّلنَّاسِ فِي جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

61. And Allâh will deliver those who are the *Muttaqûn* (the pious — See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

وَيُنزِلُ اللَّهُ الَّذِينَ اتَّقَوْا بِمَقَارِبِهِمْ لَا يُمْسُهُمْ
السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

62. Allâh is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

اللَّهُ خَلِقَ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
وَكَئِيلٌ ﴿٦٢﴾

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا
بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

64. Say (O Muhammad صلى الله عليه وسلم to the polytheists): “Do you order me to worship other than Allâh? O you fools!”

قُلْ أَفَعَبَّرَ اللَّهُ تَمُرًا وَرَوَاتِ أَبْعَدَ أَيُّهَا
الْبَاهِلُونَ ﴿٦٤﴾

65. And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: “If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.”^[2]

وَلَقَدْ أُوحِيَ إِلَيْكَ وَالَّذِينَ مِنْ قَبْلِكَ لَئِنْ
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٦٥﴾

66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا
بِقَبضَتِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ

[1] (V.39:59) See the footnote of (V.22:9)

[2] (V.39:65) : A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

grasped by His Hand^[1] and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold, they will be standing, looking on (waiting).^[2]

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.

70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word

يَسْمِينَهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَتِ الْيَلْبِيعُ وَالشُّهَدَاءُ وَوُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

وَيَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ رُجُومًا حَتَّىٰ إِذَا جَاءَهُمْ هُتَّتِ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

[1] (V.39:67) See the footnote of (V.35:41).

[2] (V.39:68). a) Narrated Abū Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsā (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." (Sahih Al-Bukhārī, Vol.6, Hadīth No.337).

b) Narrated Abū Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abū Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty Months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (Sahih Al-Bukhārī, Vol.6, Hadīth No.338).

of torment has been justified against the disbelievers!^[1]

72. It will be said (to them): "Enter you the gates of Hell, to abide therein forever. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord (Al-Muttaqûn^[2]) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever."

74. And they will say: "All praise and thanks are Allâh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

Sûrat Ghâfir or Al-Mu'min (The Forgiver or The Believer) XL

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

1. Hâ. Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ
مَتْوًى الْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى
إِذَا جَاءَهَا وَهِيَ وَافِيَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا
خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ
وَأَوْثَقَنَا الْأَرْضَ نَبَوْاُ مِنَ الْجَنَّةِ حَيْثُ
نَشَاءُ فَبِعَمَلٍ أَجْرًا لَعْمَلِينَ ﴿٧٤﴾

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأُفُضَىٰ بَيْنَهُمُ الْيَمْحَىٰ وَقِيلَ
لَهُمُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

سُورَةُ الْغَافِرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم ﴿١﴾

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾

[1] (V.39:71) See the footnote of (V.3:85).

[2] (V.39:73) "Al-Muttaqûn" See (V.2:2).

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return.

4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad صلى الله عليه وسلم for their ultimate end will be the Fire of Hell!)

5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.¹¹¹

7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives,

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّلَوِّ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ﴿٣﴾

مَا يُجِدُ فِيءَ آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُزُكَ تَقَابُلُهُمْ فِي الْبَلَدِ ﴿٤﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَدَّتْ كُلُّ أُمَّةٍ رِسُولَهُمْ لِيَآخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

وَكَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

¹¹¹ (V.40:6) See the footnote of (V.3:85).

and their offspring! Verily, You are the All-Mighty, the All-Wise.

9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.

10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."

11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (*Tafsîr Al-Qurtubi*)

12. (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!"^[1]

13. It is He Who shows you His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
فَقَدَرْنَا رَحْمَةً، وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا ينادُونَ لَمَقَّتْ اللَّهُ أَكْبَرُ مِنْ
مَقَّتِكُمْ أَنْفُسَكُمْ إِذْ ذُكِّرْتُمْ إِلَى الْإِيمَانِ
فَتَكْفُرُونَ ﴿١٠﴾

قَالُوا رَبَّنَا آمَنَّا آفَتَيْنِ وَأَوحَيْتَنَا آفَتَيْنِ
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ
سَبِيلٍ ﴿١١﴾

ذَالِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ،
كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُونَ فَالْحُكْمُ لِلَّهِ
الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنزِلُ لَكُمْ مِنَ السَّمَاءِ
رِزْقًا وَمَا يَسْتَكْبِرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

[1] (V. 40: 12) Narrated 'Abdullâh رضى الله عنه: "The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (*Sahîh Al-Bukhârî*, Vol. 6, Hadith No. 24).

And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

14. So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).

15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).

16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's, the One, the Irresistible!

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning.

18. And warn them (O Muhammad صلى الله عليه وسلم) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to.

19. Allâh knows the fraud of the eyes, and all that the breasts conceal.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿١٤﴾

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ
التَّلَاقِ ﴿١٥﴾

يَوْمَ هُمْ بَدْرُؤٌ لَا يُخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لَمَنْ
الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ
الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ
كَظِيمٍ مِمَّا لَلْظُلْمِ مِنْ حَمِيمٍ وَلَا سَفِيحٍ
يُطَاعُ ﴿١٨﴾

يَعْلَمُ خَائِبَةَ الْعَيْنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.

22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment.

23. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live"; but the plots of disbelievers are nothing but in vain!

26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said:

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 وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ عَزِيزٌ سَدِيدٌ الْعِقَابِ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٢٣﴾

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٢٥﴾

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ

“Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.” Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

29. “O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?” Fir‘aun (Pharaoh) said: “I show you only that which I see (correct), and I guide you only to the path of right policy!”

30. And he who believed said: “O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!

31. “Like the fate of the people of Nûh (Noah), and ‘Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

32. “And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise).”

33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide.

34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: “No Messenger will Allâh send after him.” Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner

إِيْمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ
وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ
كَذِبًا فَعَلَيْهِ كَذِبُهُ. وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ
بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
مُسْرِفٌ كَذَّابٌ ﴿٢٩﴾

يَقُولُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ
فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ
مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ
الرَّشَادِ ﴿٣٠﴾

وَقَالَ الَّذِي آمَنَ يَوْمَ يَقَوْمِ إِلَى أَخَافُ عَلَيْكُمْ مِثْلَ
يَوْمِ الْأَحْزَابِ ﴿٣١﴾

مِثْلَ ذَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ
بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣٢﴾

وَيَقَوْمِ إِلَى أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٣﴾

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ
يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ
فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ. حَتَّى إِذَا
هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٥﴾

who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways —

37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses): But verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent].

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ
أَتَاهُمْ كِبْرُ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ
ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ
مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرَخًا لَعَلِّي آتِلُغُ
الْأَسْبَابَ ﴿٣٦﴾

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي
لَأَظُنُّهُ كَذَّابًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ
عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ ﴿٣٧﴾

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ أَهْدِكُمْ
سَبِيلَ الرَّشَادِ ﴿٣٨﴾

يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْرِيهِ إِلَّا مِثْلَهَا وَمَنْ
عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنَّى وَهُوَ مُؤْمِنٌ
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا
بِغَيْرِ حِسَابٍ ﴿٤٠﴾

* وَيَقَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَى وَتَدْعُونَنِي
إِلَى النَّارِ ﴿٤١﴾

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!

43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allâh's set limits): they shall be the dwellers of the Fire!

44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

45. So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"

47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?"

48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will

تَدْعُونِي لِأَكْفُرَ بِاللَّهِ وَأَشْرَكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيمِ الْعَقْبَرِ ﴿٤٢﴾

لَا جَرَمَ لَنَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُصُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَافٍ بِقَالِ فِرْعَوْنَ سُوءَ الْعَذَابِ ﴿٤٥﴾

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

وَإِذِ يَتَحَاكَمُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٧﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدِ احْكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٩﴾

قَالُوا أَوَلَمْ تَأْتِكُمْ نَائِبَاتُكُمْ رَسُولَكُم بِالْآيَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا مَا دُعُوا الْكَافِرِينَ

reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!"

51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—

52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] —

54. A guide and a reminder for men of understanding.

55. So be patient (O Muhammad صلى الله عليه وسلم). Verily, the Promise of Allâh is true, and ask forgiveness for your fault^[1] and glorify the praises of your Lord in the '*Ashî*' (i.e. the time period after the midnight till sunset) and in the '*Ibkâr*' (i.e. the time period from early morning or sunrise till before noon) [it is said that, that means the five compulsory congregational *Salât* (prayers) or the '*Asr* and '*Fajr* prayers].

56. Verily, those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad صلى الله عليه وسلم) as a Messenger of Allâh and to obey you]^[2]. They will never

إِلَّا فِي صَدَلٍ ﴿٥٠﴾

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَادُ ﴿٥١﴾

يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ ٱللَّعَنَةُ
وَلَهُمْ سُوءُ ٱلدَّارِ ﴿٥٢﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِي
إِسْرَءِيلَ ٱلْكِتَآبَ ﴿٥٣﴾

هُدَىٰ وَذِكْرَىٰ لَأُولَىٰ ٱلْءَآبِءِ ﴿٥٤﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَعَدَّ ٱللَّهُ حَقِّكَ وَٱسْتَغْفِرْ لِدُنْيَاكَ
وَٱلسَّمِيعُ بِحَمْدِ رَبِّكَ بِٱلْعُسْبِيِّ وَٱلْإِنْبِڪْرِ ﴿٥٥﴾

إِن ٱلَّذِينَ يُجَادِلُونَ فِى ءَايَاتِ ٱللَّهِ يَغْتَبِرُ
سُلْطَٰنَ ٱتَّهَمْتُمْ فِي صُدُورِهِمْ ءِلَآ
كَرِهَتْ قُلُوبُهُمْ بِسُلْبِغِيَةٍ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُ
هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

[1] (V.40:55) See the footnote of (V.4:106).

[2] (V.40:56) See the footnote of (V.3:85).

have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad صلى الله عليه وسلم from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.

58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!

59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet, most men believe not.

60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind; yet, most of mankind give no thanks.

62. That is Allâh, your Lord, the Creator of all things: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)?

63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh.

64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a

لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ﴿٥٧﴾

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَالَّذِينَ كَفَرُوا قَلِيلًا مِمَّا
تَتَذَكَّرُونَ ﴿٥٨﴾

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ
الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا فِيهَا
وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

ذَلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ ؕ لَآ إِلَهَ
إِلَّا هُوَ فَاتَّقُوا اللَّهَ ﴿٦٢﴾

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٦٣﴾

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا

canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord: so Blessed is Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allâh's, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

66. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Ālamîn (mankind, jinn and all that exists).

67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before,— and that you reach an appointed term in order that you may understand.^[1]

68. It is He Who gives life and causes death. And when He decides upon a thing, He says to it only: "Be!" — and it is.

69. See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons,

وَالسَّمَاءَ بِنَاءَ وَصَوَّرَكُمْ فَأَحْسَنَ
صُورَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٦٥﴾

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ
لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

﴿قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن
دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ
أَسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ
عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ
ثُمَّ لَتَكُونُوا سُيُوحًا وَمِنْكُمْ مَن يَتُوفَّى مِن قَبْلِ
وَلِتَبْلُغُوا أَجَلَ مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا فَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ

^[1] (V.40:67) See the footnote of (V.22:5).

signs, revelations, etc.) of Allâh? How are they turning away [from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism))]?

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,^[11]

72. In the boiling water, then they will be burned in the Fire.^[12]

73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners^[13]

74. "Besides Allâh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers.^[14]

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).

76. Enter the gates of Hell to abide therein forever: and (indeed) what an evil abode of the arrogant!

77. So be patient (O Muhammad صلى الله عليه وسلم); verily, the Promise of Allâh is true and whether We show you (O Muhammad

أَفَلَا يُبْصِرُونَ ﴿١١﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رَسُولَنَا
فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

إِذَا الْغُلَّالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ
يُسْحَبُونَ ﴿٧١﴾

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تَشْرِكُونَ ﴿٧٣﴾

مِنْ دُونِ اللَّهِ قَالُوا اصْبِرْ لِمَ نَرْكَبُ نَدْعُوا مِنْ
قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى
الْمُسْكِرِينَ ﴿٧٦﴾

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرَبِّكَ بَعْضَ
الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ

[11] (V.40:71) See the footnote of (V.17:97).

[12] (V.40:72) See the footnote of (V.3:85).

[13] (V.40:73) See the footnote of (V.4:135).

[14] (V.40:74) See the footnote of (V.2:165).

in this world) some part of what We have promised them, or We cause you to die then still it is to Us they all shall be returned.

78. And, indeed We have sent Messengers before you (O Muhammad صلى الله عليه وسلم): of some of them We have related to you their story.^[1] And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment (i.e. the torment) of Allâh, the matter will be decided with truth, and the followers of falsehood will then lose (every thing).

79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.

81. And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny?

82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

83. Then when their Messengers came to them with clear proofs, they were glad (and

فَالْتَأْتُوا بَرْحَمُونَ ﴿٧٧﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنهْم مَّن قَصَصْنَا عَلَيْكَ وَمِنهْم مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْغَاطِلُونَ ﴿٧٨﴾

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَلَّغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرًا مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَسَارًا فِي الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ فَمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

فَلَمَّا جَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ قَرِحُوا بِمَا

[1] (V.40:78) There are many Prophets and Messengers of Allâh. About twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will, namely: Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) — son of Maryam (Mary) عليهم السلام.

proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

84. So when they saw Our punishment, they said: “We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.

85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

Sûrat Fussilat (They are explained in detail) XLI

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

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings].

2. A revelation from (Allâh), the Most Gracious, the Most Merciful.

3. A Book whereof the Verses are explained in detail — a Qur’ân in Arabic for a people who know.

4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not.

5. And they say: “Our hearts are under coverings (screened) from that to which you

عِنْدَهُمْ مِنَ الْعِلْمِ وَمَا كَانُوا بِهٖ
يَسْتَهْزِءُونَ ﴿٨٣﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

فَلَمْ يَكُنْ لَهُمْ لِمَ رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ
الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَّالِكَ
الْكَافِرُونَ ﴿٨٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

كِتَابٌ فَضَّلْتَ آيَاتِهِ، وَقَدْ آتَانَا عَرَبِيًّا لَعَلَّ
يَعْلَمُونَ ﴿٣﴾

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾

وَقَالُوا قُلُوبُنَا فِي كُفْرٍ مِمَّا نَدْعُونَآ إِلَيْهِ وَفِي ءَاذَانِنَا

invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way).”

6. Say (O Muhammad صلى الله عليه وسلم): “I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.

8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

9. Say (O Muhammad صلى الله عليه وسلم): “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the *‘Alâmin* (mankind, jinn and all that exists).

10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both said: “We come willingly.”

وَقُرْ وَرَيْنَ بَيْنَنَا وَبَيْنَكَ حَبَابٌ فَاَعْمَلْ اِنَّا
عَمِلُونَ ﴿٥١﴾

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ نُوحِيَ اِلَيَّ اِنَّمَا الْاِلَهُ الْاِلَهُ
وَاحِدٌ فَاَسْتَقِيمُوا اِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ
لِّلْمُشْرِكِينَ ﴿٥٢﴾

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
هُمْ كَافِرُونَ ﴿٥٣﴾

اِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
اَجْرٌ عَزِيزٌ مِّنْهُنَّ ﴿٥٤﴾

﴿٥٥﴾ قُلْ اَيُّكُمْ اَنْشَأَ الْاَرْضَ بِاَلَيْهِ حَقَّقَ الْاَرْضَ فِي
يَوْمَيْنِ وَتَجْعَلُونَ لَهُ الْاِنْدَادَ ذٰلِكَ رَبُّ الْعَالَمِينَ ﴿٥٦﴾

وَجَعَلَ فِيهَا رَواسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا
وَقَدَّرَ فِيهَا اَقْوَامَهَا فِي اَرْبَعَةِ اَيَّامٍ سَوَاءً
لِّلسَّاعَاتِ ﴿٥٧﴾

ثُمَّ اَسْتَوَىٰ اِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَالْاَرْضِ اَنْتِيَا طَوْعًا اَوْ كَرْهًا قَالَتَا اَتَيْنَا
طَائِعِينَ ﴿٥٨﴾

12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)^[1] to be an adornment as well as to be guarded (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower.

13. But if they turn away, then say (O Muhammad صلى الله عليه وسلم): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down angels. So indeed we disbelieve in that with which you have been sent."

15. As for 'Âd, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.):!

16. So We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism through Our Messenger, i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit,

فَقَضَيْنَا سَمْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ
سَّمَاءٍ أَمْرَهَا وَرَبَّنَا السَّمَاءَ الدُّنْيَا مَصْبِيحًا
وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

إِنِ اعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾

إِذْ جَاءَ نَهْمُ الرَّسُولِ مِنْ بَيْنِ أَيْدِيهِمْ وَوَيْتَ
خَلْفَهُمْ أَلَّا يَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ
مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا
مَنْ أَشَدُّ مِنْهُمُ قُوَّةً أَوْ لِيُرْسُوا أَنْ اللَّهَ الَّذِي خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ
لِنُعَذِّبَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُبْصِرُونَ ﴿١٦﴾

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُوا الْعَمَىٰ عَلَى الْهُدَىٰ
فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٧﴾

^[1] (V.41:12) See the footnote of (V.6:97).

a thunderbolt) of disgracing torment seized them because of what they used to earn.

18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.

19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].

20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak, and He created you the first time, and to Him you are made to return."

22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh knew not much of what you were doing.

23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!

24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

وَيَوْمَ يُجْمَعُونَ أَعدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

حَتَّىٰ إِذَا مَا جَاءَهُمْ سَمِعْتُهُمْ
وَأَبْصَرْتُهُمْ وَخَلُّوهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَقَالُوا لَوْلَا جُودِ رَبِّكَ لَشَدِيدٌ لَّعَلَّيْنَا قَالُوا أَنْطَقَنَا
اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ
وَالَيْهِ تُرْجَعُونَ ﴿٢١﴾

وَمَا كُنْتُمْ تَسْتَكْبِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ
لَا يَعْلَمُ كَيْفَ أَمْرًا تَعْمَلُونَ ﴿٢٢﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنْنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْبُوا فَسَاءَ مُقَامُهُمْ
فِي الْمَعْتَبِينَ ﴿٢٤﴾

﴿ وَمَا خَلَقْنَاهُمْ قُرْبًى فَرَّيْتُمْ أَنَّهُمْ فَرَّيْتُمْ أَنَّهُمْ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ

doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest."

30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm,^[1] on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٥﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ
وَالْعَوْفُ فِيهِ لَعْنٌ كَتَبْنَاهُ عَلَىٰ

قُلُوبِكُمْ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا
وَلَنَجْزِيَنَّهُمْ أَشْرَءَ أَلْمِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٦﴾

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا
دَارُ الْآخِرَةِ جَزَاءُ

بِمَا كَانُوا يَفْعَلُونَ ﴿٢٨﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ
أَضَلَّانَا مِنَ
الْجِنِّ وَالْإِنْسِ لِنَجْعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ
الْأَسْفَلِينَ ﴿٢٩﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا
سَتَ نَزَّلُ
عَنِّيهِمُ الْمَلَائِكَةُ الْأَتْخَافُ وَأَلَا تَحْزَنُوا
وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

^[1] (V.41:30) In Arabic *Istaqâmû*: Stand firm i.e. they followed (really) the religion of Islâmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَا نُكَفِّرُ فِيهَا مَا نَشِئْتُمْ أَنْفُسَكُمْ وَلَا تَكُنْ فِيهَا
مَا تَدْعُونَ ﴿٣١﴾

32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."

نُزُلًا مِّنْ عَفْوَ رَبِّهِ ﴿٣٢﴾

33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger,^[1] and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي
هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَأَنَّهُ وَليٌّ حَمِيمٌ ﴿٣٤﴾

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا
ذُو حِظٍّ عَظِيمٍ ﴿٣٥﴾

36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.

وَمَا يَنْزِعُكَ مِنَ التَّائِبِينَ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

[1] (V.41:34) See the footnote of (V.3:134).

38. But if they are too proud^[1] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

39. And among His Signs (is this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed, He is Able to do all things.

40. Verily, those who turn away from Our *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers^[2]).

41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)

42. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز و جل).

43. Nothing is said to you (O Muhammad صلى الله عليه وسلم) except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment.^[3]

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ
يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ
لَا يَسْئَمُونَ ﴿٣٨﴾

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا
عَلَيْهَا الْمَاءَ أَهْزَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا الْمُحْيِي
الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

إِنَّ الَّذِينَ يَلْحَدُونَ فِي آيَاتِنَا لَا يَخْفَتُونَ آيَاتِنَا فَإِنَّ
لِقَائِي فِي النَّارِ حَرًّا مِمَّنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا
مَا شِئْتُمْ إِنَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ
عَزِيزٌ ﴿٤١﴾

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ءَنْزِيلٌ
مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ
رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

[1] (V.41:38): See the footnote of (V.22:9).

[2] (V.41:40) See the footnote of (V.17:97).

[3] (V.41:43) See the footnote of (V.3:85).

44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."

45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [*Tafsir Al-Qurtubî*].

46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.^[1]

وَلَوْ جَعَلْنَاهُ قُرْءَانًا غَرِيبًا لَقَالُوا لَوْلَا فُصِّلَتْ
آيَاتُهُ ۗ أَأَعْجَبِي وَعَسَىٰ قُلُوبُهُمْ لَئِيمُونَ
هُدًى وَبَشِيرًا وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ
وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن
مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَأَخْلَفَ فِيهِ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَمِيدِ ﴿٤٦﴾

[1] (V.41:46):

a) See the footnote of (V.6:61).

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

c) Narrated Abu Mûsâ رضی الله عنه: The Prophet صلى الله عليه وسلم said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه السلام). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. They said, 'Let what we have done be annulled and keep the wages you have promised us for yourself!' The man said to them, 'Complete the rest of the work, as only a little of the day remains': but they refused (like the Christians who refused to believe in the Message of Muhammad صلى الله عليه وسلم). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism,

51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.

52. Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ
وَإِذَا مَسَّهُ الشَّرُّ فَدُوعًا ۚ عَرِيضًا ﴿٥١﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نَصْرٌ كَمَا قُرْتُمْ
بِهِ مِنْ أَصْلٍ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيدٍ ﴿٥٢﴾

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى
يَتَّبِعُونَ لَهَا أَنَّهُ الْحَقُّ ۚ أَوْ لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ
شَيْءٍ مُحِيطٌ ﴿٥٤﴾

Sûrat Ash-Shûra (The Consultation) XLII

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

1. Hâ-Mîm.
2. 'Ain-Sin-Qâf.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad as (صلى الله عليه وسلم) as (He sent Revelation to) those before you.^[1]

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

سُورَةُ الشُّورَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ
عَسَقٌ

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ
الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴿٤﴾

[1] (V.42:3) See the footnote of (V.4:163).

5. Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful.

6. And as for those who take as *Auliya'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take false deities other than Allâh as protectors, and they worship them] — Allâh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad صلى الله عليه وسلم) are not a *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds).

7. And thus We have revealed to you (O Muhammad صلى الله عليه وسلم) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger صلى الله عليه وسلم brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger صلى الله عليه وسلم brought them).^[1]

8. And if Allâh had willed, He could have made them one nation, but He admits whom He wiles to His Mercy. And the *Zâlimûn* (polytheists and wrong-doers) will have neither a *Walî* (protector or guardian) nor a helper.

9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Walî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

تَكَادُ السَّمَوَاتُ يَتَّقَطْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِنَّ وَيَسْتَغْفِرُونَ لِمَنْ فِي
الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ
عَلَيْهِمْ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ
وَمَنْ حَوْلَهَا وَتُنذِرَ أُمَّ الْقُرَىٰ لَأَرْبَابٍ فِيهِ فِرْقٌ فِي
الْجَنَّةِ وَفِرْقٌ فِي السَّعِيرِ ﴿٧﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مِنَ
بَيْنِهِمْ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿٨﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ فَإِنَّ اللَّهَ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي
الْمَوْتِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

^[1] (V.42:7) See the footnote of (V.3:85).

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad صلى الله عليه وسلم to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

فَاعِلُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ
كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.

لَهُ مَقَايِدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad صلى الله عليه وسلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions^[1] in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikân*,^[2] is that (Islamic Monotheism) to which you (O Muhammad صلى الله عليه وسلم) call them. Allâh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience.

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا
فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ
يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before

وَمَا تَفَرَّقُوا إِلَّا مِنَ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى

[1] (V.42:13) See the footnote of (V.3:103).

[2] (V.42:13) *Mushrikun*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

15. So to this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad صلى الله عليه وسلم), and stand firm [on Islâmîc Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

16. And those who dispute concerning Allâh (His religion of Islâmîc Monotheism with which Muhammad صلى الله عليه وسلم has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.^[1]

17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful

لَقَضَىٰ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِفُوا كَانَتْ مِنَ
بَعْدِهِمْ لَفِي شَكٍّ مِّمَّا مَرَّبِ ۝١٥

فَلِذَلِكَ فَانذَرُ وَأَسْتَقِمْ كَمَا أُمِرْتُ وَلَا تَتَّبِعِ
أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ
كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا
وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا لَأُحْصَىٰ
بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَاللَّهُ
الْعَصِيدُ ۝١٥

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ
حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ
وَهِمٌ عَذَابٌ شَدِيدٌ ۝١٦

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
وَمَا يَذَرُكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ۝١٧

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
ءَامَنُوا مُسْفُفُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

^[1] (V.42:16) See the footnote of (V.3:85).

of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.

20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

21. Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrong-doers) there is a painful torment.

22. You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrong-doers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).

23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad صلى الله عليه وسلم): "No reward do I ask of you for this except to be kind to me for my kinship with you."^[1] And

الْآيَاتِ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَعْنَى صَلَّى
بَعِيدٍ ١٨

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ١٩

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدْنَاهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ نَصِيبٍ ٢٠

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا
لَمْ يَأْذَنَ بِهِ اللَّهُ وَتَوَلَّوْا كَيْمَةً الْقُضِيَ
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ٢١

رَأَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ رَاقِعٌ بِهِمُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ٢٢

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي
الْقُرْبَىٰ وَمَنْ يَقْرَبْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا
إِنَّ اللَّهَ عَفُورٌ سُكُونٌ ٢٣

[1] (V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship

whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

24. Or say they: "He has invented a lie against Allâh?" If Allâh had willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.¹¹

26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect

أَمْ يَقُولُونَ أَفَرَأَى عَلَى اللَّهِ كَذِبًا إِنْ يَشَاءِ اللَّهُ يَجْعَلْ عَلَى قَلْبِكَ قَلْبًا وَيَمَسَّ اللَّهُ الْبَاطِلَ وَيُجِئُ الْحَقَّ يَكْمُلُ لِنَافِئِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْمَلُ مَا تَعْمَلُونَ ﴿١٢﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿١٣﴾

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يَنْزِلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿١٧﴾

between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

¹¹ (V.42:25) Narrated Shaddâd ibn Aus رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The most superior way of asking for forgiveness from Allah is: *Allâhumma anta Rabbî, lâ ilâha illâ Anta. Anta khalaqtanî wa ana 'abduka, wa ana 'alâ 'ahdika wa wa'dika mastata' tu. A'ûdhu bika min sharri ma sana'tu, abû'u laka binî'matika 'alaiya, wa abû'u laka bidhanbî faghfirli fa innahû lâ yaghfiru adhdhunûba illâ Anta.*" * The Prophet صلى الله عليه وسلم added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.318).

* O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Wali* (Helper, Supporter, Protector, Lord), the Worthy of all Praise.

29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.

30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See Verse 35:45).

31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Wali* (guardian or protector) nor any helper.

32. And among His Signs are the ships in the sea like mountains.

33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.

35. And those who dispute (polytheists with Our Messenger Muhammad صلى الله عليه وسلم) as regards Our *Ayât* (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment)^[1] [*Tafsir At-Tabari*].

وَهُوَ الَّذِي يُزِيلُ الْعَذَابَ مِنْ بَعْدِ مَا قَضَوْا وَيَنْشُرُ رَحْمَتَهُ
وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ
دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْلَمُ
عَنْ كَثِيرٍ ﴿٣٠﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾

أَوْ يُوقِعْهُنَّ يَمًا كَسَبُوا أَوْ يَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾

وَعَلِمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ حَافِظٍ ﴿٣٥﴾

^[1] (V.42:35) See the footnote of (V.3:85).

36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

37. And those who avoid the greater sins,¹¹¹ and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive.¹²¹

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

39. And those who, when an oppressive wrong is done to them, take revenge.

40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrong-doers).

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعَ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ
خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

وَالَّذِينَ يَحْتَسِبُونَ كِبَارَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا
غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ
بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ
 فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ
سَبِيلٍ ﴿٤١﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

¹¹¹ (V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

¹²¹ (V.42:37): a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.

44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrong-doers, oppressors): when they behold the torment, they will say: "Is there any way of return (to the world)?"

45. And you will see them brought forward to it (Hell) made humble by disgrace,^[1] (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger صلى الله عليه وسلم, polytheists, wrong-doers)] will be in a lasting torment. (*Tafsîr At-Tabarî*)

46. And they will have no *Auliyâ'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.

47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

48. But if they turn away (O Muhammad صلى الله عليه وسلم from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad صلى الله عليه وسلم

وَلَمَنْ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَنْ يُضِلِلِ اللَّهُ فَتَالَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلِ ﴿٤٤﴾

وَتَرَاهُمْ يُعْضَوْنَ عَلَيْهَا خَشِيعَاتٍ مِّنَ الدَّلِيلِ يَنْظُرُونَ مِّن طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْآخِسِينَ الْإِنْسَانِ حَسِروا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَتَالَهُ مِنْ سَبِيلِ ﴿٤٦﴾

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّنْ مَّلْجَأٍ يَوْمَ يُنَادِي بِصَوْتِهِ مَن نَّكَبَ ﴿٤٧﴾

فَاتَّعَرَضُوا فَأَمَّا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِلَّا عَلَيْكَ إِلَّا الْبَلَّغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا

[1] (V.42:45) Narrated Anas ibn Mâlik رضى الله عنه: A man said, "O Allah's Prophet (صلى الله عليه وسلم)! Will Allah gather a disbeliever prone on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.283).

as a *Hafîz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things.

51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, All-Wise.^[1]

52. And thus We have sent to you (O Muhammad صلى الله عليه وسلم) *Rûh* (a Revelation, and Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه وسلم) are indeed guiding (mankind) to a Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).

53. The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ قَالَتِ الْإِنْسَانُ كَفُورٌ ﴿٤٩﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُخْلِقُ مَا يَشَاءُ يَهَبُ
لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ ﴿٥٠﴾

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً وَيَجْعَلُ مَنْ يَشَاءُ
عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥١﴾

* وَمَا كَانَ لِنَبِّئِكَ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ
وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآيَاتِهِ
مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥٢﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي
مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي
بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَمَهْدَىٰ إِلَىٰ
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٣﴾

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

[1] (V.42:51) See the footnote of (V.4:163).

Sûrat Az-Zukhruf
(The Gold Adornments) XLIII



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

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. By the manifest Book (i.e. this Qur'ân that makes things clear).

3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions).

4. And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom.

5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*.¹¹

6. And many a Prophet We have sent amongst the men of old.

7. And never came there a Prophet to them but they used to mock at him.

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them).

9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."

10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

وَأَكْتَبَ الْبُيُوتِ ١

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ

تَعْقِلُونَ ٢

وَأَنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا عِلْمٌ

حَكِيمٌ ٣

أَفَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ

قَوْمًا مُسْرِفِينَ ٤

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ٥

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَاوَابِهِمْ يَسْتَهْزِئُونَ ٦

فَأَهْلَكْنَا أَسَدًا مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ

الْأَوَّلِينَ ٧

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ٨

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ

لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ٩

¹¹ (V.43:5) *Musrifûn*: Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ
بَدَاً مَيِّتًا كَذَلِكَ نُخْرِجُكَ ﴿١١﴾

12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ
وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it (by our efforts).

لِتَسْتَوُوا عَلَى ظُهُورِهِمْ يُوقَدُ لَهُمُ الْكُوفُ إِذَا
أَسْتَوَوْا عَلَيْهِمْ وَقُولُوا سُجْحَنَ الَّذِي سَخَّرَ لَنَا
هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ ﴿١٣﴾

14. And verily, to Our Lord we indeed are to return!"

وَأَنَّا إِلَىٰ رَبِّنَا لَمُنْقَابُونَ ﴿١٤﴾

15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ
مُّبِينٌ ﴿١٥﴾

16. Or has He taken daughters out of what He has created, and He has selected for you sons?

أَمْ لَتَأْتُنَّهِنَّ مِنَ الْخَلْقِ بَنَاتٍ وَأَصْفَقَكُمْ
يَا بَشَرِينَ ﴿١٦﴾

17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ
وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?

أَوْ مَن يُنشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ
غَيْرُ مُبِينٍ ﴿١٨﴾

19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا
أَشْهَدُوا خَلْقَهُمْ سَخِيبٌ شَهِدَتْهُمْ
وَيُسْتَلُونَ ﴿١٩﴾

20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast?

22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

23. And similarly, We sent not a warner before you (O Muhammad صلى الله عليه وسلم) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism).

26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me."

28. And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone-True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allâh or receive admonition).

29. Nay, but I gave (the good things of this life) to these (polytheists) and their

وَقَالُوا لَوْ شَاءَ الرَّحْمٰنُ مَا عَبَدْنَاهُمْ مَا لَهُم بِذٰلِكَ
مِنْ عِلْمٍ اِنَّهُمْ اِلَّا يَخْرُصُوْنَ ﴿٢٠﴾

اَمْ اَتَيْنَاهُمْ كِتٰبًا مِنْ قَبْلِهٖ فَهَمُّ بِهٖ
مُتَسْتَمِكُوْنَ ﴿٢١﴾

بَلْ قَالُوْا اِنَّا وَجَدْنَا اٰبَاءَنَا عَلٰى اُمَّةٍ وَاِنَّا عَلٰى
اٰثَرِهِمْ مُّقْتَدُوْنَ ﴿٢٢﴾

وَكذٰلِكَ مَا اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالُ
مُرُّوْهَا اِنَّا وَجَدْنَا اٰبَاءَنَا عَلٰى اُمَّةٍ وَاِنَّا عَلٰى
اٰثَرِهِمْ مُّقْتَدُوْنَ ﴿٢٣﴾

* قُلْ اَلَوْ جِئْتُمْكُمْ بِاٰهْدٰى مِمَّا وُجِدْتُمْ عَلَيْهِ
عٰاِبَادَةً قَالُوْا اِنَّا بِمَا اُرْسِلْتُمْ بِهِ كٰفِرُوْنَ ﴿٢٤﴾

فَاَنْتَقَمْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عٰقِبَةُ
الْمُكٰذِبِيْنَ ﴿٢٥﴾

وَإِذْ قَالَ اِبْرٰهِيْمُ لٰٓئِيْهٖ وَاٰلِيْهٖ وَاَنْبِيَآءِهٖ مَا تَعْبُدُوْنَ
﴿٢٦﴾

اِلَّا الَّذِيْ فَطَرَنِيْ فَاِنَّهٗ رَسُوْلٌ مِّنْ رَّبِّيْ ﴿٢٧﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِيْ عَقْبِهٖ لَعَلَّهُمْ
يَرْجِعُوْنَ ﴿٢٨﴾

بَلْ مَتَّعْتُ هٰٓؤُلَاءِ وَاٰبَاءَهُمْ حٰثِيَةَ مَا هُمْ لٰلِحٰقِيْنَ

fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad صلى الله عليه وسلم) making things clear.

30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى الله عليه وسلم) is better than the (wealth of this world) which they amass.

33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*.^[1]

وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ
كٰفِرُونَ ﴿٣٠﴾

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ
عَظِيمٍ ﴿٣١﴾

أَمْ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ
مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ
بَعْضٍ دَرَجَاتٍ لِّيَسْخَرَدَ بَعْضُهُمْ بَعْضًا سَخِرَ بِنَا
وَرَحْمَتِ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن
يَكْفُرُ بِالرَّحْمٰنِ لِيُؤْتِيَهُمْ سُبُحٰنًا مِّنَ فِضَّةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

وَلِيُؤْتِيَهُمُ آثَابًا وَسُرَرًا عَلَيْهَا يُسْكَنُونَ ﴿٣٤﴾

وَزُخْرَفًا وَإِنَّ كُلَّ ذَلِكَ لَمَّا مَتَّعَ الْحَيٰوةِ
الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

[1] (V 43:35) *Al-Muttaqûn*: means the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarin* (a companion) to him.

37. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!

38. Till, when (such a one) comes to Us, he says [to his *Qarin* (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarin*) in the punishment.

40. Can you (O Muhammad صلى الله عليه وسلم) make the deaf to hear, or can you guide the blind or him who is in manifest error?

41. And even if We take you (O Muhammad صلى الله عليه وسلم) away, We shall indeed take vengeance on them.

42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.

43. So hold you (O Muhammad صلى الله عليه وسلم) fast to that which is revealed to you. Verily, you are on a Straight Path.

44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad صلى الله عليه وسلم) and your people (Quraish people, or your followers), and you will be questioned (about it).

45. And ask (O Muhammad صلى الله عليه وسلم) those of Our Messengers whom We sent

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

وَأَنهَرُوا لَصُدُّوهُمُ عَنِ السَّبِيلِ وَنَحْسَبُونَ أَنهَم مُهْتَدُونَ ﴿٣٧﴾

حَتَّىٰ إِذَا جَاءَهُ قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ قَيْسٌ الْقَرِينُ ﴿٣٨﴾

وَلَنْ يَنْفَعَكُمْ يَوْمَئِذٍ لِّذُنُورِ أَتَّكُمُ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

أَوْ تُرِيَّتَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾

فَأَسْتَمِعِكَ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾

وَأِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ

before you: "Did We ever appoint *âlihâh* (gods) to be worshipped besides the Most Gracious (Allâh)?"

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.

48. And not an *Âyah* (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)].

49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).

51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?"

52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly?"

53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٧﴾

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذْ أَهْرَمْتُمَهَا بِضَحْكُونِ ﴿٤٨﴾

وَمَا نُرِيهِمْ مِنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتَيْهَا
وَإِذْ نَاهَىٰ بِأَعْيُنِنَا رَبُّهُمْ أَنْ يُبَدِّلُوا دِينَهُمْ
وَأَخَذْنَاهُمْ بِالْعُنُقِ ۚ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٩﴾

وَقَالُوا إِنَّا تَائِبَةٌ لِّلْمَآجِزِ ۖ اذْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٥٠﴾

فَلَمَّا كَسَفْنَا عَنْهُمْ الْعَذَابَ إِذْ أَخْرَجْتُمُوهُمْ ﴿٥١﴾

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ ۚ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ
مِصْرَ ۚ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۚ أَفَلَا
بُصِيرُونَ ﴿٥٢﴾

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ ۚ وَلَا يُكَادُ
يُبِينُ ﴿٥٣﴾

فَلَوْلَا أُلْقِيَ عَلَيْهِ ءَسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَهُ مَعَهُ
الْمَلَائِكَةُ مُقَرَّرِينَ ﴿٥٤﴾

54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

فَأَسْتَحَفَّ قَوْمَهُ، فَأَطَاعُوهُ إِنَّهُمْ كَانُوا
قَوْمًا فَاسِقِينَ ﴿٥٤﴾

55. So when they angered Us, We punished them, and drowned them all.

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ
أَجْمَعِينَ ﴿٥٥﴾

56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.

وَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصْدُقُونَ ﴿٥٧﴾﴾

58. And say: "Are our *âliah* (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example for you except for argument. Nay! But they are a quarrelsome people. (See V. 21:98-101)

وَقَالُوا أَلَيْسَ أَحَبُّ إِلَهُنَّ حَازِمٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا
جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

59. He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).

إِنَّهُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا
لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾

60. And if it had been Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [*Tafsir At-Tabari*].

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يَخْلُقُونَ ﴿٦٠﴾

61. And he ['Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Îsâ's (Jesus) descent on the earth].^[1] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).

وَأَنَّهُ، وَلَعَلَّكَ لَلسَّاعَةِ فَلَا تَمُوتُنَّ فِيهَا وَاتَّبِعُونِ هَٰذَا
صِرَاطًا مُسْتَقِيمًا ﴿٦١﴾

[1] (V.43:61) See the footnote of (V.3:55).

62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy.

63. And when 'Isâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) on which you differ. Therefore fear Allâh and obey me.

64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)."

65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Isâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!

66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?

67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2).

68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

69. (You) who believed in Our *Ayat* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism).

70. Enter Paradise, you and your wives, in happiness.

71. Trays of gold and cups will be passed round them; (there will be) therein all that

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ ﴿٦٣﴾

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ أَلِيمٍ ﴿٦٥﴾

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

الْأَخِيَارَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

يَعْبَادِ الْأَخْفَى عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ

inner-selves could desire, and all that eyes could delight in and you will abide therein forever.

72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

73. Therein for you will be fruits in plenty, of which you will eat (as you desire).

74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.

75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers).

77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."

78. Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qur'ân) to you, but most of you have a hatred for the truth.¹¹¹

79. Or have they plotted some plan? Then We too are planning.

80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.

81. Say (O Muhammad صلى الله عليه وسلم): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in

وَفِيهَا مَا نَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ
وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٧٢﴾

لَكُمْ فِيهَا فاكهة كثيرة منها تأكلون ﴿٧٣﴾

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُّهِينٍ ﴿٧٤﴾

لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُوتُونَ ﴿٧٥﴾

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

وَنَادُوا مَلِيكَ لِيُقِضَ عَلَيْنَا رَبِّكَ قَالَ إِنَّكُمْ
مَنْكُورُونَ ﴿٧٧﴾

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرُكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾

أَفَرَأَيْتُمْ مَا أَقْرَأْنَا مَا نُرِيكُمْ مِنْ
أَقْرَابِكُمْ لَأَلَّا تَحْسَبُونَنَا لَأَلَّا تَحْسَبُوا
مُرْسَلِينَ وَنَحْوَهُمْ قُلُوبًا وَرُسُلًا
لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

¹¹¹ (V.43:78) See the footnote of (V.41:46).

Allâh Alone and testify that He has no children).” [Tafsîr At-Tabarî].

82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.

84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.

85. And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).^[1]

87. And if you ask them who created them, they will surely say: “Allâh.” How then are they turned away (from the worship of Allâh, Who created them)?

88. (And Allâh has the knowledge) of (Prophet Muhammad’s صلى الله عليه وسلم) saying: “O my Lord! Verily, these are a people who believe not!”

89. So turn away from them (O Muhammad صلى الله عليه وسلم), and say: *Salâm* (peace)! But they will come to know.^[2]

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ
عَمَّا يُصِفُونَ ﴿٨٢﴾

فَذَرَهُمْ خَوْضًا وَيَتَعَابًا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي
يُوعَدُونَ ﴿٨٣﴾

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ
الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

وَتَبَارَكَ الَّذِي لَهٗ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَالَّذِي تَرْتَجِعُونَ ﴿٨٥﴾

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ
الشَّفِيعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

وَلَمَّا سَأَلْتَهُم مَّن خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى
يُؤْفَكُونَ ﴿٨٧﴾

وَقِيلِهِ يَا رَبِّ إِنَّ هَٰؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾

فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَتَسْتَوِي يَوْمَئِذٍ
يَعْمَلُونَ ﴿٨٩﴾

[1] (V.43:86) See the footnote of (V.2:165).

[2] (V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

Sûrat Ad-Dukhân
(The Smoke) XLIV



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

1. Hâ.-Mim.

[These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

2. By the manifest Book (this Qur'ân) that makes things clear.

3. We sent it (this Qur'ân) down on a blessed night [(i.e. the night of *Al-Qadr*, *Sûrah* No. 97) in the month of *Ramadân* — the 9th month of the Islâmîc calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

4. Therein (that night) is decreed every matter of ordainments.^[1]

5. As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

6. (As) Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.

7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

8. *Lâ ilaha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers.

9. Nay! They play about in doubt.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

وَالْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٢﴾

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ كَبِيرٍ ﴿٣﴾

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٤﴾

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُّوقِنِينَ ﴿٦﴾

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٧﴾

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٨﴾

^[1] (V.44:4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

10. Then wait you for the Day when the sky will bring forth visible smoke,

11. Covering the people: this is a painful torment.

12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"

13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

14. Then they had turned away from him (Messenger Muhammad صلى الله عليه وسلم) and said: (He is) one taught (by a human being), a madman!"

15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).

16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.

17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام],

18. Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.

19. "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.

20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

21. "But if you believe me not, then keep away from me and leave me alone."

فَأَرْقَبْتَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾

يَغشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ﴿١٦﴾

﴿١٧﴾ *وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾

أَنْ أَدُوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

وَأَنْ لَا تَعْلُوا عَلَيَّ اللَّهُ إِلَهِي وَإِلَهُكُمْ بِسُلْطَنٍ مُّبِينٍ ﴿١٩﴾

وَلِي عِذَّتْ بِي رَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾

وَأَنْ لَّا تَوَسُّوْا لِي فَاعْتَرِبُوْا ﴿٢١﴾

22. (But they were aggressive), so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)."

23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.

24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."

25. How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,

26. And green crops (fields) and goodly places,

27. And comforts of life wherein they used to take delight!

28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

29. And the heavens and the earth wept not for them,^[1] nor were they given a respite.

30. And indeed We saved the Children of Israel from the humiliating torment:

31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins).

32. And We chose them (the Children of Israel) above the '*Ālamîn* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

33. And granted them signs in which there was a plain trial.

فَدَعَا رَبَّهُ أَنَّ يَا هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾

فَأَسْرِعْ بَعَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٣﴾

وَأَتْرِكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

وَنَعْمَ كَانُوا فِيهَا فَلَكِيمِينَ ﴿٢٧﴾

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾

وَلَقَدْ بَجَعْنَا بَنِي إِسْرَائِيلَ مِنْ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ ﴿٣١﴾

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عَدْوِيٍّ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾

وَأَتَيْنَهُمْ مِنَ الْأَيَّاتِ مَا فِيهَا بَلَاؤًا مُّبِينًا ﴿٣٣﴾

[1] (V.44:29) Narrated Ibn Jarîr At-Tabarî: Ibn 'Abbâs رضى الله عنهما said, "When a believer dies, the place of earth on which he used to prostrate himself in his *Salât* (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever." [Tafsîr At-Tabarî].

34. Verily, these (Quraish people) are saying:

35. "There is nothing but our first death, and we shall not be resurrected.

36. "Then bring back our forefathers, if you speak the truth!"

37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners, criminals).

38. And We created not the heavens and the earth, and all that is between them, for mere play.

39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them —

41. The Day when a *Maulâ* (a near relative) cannot avail a *Maulâ* (a near relative) in aught, and no help can they receive,

42. Except him on whom Allâh has Mercy. Verily, He is the All-Mighty, the Most Merciful.

43. Verily, the tree of *Zaqûm*

44. Will be the food of the sinners.

45. Like boiling oil, it will boil in the bellies,

46. Like the boiling of scalding water.

47. (It will be said) "Seize him and drag him into the midst of the blazing Fire,

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٢٤﴾

إِنْ هِيَ إِلَّا أَمْوَاتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٢٥﴾

فَأُولُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٢٦﴾

أَهْرَ حَيْرًا أَمْ قَوْمِ تُبُعَ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ

إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٢٧﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْعِيبِينَ ﴿٢٨﴾

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرَهُمْ

لَا يَعْلَمُونَ ﴿٢٩﴾

إِنَّ يَوْمَ الْقَضَاءِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٣٠﴾

يَوْمَ لَا يُغْنِي مَوْتَىٰ عَنْ مَوْتَىٰ سَيِّئًا وَلَا لَهُمْ

يُنصَرُونَ ﴿٣١﴾

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٣٢﴾

إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٣٣﴾

طَعَامُ الْأَشِيْمِ ﴿٣٤﴾

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٣٥﴾

كَغَلِي الْحَمِيمِ ﴿٣٦﴾

خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٣٧﴾

48. "Then pour over his head the torment of boiling water.

49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!

50. "Verily, this is that whereof you used to doubt!"

51. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in place of Security (Paradise).

52. Among Gardens and Springs,

53. Dressed in fine silk and (also) in thick silk, facing each other,

54. So (it will be). And We shall marry them to *Hûr*^[1] (fair females) with wide, lovely eyes.

55. They will call therein for every kind of fruit in peace and security;

56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,

57. As a Bounty from your Lord! That will be the supreme success!

58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.

59. Wait then (O Muhammad صلى الله عليه وسلم); verily, they (too) are waiting.

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ

مُتَقَابِلِينَ ﴿٥٣﴾

كَذَلِكَ وَرَوَّجْتَهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

فَلَمَّا بَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ

يَسْذَكَّرُونَ ﴿٥٨﴾

فَأَنْتَقِبَ إِلَيْهِمْ مُرْتَقِبُونَ ﴿٥٩﴾

[1] (V.44:54) *Hûr*: Very fair females created by Allah as such, not from the offspring of Adam عليه السلام, with intense black irises of their eyes and intense white scleras. [For details see the book *Hadi Al-Arwâh* by Ibn Al-Qaiyim, Chapter 54, Page 147].

Sûrat Al-Jâthiyah
(The Kneeling) (XLV)

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

1. Hâ-Mim.

[These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. Verily, in the heavens and the earth are signs for the believers.

4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.

5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.

6. These are the *Âyât* (verses) of Allâh, which We recite to you (O Muhammad صلى الله عليه وسلم) with truth. Then in which speech after Allâh and His *Âyât* will they believe?

7. Woe to every sinful liar

8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم

نَزَّلَ الْكِتَابَ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ١

إِنَّا فِي السَّمَوَاتِ وَالْأَرْضِ لَأَنبِئَاتٍ لِلْمُؤْمِنِينَ ٢

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّهِ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ٣

وَأَسْتَخْفِئُ اللَّيْلَ وَالنَّهَارَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ٤

تِلْكَ آيَاتُ اللَّهِ تَنْزِلُهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يَكْفُرُونَ ٥

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ٦

يَسْمَعُ آيَاتِ اللَّهِ تُنزِلُ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا ٧
كَأَن لَّمْ يَسْمَعْهَا فَبَيِّنَةٌ بِعَذَابِ الرَّحْمَنِ ٨

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ٩

10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

مِن وَرَأَيْهِمْ جَهَنَّمُ ۖ وَلَا يَتَّبِعُهُمْ مَّا كَسَبُوا سَبِيحًا
وَلَا مَالًا يُنْقِذُوهُمْ مِنْ دُونِ اللَّهِ أَزْوَاجًا ۖ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٠﴾

11. This (Qur'ân) is guidance. And those who disbelieve in the *Ayat* (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).

هَذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا يُصِيبُهُمُ رِيحٌ عَذَابٍ
مِّن نَّجْمٍ أَلِيمٍ ﴿١١﴾

12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.

۞ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا لِّتَذَكَّرُوا
فِي ذَٰلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

14. Say (O Muhammad صلى الله عليه وسلم) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers).¹¹

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ
اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the *'Ālamîn* (mankind and jinn of their time, during that period),

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنَاهُمْ مِّنَ الظُّلُمَاتِ ۖ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾

¹¹ (V.45:14) The provision of this Verse was abrogated by the Verse of *Jihâd* (holy fighting) (V.9:36) against the polytheists.

17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

وَأَقْبَلَتْهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِّنْ
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١٧﴾

18. Then We have put you (O Muhammad صلى الله عليه وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (*Tafsîr At-Tabarî*)

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِّعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrong-doers) are *Auliya'* (protectors, helpers) of one another, but Allâh is the *Wali* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2).

إِنَّهُمْ لَن يَصْنَعُوا عِنْدَكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

20. This (Qur'ân) is a clear insight and evidence for mankind, and guidance and mercy for a people who have Faith with certainty.^[1]

هَذَا صِرَاطٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ
كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّا جَاءَهُمْ
وَمَّا نُهُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.^[2]

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزِيَ
كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

^[1] (V.45:20): a) See the footnote of (V.10:37).

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

^[2] (V.45:22) See the footnote of (V.15:23).

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh, knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?

24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time).¹¹ And they have no knowledge of it: they only conjecture.

25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).

28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

29. This Our Record speaks about you with truth. Verily, We were recording what

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهُهُ هَوَاهُ وَأَصْلَاهُ اللَّهُ عَلَىٰ عُلُوقِ حَقِّهِ
سَمِعَهُ وَقَلْبَهُ وَجَعَلَ عَلَىٰ بَصَرِهِ عَشْرَةَ غَشَاهٍ فَمَنْ يَهْدِيهِ
مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا
الدَّهْرُ وَمَا لَهُم بِدَلَالِكُمْ مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَخْطِبُونَ ﴿٢٤﴾

وَإِذَا نُنزِلُ الْعَذَابَ ابْتِغَاءً لِمَن كَانَ حَرَجًا لِّآلِهَاتِهِمْ أَفَلَا
يَأْتُوا بِنِعْمَةِ اللَّهِ فِي شَيْءٍ كَذِبٍ ﴿٢٥﴾

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِئُ بِهَا
يَحْسُرُ الْعَبِيدُونَ ﴿٢٧﴾

وَنَرَىٰ كُلَّ أُمَّةٍ جَائِئَةٍ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُحْزَنُونَ
مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

هَذَا كِتَابُنَا يُطِيقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ

¹¹ (V.45:24) Narrated Abu Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said: "Allah said, 'The son of Adam annoys Me for he abuses *Ad-Dahr*' (Time) though I am *Ad-Dahr* (Time); in My Hands are all things, and I cause the revolution of day and night.'" (Sahih Al-Bukhârî, Vol.6, Hadith No.351).

* 'I am *Ad-Dahr*' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

you used to do (i.e. Our angels used to record your deeds).

30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)."

32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell),^[1] nor shall they be returned to the

مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٥﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِي رَحْمَتِهِ ؕ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٥﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ أَتَىٰ نَتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ
وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣٦﴾

وَإِذ قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا فَلْتُمُ
مَّا تَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ
بِمُستَقْبِرِينَ ﴿٣٧﴾

وَبَدَأَ لَهُمْ فِيهَا حِسَابَاتٍ مَّا عَمِلُوا وَحَاقَ بِهِمْ مَّا كَانُوا يَمُوكُ
بِئْسَ تَهْلُوكُ وَت ﴿٣٨﴾

وَقِيلَ الْيَوْمَ نَنْسِفُكُمْ كَمَا نَسِفْنَا لِقَاءَ يَوْمِكُمْ هَٰذَا
وَمَا وَكُنَّا مِنَ النَّارِ وَمَا لَكُمْ مِنْ مُّصْرِعِينَ ﴿٣٩﴾

ذَٰلِكُمْ بِأَنكُمُ اتَّخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا وَعَرَوْتُمْ الْحَيٰوةَ
الْءَدْيَا قَالِيَوْمَ لَا يَخْرُجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٤٠﴾

[1] (V.45:35): a) Narrated Anas ibn Mâlik رضى الله عنه : Allah's Messenger وسلم صلى الله عليه said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (Sahih Al-Bukhârî, Vol. 8, Hadîth No. 521)

b) Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the 'Ālamîn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)!' Paradise will remain spacious enough

worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).

36. So all praise and thanks are Allâh's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Ālamîn (mankind, jinn and all that exists).

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

فَبِئْسَ الْاٰمِلِيْنَ ﴿٦٦﴾
فِيَّهٖ اَلْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ

وَالِهٖ الْكِبْرِيَاةُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ﴿٦٧﴾

Sûrat Al-Ahqâf (The Curved Sand-hills) (XLVI)

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

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

4. Say (O Muhammad صلى الله عليه وسلم to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
حَم ﴿١﴾

تَنْزِيْلَ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا اِلَّا بِالْحَقِّ
وَاَجَلٍ مُّسَمًّى وَالَّذِيْنَ كَفَرُوْا عَمَّا اُنزِلُوْا مُعْرِضُوْنَ ﴿٢﴾

قُلْ اَرَأَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا
خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ
اَتُنۢبِئُوْنَ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَا اَوْ اُنۢبِئُوْا مِّنۢ عَلَمٍ اِنْ كُنۢتُمْ
صٰدِقِيْنَ ﴿٣﴾

to accommodate more people until Allâh will create some more people and let them dwell in the superfluous (empty) space of Paradise." (Sahih Al-Bukhârî, Vol. 9, Hadith No. 481).

c) Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم used to say, "I seek refuge (with You) by Your 'Izzat (Honour and Power) Lâ ilâha illâ Anta (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die." (Sahih Al-Bukhârî, Vol. 9, Hadith No. 480).

5. And who is more astray than one who calls on (invokes), besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?^[1]

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: "This is plain magic!"

8. Or say they: "He (Muhammad صلى الله عليه وسلم) has fabricated it?" Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

9. Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

10. Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضى الله عنه) testifies that (this Qur'ân is from Allâh) like [the Taurât (Torah)], and he believed (embraced Islâm)^[2] while you are too proud (to believe)." Verily, Allâh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doers).

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ
مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفَيْصَةِ وَهُمْ عَنْ
دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ
كُفْرِينَ ﴿٦﴾

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا نَزَّاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ
لَمَجْحَاجٌ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ
اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا
بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

قُلْ مَا كُنْتُ بِدَاعِي الرُّسُلِ وَمَا أَدْرَىٰ مَا يُفْعَلُ بِي
وَلَا كَيْفَ يَنْتَقِمُ إِلَهِ مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ
مُّبِينٌ ﴿٩﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ
شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ بِدَلِّ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرْتُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

^[1] (V.46:5) See the footnote of (V.2:165).

^[2] (V.46:10) See the footnote of (V.5:66).

11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism to which Muhammad صلى الله عليه وسلم is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is an ancient lie!"

12. And before this was the Scripture of Mûsâ (Moses) as a guide and mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers. See the footnote of V.9:120).

13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism,^[1] on them shall be no fear, nor shall they grieve.

14. Such shall be the dwellers of Paradise, abiding therein forever — a reward for what they used to do.

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا
مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا
إِفْكٌ قَدِيمٌ ﴿١١﴾

وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا
كِتَابٌ مُّصَدِّقٌ لِّسَانِ عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا
وَنُنَبِّئُ بِالْمُحْسِنِينَ ﴿١٢﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يحزنون ﴿١٣﴾

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا وَرَحْمَةً مِن رَّبِّهِ، وَفَضَّلَهُ، لَنَلْبَثُنَّ سَهْرًا حَتَّىٰ إِذَا
بَلَغَ أَشُدَّهُ، وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ
أشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وِلْدَانِي وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُدِيتُكَ إِلَيْكَ
وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١٥﴾

^[1] (V.46:13): stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (v. 41:30)].

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.

17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."

18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.

20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).

21. And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

أُولَئِكَ الَّذِينَ نَقَبَلْ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَنَجَّوْا عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ
الْصِّدْقِ الَّذِي كَانُوا وَعَدُودًا ﴿١٦﴾

وَالَّذِي قَالَ لَوْلَا نِدِي أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ
خَلَّيْتُ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعِثَّانِ اللَّهُ وَبِكَ
ءَامِنَانِ إِنَّ وَعْدَ اللَّهِ حَقٌّ يَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ
الْأُولَىٰ ﴿١٧﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَّتْ مِنْ
قَبْلِهِمْ مِنَ الْجِنِّ وَالإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَالَهُمْ وَهُمْ
لَا يَظْلَمُونَ ﴿١٩﴾

يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَّذِينَ ظَنَنْتُمْ فِي
حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا فَالْيَوْمَ تُجْرَوْنَ عَذَابَ
الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

﴿٢١﴾ وَذَكَرْنَا عَادًا إِذْ أَنْذَرْنَاهُمْ بِالْأَحْقَافِ وَقَدْ
خَلَّيْنَا النَّوْدُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ إِلَّا تَعْبُدُوا إِلَّا
اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"

23. He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened, — a wind wherein is a painful torment!

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (criminals, sinners, polytheists, disbelievers)!

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).

28. Then why did those whom they had taken for *âlihah* (gods) besides Allâh, as a

قَالُوا أَجِئْنَا لِنَتَّكِفَ مَكَامِنَ الْهَيْمَاتِ فَأَتِنَا بِالْمَآءِ فَقَدْ جَاءَنَا
كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ
وَلَكِنِّي أَنْزَلْتُكُمْ هُومًا مَخْمُومًا مَخْمُومًا ﴿٢٣﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا
عَارِضٌ مُّطْمَئِنَّا بِلَهُومًا أَسْتَعْجِلُكُمْ بِهِ رَبِّعِ فِيهَا
عَذَابَ الْآلِمِ ﴿٢٤﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا
مَسْكَنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

وَلَقَدْ مَكَّنَّهُمْ فِي مَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾

وَلَقَدْ أَهْلَكْنَا مَا حولَكُمْ مِنَ الْقَرْيَاتِ وَصَرَفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ

way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

29. And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to a Straight Path (i.e. Islâm).

31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)^[1].

32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error."

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be

قُرْبَانَ الرَّهْمَةِ بَلَّ صَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ
وَمَا كَانُوا يَفْقَهُونَ ﴿٢٩﴾

وَإِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصَبُوا لِمَا أُفْسِي وَلَوْ
إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿٣٠﴾

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ
مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى
طَرِيقٍ مُّسْتَقِيمٍ ﴿٣١﴾

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَعْفُرْ لَكُمْ
مِّن ذُنُوبِكُمْ وَيُخْرِجَكُم مِّنْ عَذَابِ الْعِيرِ ﴿٣٢﴾

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَئِكَ أُولُو الْإِثْمِ فِي صَلْبِ
مَيْمِينَ ﴿٣٣﴾

أَوْ لَوْ يَرَوْنَ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ
وَلَمْ يَتَّعِبْ بِخَلْقِهِنَّ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ
إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ

[1] (V.46:31) See the footnote of (V.3:85).

said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

35. Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will^[1] and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn* (the rebellious against Allah's Command, the disobedient to Allâh)?

Sûrat Muhammad or Sûrat Al-Qitâl (Muhammad صلى الله عليه وسلم) or (The Fighting) (XLVII)

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

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad صلى الله عليه وسلم), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain.^[2]

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صلى الله عليه وسلم) — for

قَالُوا لَيْ وَرَبِّمَا قَالَ قَدْ وَقُرُوا الْعَذَابَ بِمَا
كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

فَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَوْ
يَسْتَوُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلِّغْ قَهْلَ يَهْلِكُ إِلَّا
الْقَوْمَ الْفَاسِقُونَ ﴿٣٦﴾

سُورَةُ مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَاهُمْ ﴿١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نَزَلَ عَلَى
مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرَتْ عَنْهُمْ سَيِّئَاتِهِمْ

^[1] (V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely, Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليها السلام.

^[2] (V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).

Narrated Abu Hurairah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

it is the truth from their Lord — He will expiate from them their sins, and will make good their state.

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.^[1]

5. He will guide them and set right their state.

6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).^[2] [*Tafsîr Ibn Kathîr*]

وَأَصْلَحَ بِالْحَمْدِ ۝٤

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا
الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ۝٣

فَإِذَا قُضِيَ لِلَّذِينَ كَفَرُوا الْأَمْرُ الْأَقْبَرُ إِذَا تَخَنَّنْتُمْهُمْ
فَشُدُّوا أَوْتَانَهُمْ فَإِنَّمَا مَتَاعٌ بَعْدَ وَإِنَّمَا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ
أَوْرَاقَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآتَى صَرْفَهُمْ وَلَكِن
يَسْئَلُونَكُمْ بِبَعْضِ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ وَلَنْ
يُضِلَّ أَعْمَالَهُمْ ۝٤

سَيَهْدِيهِمْ وَيُضِلُّهُمُ بِالْحَمْدِ ۝٥

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝٦

[1] (V.47:4) See the footnote of (V.2:190) and (V.9:20).

[2] (V.47:6) Narrated Abū Sa'īd Al-Khudrī عنه رضى الله عليه وسلم said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 542)

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.

8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.

9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.

10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers.

11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector, etc.).

12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.

13. And many a town, stronger than your town (Makkah) (O Muhammad صلى الله عليه وسلم) which has driven you out We have destroyed. And there was none to help them.

14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the

يَأْتِيهَا الْيَدَيْنِ ءَامِنُونَ تَصْرُوهَا اللَّهُ يَنْصُرُكُم مِّنْ يَدَيْتِ
أَقْدَامِكُمْ ﴿٧﴾

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ آلِهَتُهُمْ ﴿٨﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطُوا أَعْمَالَهُمْ ﴿٩﴾

﴿١٠﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِن قَبْلِهِمْ دَمَرُوا اللَّهَ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ
لَا مَوْلَى لَهُمْ ﴿١١﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا سَمَّعُونَ وَيَأْكُلُونَ
كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾

وَكَانَ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ
أَهْلَكَ كَثُفْرًا فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُرِنَ لَهُ سُوءُ عَمَلِهِ
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ

taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure), therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?

16. And among them are some who listen to you (O Muhammad صلى الله عليه وسلم) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.

18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?^[1]

19. So know (O Muhammad صلى الله عليه وسلم) that, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)^[2], and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and

ءَاسِنٍ وَأَنْهَرِينَ لَبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَرٍ مِّنْ حَمَلٍ لَّدَى
لِلشَّرْبِ وَأَنْهَرٍ مِّنْ عَسَلٍ مَّصْفًى وَأَنْهَرٍ فِيهَا مِن كُلِّ
الشَّمْرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ
قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنفًا أُولَئِكَ الَّذِينَ
طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ
أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ﴿١٨﴾

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمَثُوبَكُمْ ﴿١٩﴾

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِنَّا
أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِّرَ فِيهَا الْفِتْلُ
رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ

[1] (V.47:18) See the footnote of (V.6:158).

[2] (V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

fighting (*Jihād* — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihād*) is resolved on, then if they had been true to Allâh, it would have been better for them.

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?^[1]

23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?

25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).

26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.

الْمَعْتِقِ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمُ ﴿١٠﴾

طَاعَةً وَقَوْلٍ مَّعْرُوفٍ فَإِذَا عَزَمَ الْأَمْرُ
فَلَوْ صَدَقُوا اللَّهَ لَكَانَ حَيْرًا لَهُمْ ﴿١١﴾

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿١٢﴾

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى
أَبْصَرَهُمْ ﴿١٣﴾

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ أَرَأَيْتُمْ كَلُمَاتٍ أَفْقَاهَا ﴿١٤﴾

إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ
لَهُمْ ﴿١٥﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ
سَطَطِعْكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ
إِسْرَارَهُمْ ﴿١٦﴾

[1] (V.47:22). a) Narrated Abū Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-qatī'ah* (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?' (V.47:22). (*Sahīh Al-Bukhārī*, Vol.6, *Hadīth* No.354).

b) See the footnote of (V.2:27).

27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهُهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

28. That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ
وَكَرَهُوا رِضْوَانَهُ، فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? ^[1]

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَن لَنْ يُخْرِجَ
اللَّهُ أَضْعَافَهُمْ ﴿٢٩﴾

30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds.

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَتَعْرِفَهُمْ بِسِيمَاهُمْ
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ
وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ أَعْمَالَكُمْ ﴿٣١﴾

32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (صلى الله عليه وسلم) (by standing against him and hurting him), after the guidance^[2] has been clearly

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَسَاقُوا
الرَّسُولَ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ لَن يُصْرُوا
اللَّهُ سَخِيًّا وَسَيُحْطَبُ أَعْمَالُهُمْ ﴿٣٢﴾

[1] (V.47:29) See hypocrisy in the Appendix II

[2] (V.47:32) A)

Narrated Abû Mûsâ رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The example of guidance and knowledge (the Qur'an and the *Sunnah*) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah عز وجل has revealed through me (the Prophet صلى الله عليه وسلم) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah's Guidance revealed through me: (He is like that barren land)." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.79).

B) Guidance is of two kinds:

a) Guidance of *Taufiq* and it is totally from Allâh, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.

34. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them.^[1]

35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.

36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تَبْطُلُوا أَعْمَالَكُمْ﴾^(٣٣)

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارًا فَلَن يَغْفِرَ اللَّهُ لَهُمْ﴾^(٣٤)

﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْرِكَ أَعْمَالَكُمْ﴾^(٣٥)

﴿إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ﴾^(٣٦)

﴿إِن يَسْأَلْكُمْوهَا فَيُخَفِّكُمْ تَبَخَّلُوا وَبَخِرْ أَضَعَّتْكُمْ﴾^(٣٧)

﴿هَآأَنَسْتُمْ هَآؤَآ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْآ يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾^(٣٨)

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

[1] (V.47:34) See the footnote of (V.3:85).

Sûrat Al-Fath
(The Victory) (XLVIII)

سُورَةُ الْفَتْحِ

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

1. Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.

2. That Allâh may forgive you your sins of the past and the future,^[1] and complete His Favour on you, and guide you on a Straight Path,

3. And that Allâh may help you with strong help.

4. He it is Who sent down *As-Sakinah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*^[2] men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

يَغْفِرُ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمِّعُ

بِعَمَلِهِ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

وَيَنْصُرُكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرْدَادُوا

إِلَيْنَا مَعَ إِيْمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

يُدْخِلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ وَكَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ

وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قُرْآنًا عَظِيمًا ﴿٥﴾

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ

وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ

دَائِرَةُ السَّوْءِ وَعَصِبَ اللَّهُ عَلَيْهِمُ وَعَصَبَهُمْ وَأَعَدَّ

لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

^[1] (V.48:2) Narrated Al-Mughīrah: The Prophet صلى الله عليه وسلم used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (*Sahīh Al-Bukhārī*, Vol.6, *Hadīth* No.360).

^[2] (V.48:6) *Al-Mushrikûn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Mighty, All-Wise.

8. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) as a witness, as a bearer of glad tidings, and as a warner^[1].

9. In order that you (O mankind) may believe in Allâh and His Messenger (صلى الله عليه وسلم), and that you assist and honour him (صلى الله عليه وسلم), and (that you) glorify (Allâh's) praises morning and afternoon.

10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever Well-Acquainted with what you do.

12. "Nay, but you thought that the Messenger (صلى الله عليه وسلم) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

13. And whosoever does not believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), then verily, We have prepared

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿٧﴾

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

إِنَّ الدِّينَ بِيَاكُمُوكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ
اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْتَكِبْ عَلَى
نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُسْوَبَةٌ
أَجْرًا عَظِيمًا ﴿١٠﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا
أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ مَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ
شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ
بِمَا تَعْمَلُونَ حَبِيرًا ﴿١١﴾

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى
أَهْلِيهِمْ أَبَدًا وَرَبِّينَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ أَنْ
الْأَسْوَأَ كُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ
سَعِيرًا ﴿١٣﴾

[1] (V.48:8) See the footnote of (V.2:42).

for the disbelievers a blazing Fire.¹¹¹

14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (O Muhammad صلى الله عليه وسلم) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory,

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١١﴾

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَعَانِفٍ
لِيَأْخُذُوا بِهَا ذُرُوبًا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا
كَلِمَ اللَّهِ قُل لَّن تَتَّبِعُونَ كَذَلِكَ قَالَ اللَّهُ مِن قَبْلُ
فَسَيَقُولُونَ بَلْ نَحْسَدُونَكَ بَلْ كُنَّا لَآيِفْقَهُونَ
إِلَاقِيلًا ﴿١٥﴾

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّوعَانَ إِلَى قَوْمِ أُولَى
بِأَسَى شَدِيدٍ تَقْتُلُونَهُمْ أَوْ يُسَامُونَ بَلْ تَطْلِعُونُوا بِنُكْرٍ
اللَّهُ أَجْرًا حَسَنًا وَإِن تَوَلَّوْا كُنَّا تَالِفًا مِّن قَبْلُ
يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَن يَتَوَلَّ يَُعَذِّبْهُ
عَذَابًا أَلِيمًا ﴿١٧﴾

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ
السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾ ﴿١٨﴾

¹¹¹ (V.48:13) See the footnote of (V.3:85).

19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.

20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to a Straight Path.

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.

22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper.

23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever All-Seer of what you do.

25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from *Al-Masjid-al-Harâm* (in Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.

وَمَعَانِيرَ كَثِيرَةً يُأْخَذُونَهَا ۖ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٩﴾

وَعَدَدُ اللَّهِ مَعَانِيرَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ
لَكُمْ هَذِهِ ۖ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ
آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

وَلَوْ قَاتَلَكُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ
ثُمَّ لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

سَبَّحَهُ اللَّهُ إِلَهِي قَدْ خَلَّتْ مِن قَبْلُ ۖ وَلَنْ يَجِدَ لِسَبِّهِ
اللَّهُ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِ
مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۚ وَلَوْلَا
رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوا هَذَا لَظَفَوْهُ
فَقُصِّبِكُمْ مِنْهُمْ مَعْرَةٌ بَعْرَةٌ عَلَيْهِمْ يُدْخِلُ اللَّهُ فِي
رَحْمَتِهِ ۚ مَنْ نَشَاءُ لَوَدَّ زَيْلُوا لَعَدَبْنَا الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (صلى الله عليه وسلم) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is ever All-Knower of everything.

27. Indeed, Allâh shall fulfil the true vision which He showed to His Messenger (صلى الله عليه وسلم) [i.e. the Prophet صلى الله عليه وسلم saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid- al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

28. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness.

29. Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ
الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا
أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿١٦﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا
لَنْ تَعْمَلُوا فَبَعَثَ مِنْ دُونِ ذَلِكَ فَتْحًا
قَرِيبًا ﴿١٧﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ
شَهِيدًا ﴿١٨﴾

فَجَعَلَ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَيْدِيَهُمْ عَلَى الْكُفَّارِ
رُحْمًا يُنَبِّئُونَ بِأَنَّهُمْ رَبَّاعًا أَسْجَدًا يُسْتَعِينُونَ فَضَلَّاهُمُ
اللَّهُ وَرَضُوا نَأْسِيماًهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ
مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرْبَجٍ أَخْرَجَ
سَطْفَهُ، فَفَازَرَهُ، فَاسْتَعَاظَ فَأَسْتَوَى عَلَى سُوقِهِ
يُعْجَبُ الزَّرْعَ لِيَغْضِبَهُمُ الْكُفَّارُ وَعَدَّ اللَّهُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿١٩﴾

with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad صلى الله عليه وسلم till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

Sûrat Al-Hujurât (The Dwellings) XLIX

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

1. O you who believe! Make not (a decision) in advance^[1] before Allâh and His Messenger (صلى الله عليه وسلم), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing.

2. O you who believe! Raise not your voices above the voice of the Prophet (صلى الله عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

3. Verily, those who lower their voices in the presence of Allâh's Messenger (صلى الله عليه وسلم), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.

4. Verily, those who call you from behind the dwellings, most of them have no sense.

5. And if they had had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.

6. O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in

[1] (V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger صلى الله عليه وسلم, that you may decide the contrary to what Allah and His Messenger صلى الله عليه وسلم may decide.

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْدُمُوْاۤ اٰیۡنَ يَدِ اللّٰهِ وَرَسُوْلِهِۦ
وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوٰتَكُمْ فَوْقَ صَوْتِ
النَّبِيِّۦ وَلَا تَجْهَرُوْا لَهُۥ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ
تَحِطُّۤ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٢﴾

اِنَّ الَّذِيْنَ يَعْضُوْنَ اَصْوٰتَهُمْ عِنۡدَ رَسُوْلِ اللّٰهِ
اُولٰٓئِكَ الَّذِيْنَ اَمْتَحَنَ اللّٰهُ قُلُوْبَهُمۡ لِتَقْوٰى لَهُمْ
مَغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ﴿٣﴾

اِنَّ الَّذِيْنَ يَنۡدُوْۤا وِنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ
لَا يَعْقِلُوْنَ ﴿٤﴾

وَلَوْ اَنَّهُمْ صَبَرُوْۤا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ
وَاللّٰهُ عَفُوْرٌ رَّحِيْمٌ ﴿٥﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَآءَكُمۡ فَاٰسِۦقٌۢ بِبَيِّنٰتٍ فَتَبَيَّنُوْۤا اَنْ
تُصِيْبُوْۤا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوْۤا عَلٰٓى مَا قَعَلْتُمْ

ignorance, and afterwards you become regretful for what you have done.

7. And know that among you there is the Messenger of Allâh (صلى الله عليه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger (صلى الله عليه وسلم) hateful to you. Such are they who are the rightly guided.

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knower, All-Wise.

9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrong-doers, etc.).

نَدِمْتُمْ ۝٦

وَأَعْلَمُوا أَن فِيكَ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ
مِّنَ الْأَمْرِ لَعَبَّرْتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ
وَزَيَّنَّهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِيدُونَ ۝٧

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلَيْهِ حَكِيمٌ ۝٨

وَإِن طَافَتَانِ مِنَ الْمُؤْمِنِينَ افْتَضَلُوا فَأَصْلِحُوا
بَيْنَهُمَا فَإِن بَغَت إِحِدُهُمَا عَلَى الْأُخْرَى فَقْتِلُوا الَّتِي
تَبَغَىٰ حَتَّىٰ تَأْتِيَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاتَةً فَأَصْلِحُوا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝٩

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝١٠

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن
يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ
خَيْرًا مِّنْهُنَّ وَلَا تَمْرُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ
يُبْسُ الْإِنسَاءُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ
يَتُوبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝١١

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)^[1]. And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the *Al-Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knower, Well-Acquainted (with all things).

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh

يَتَّيِبُهُمُ اللَّهُ وَيَجْعَلْ لَهُمْ مَخْرَجًا مِمَّا يُكْفَرُوا بِهِ وَسَيُعَذِّبُهُمُ اللَّهُ بِمَا كَانُوا يَكْفُرُونَ
 إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا يَجَسَّسُوا وَلَا يَغْتَب بَِعْضُهُمْ
 بَعْضًا يَخِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
 فَكَرَهُنَّ مُؤْمَةً وَأَنْفِقُوا لِلَّهِ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٢﴾

يَتَّيِبُهُمُ اللَّهُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا
 وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ
 إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

﴿ قَالَتِ الْأَعْرَابُ ءَأَمَّا قُلٌّ لِرَبِّنَا مُحَمَّدٍ وَقَالُوا لَئِنْ
 أَسَاءتَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ نُطِيعُوا
 اللَّهَ وَرَسُولَهُ لَا يَلِتْ كُفْرًا مِنْ أَعْمَالِكُمْ سَيِّئًا إِنَّ اللَّهَ

[1] (V.49:12). a) Narrated Abû Hurairah رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise *Najash** and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No.92).

b) Narrated Hudhaifah رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "A *Qattât*** will not enter Paradise." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.82).

c) Backbiting and the Statement of Allah عز وجل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbâs رضى الله عنهما: Allah's Messenger صلى الله عليه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet صلى الله عليه وسلم then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."*** (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.78).

* *Najash* means to offer a high price for something in order to allure another customer who is interested in the thing.

**A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

***This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم between the deceased persons. [*Fath Al-Barî*, Vol. I, Page 332].

and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.”

15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

16. Say: “Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Knower of everything.

17. They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: “Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.

18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is All-Seer of what you do.

Sûrat Qâf .L

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

1. Qâf.

[These letters (Qâf, etc.) are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings].

By the Glorious Qur’ân.

2. Nay, they wonder that there has come to them a warner (Muhammad صلى الله عليه وسلم) from among themselves. So the disbelievers say: “This is a strange thing!

3. “When we are dead and have become dust (shall we be resurrected?) That is a far return.”

عَفُورٌ رَّحِيمٌ ﴿١١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ أُولَئِكَ هُمْ الصَّادِقُونَ ﴿١٥﴾

قُلْ أَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَمَكُمْ
بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٧﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ يَمَا تَعْمَلُونَ ﴿١٨﴾

سُورَةُ قَافٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَافٍ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ
هَذَا شَيْءٌ عَجِيبٌ ﴿١﴾

أَوَدَامِنَّا وَكُنَّا تُرَابًا ذٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon).

9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

10. And tall date-palms, with ranged clusters.

11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).

12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Ar-Rass, and Thamûd;

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);

14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿١﴾

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيحٍ ﴿٢﴾

أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٣﴾

وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَواسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٤﴾

بَصِيرَةٍ وَذِكْرٍ لِكُلِّ عَبْدٍ مُنبِئٍ ﴿٥﴾

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جِبْتٍ وَحَبَّ الْحَبِيدِ ﴿٦﴾

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعْمٌ نَضِيدٌ ﴿٧﴾

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿٨﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَقَوْمُ ثَمُودٍ ﴿٩﴾

وَعَادَ وَفِرْعَوْنَ وَإِخْوَانَ لُوطٍ ﴿١٠﴾

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١١﴾

15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).

16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

17. (Remember) that the two receivers (recording angels) receive (each human being),^[1] one sitting on the right and one on the left (to note his or her actions).^[2]

18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).^[3]

19. And the stupor of death will come in truth: "This is what you have been avoiding!"

20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.

22. (It will be said to the sinners): "Indeed, you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"

23. And his companion (angel) will say: "Here is (this Record) ready with me!"

24. (Allâh will say to the angels): "Both of you throw into Hell every stubborn

أَفَعْيَبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ آدَمُوسُوسَةً يَعْرِفُهُ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

إِذْ يَتْلَى السَّمْعَاءُ عَنِ السَّمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾

مَا يَلْفُظُونَ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَنَسِيمٌ ﴿٢١﴾

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكُمْ غِطَاءَكُمُ فَصَرَكَ الْيَوْمَ وَحْدِيدٌ ﴿٢٢﴾

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَيْنِي ﴿٢٤﴾

^[1] (V. 50:17) Narrated 'Aishah رضي الله عنها The Prophet صلى الله عليه وسلم said: The deeds of the following three persons are not recorded by the pen:

1. A sleeping person till he wakes up.
2. A child till he reaches the age of puberty.
3. An insane person till he becomes sane.

This Hadith is quoted from An-Nasâ'î, The Book of Divorce. Chap. 21.

^[2] (V. 50:17) See the footnote (B) of (V. 6:61).

^[3] (V. 50:18) See the footnote (A) of (V. 6:61).

disbeliever (in the Oneness of Allâh, in His Messengers).

25. "Hinderer of good, transgressor, doubter,

26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

27. His companion (Satan — devil) will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray."

28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat.

29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."

30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"^[1]

31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off.

32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism).

33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and came with a

مَتَابِ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي
الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَكِنْ كَانِ
فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾

قَالَ لَا تَحْصِسْ لِي الَّذِي وَقَدْ قَدَّمْتُ إِلَيْكَ بِالْوَعِيدِ ﴿٢٨﴾

مَا يَبْدُلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ﴿٢٩﴾

يَوْمَ نَقُولُ لِيَوْمِئِذٍ هَلْ أَتَى عَلَى الْكَافِرِينَ هَلْ مِنْ مَّرْغُوبٍ ﴿٣٠﴾

وَأَنزَلْنَا الْجَنَّةَ لِّلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

هَذَا مَا نُوْعِدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾

[1] (V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?' "

Narrated Anas عنه رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: 'Qat! Qat! (Enough! Enough!)' " (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.371).

heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

34. "Enter you therein in peace and security — this is the Day of eternal life!"

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جل جلاله).

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

36. And many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

وَمَا أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٣٦﴾

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

39. So bear with patience (O Muhammad صلى الله عليه وسلم) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers)^[1].

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

40. And during a part of the night (also) glorify His praises (i.e. *Maghrib* and *Isha* prayers) and (so likewise) after the prayers

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الْكُفُورِ ﴿٤٠﴾

[1] (V.50:39). a) Narrated Qais: Jarîr said, "We were with the Prophet صلى الله عليه وسلم and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (*Fajr*) and a prayer before sunset (*Asr*), you must do so". He then recited Allah's Statement:

"And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismâ'il said: "Offer those prayers and do not miss them." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.529)

b) See the footnote of (V.32:16).

[*As-Sunnah, Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar*].

41. And listen on the Day when the caller will call from a near place.

42. The Day when they will hear *As-Saiyah* (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).

43. Verily, We it is Who give life and cause death; and to Us is the final return.

44. On the Day when the earth shall be cleft, from them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.

45. We know best what they say. And you (O Muhammad صلى الله عليه وسلم) are not the one to force them (to Belief). But warn by the Qur'ân him who fears My Threat.

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ
عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ
بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

Sûrat Adh-Dhâriyât (The Winds that Scatter) LI

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

1. By (the winds) that scatter dust.
2. And (the clouds) that bear heavy weight of water.
3. And (the ships) that float with ease and gentleness.
4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.
5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.

سُورَةُ الدَّارِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالدَّارِيَاتِ ذُرُوجًا ﴿١﴾

فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾

فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾

فَالْمُقْسِمَاتِ أَمْرًا ﴿٤﴾

إِنَّمَا نُوعِدُونَ صَادِقًا ﴿٥﴾

6. And verily, the Recompense is sure to happen.

7. By the heaven full of paths,

8. Certainly, you have different ideas (about Muhammad صلى الله عليه وسلم and the Qur'ân).

9. Turned aside therefrom (i.e. from Muhammad صلى الله عليه وسلم and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh).

10. Cursed be the liars

11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),

12. They ask: "When will be the Day of Recompense?"

13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!

14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"

15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in Paradise),

16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112).

17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.

19. And in their properties there was the right of the *Sâ'il* (the beggar who asks) and the *Mahrûm* (the poor who does not ask others)^[1].

وَأَنَّ الَّذِينَ لَوْعُوا ﴿٦﴾

وَالسَّمَاءِ ذَاتِ الْحَبُوبِ ﴿٧﴾

إِن كُنْتُمْ فِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾

قَتِيلَ الْخَوَّصُونَ ﴿١٠﴾

الَّذِينَ هُمْ فِي عَمْرُقَسَاهُونَ ﴿١١﴾

يَسْتَلُونَ أَيَّانَ نَوْمِ الَّذِينَ ﴿١٢﴾

يَوْمَهُمْ عَلَى النَّارِ يُقْتَلُونَ ﴿١٣﴾

دُؤُومًا فَبِئْسَ مَا كَفَرْنَا بِهِ أَلَمْ يَسْتَعْجِلُونِ ﴿١٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

ءَأَجْرِينَ مَاءٍ تَنْزِيلًا يُمْسِرُهُمْ أَهْلُهُمْ كَانُوا قَبْلَ ذَلِكَ

مُحْسِنِينَ ﴿١٦﴾

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

^[1] (V.51:19) See the footnote of (V.4:37).

20. And on the earth are signs for those who have Faith with certainty.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

21. And also in your own selves. Will you not then see?

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

22. And in the heaven is your provision, and that which you are promised.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾

24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)?

هَلْ لَّاتَاكَ حَدِيثُ صَيْفِ بْنِ إِبْرَاهِيمَ الْمَكْرَمِينَ ﴿٢٤﴾

25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you)," and said: "You are a people unknown to me."

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامًا قَوْمٌ مُّسْكِرُونَ ﴿٢٥﴾

26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].

فَرَأَى إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

27. And placed it before them, (saying): "Will you not eat?"

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

28. Then he conceived fear of them (when they ate not). They said: "Fear not."^[1] And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِبُعْدِ عَالِيهِمْ ﴿٢٨﴾

29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"^[2]

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَخَةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

^[1] (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

^[2] (V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (Tafsîr Al-Qurtubî).

30. They said: "Even so says your Lord.⁽¹⁾ Verily, He is the All-Wise, the All-Knower."

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"

32. They said: "We have been sent to a people who are Mujrimûn (polytheists, sinners, criminals, disbelievers in Allâh)

33. To send down upon them stones of baked clay.

34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evil-doings by committing great sins).

35. So We brought out from therein the believers.

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ

الْعَلِيمُ ﴿٣٠﴾

﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٣﴾

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

(1) (V.51:30): a) The Statement of Allah عز وجل: 'Verily, Our Word (Command) to a thing, when We intend it, is only that We say to it: "Be!" — and it is.' (V.16:40)

Narrated Mu'âwiyah رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "A group of my followers will keep on following Allah's Orders [i.e., following strictly Allah's Book (the Qur'ân) and the Prophet's *Sunnah* (legal ways)] strictly and they will not be harmed by those who will deny (disbelieve) them or desert (stand against) them till Allah's Order (the Hour) will come while they will be in that state." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 552).

b) Narrated Abu Hurairah رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said, "Allah said, 'I have prepared for My pious slaves (believers of Islamic Monotheism) things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.'" (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 467)

c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 478)

d) Narrated Abu Hurairah رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloes-wood and their sweat will smell like musk." ... (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 469)

36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾

37. And We have left there a sign (i.e. the place of the Dead Sea^[1] in Palestine) for those who fear the painful torment.

وَدَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer or a madman."

فَقَوْلَىٰ بِرُكْبِهِ ۖ وَقَالَ سِحْرٌ أَوْ أَجُونٌ ﴿٣٩﴾

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.

فَأَخَذَتْهُ وَجُودُهُ ۖ فَبَدَّلْنَاهُ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

41. And in 'Âd (there is also a sign) when We sent against them the barren wind;

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَةَ ﴿٤١﴾

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرِّيمِ ﴿٤٢﴾

43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they insolently defied the Command of their Lord, so the *Sâ'iqah*^[2] overtook them while they were looking.

فَعْتَرُوا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الضُّعْفَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

45. Then they were unable to rise up, nor could they help themselves.

فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾

46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

وَقَوْمٌ نُوحٍ مِنْ قَبْلُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space (thereof).

وَالسَّمَاءَ بَنَيْنَاهَا بِإِبْدَانٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

[1] (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathîr رحمه الله

[2] (V.51:44) *Sâ'iqah*: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

48. And We have spread out the earth: how Excellent Spreader (thereof) are We!

وَالْأَرْضَ فَرَشْنَاهَا فَيْعَرَّ الْمُهْبَدُونَ ﴿٤٨﴾

49. And of everything We have created pairs, that you may remember (the Grace of Allâh).

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

50. So flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him^[1].

فَقِرْ إِلَى اللَّهِ إِنِّي لَكُفْرَتُهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified is He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُفْرَتُهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾

53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

أَتَوْاصُولُ بِهِمْ بَلْ هُمْ قَوْمٌ طَآغُوتٌ ﴿٥٣﴾

54. So turn away (O Muhammad صلى الله عليه وسلم) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).

فَوَلِّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ﴿٥٤﴾

55. And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

^[1] (V.51:50) See the footnote of (V.3:85).

58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.

59. And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not (ask Me to) hasten on!

60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).^[1]

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

Sûrat At-Tûr (The Mount) LII

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

1. By the Tûr (Mount)

2. And by a Book Inscribed

3. In parchment unrolled.

4. And by *Al-Bait-ul-Ma'mûr*^[2] (the house over the heavens parallel to the *Ka'bah* in Makkah, continuously visited by the angels).

5. And by the roof raised high (i.e. the heaven).

6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).

7. Verily, the Torment of your Lord will surely come to pass.

8. There is none that can avert it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالتُّورِ ﴿١﴾

وَكِتَابٍ مَنشُورٍ ﴿٢﴾

فِي رَقٍّ مَّنشُورٍ ﴿٣﴾

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

إِنَّ عَذَابَ رَبِّكَ لَآتٍ ﴿٧﴾

مَّا لَهُ مِنْ دَافِعٍ ﴿٨﴾

^[1] (V.51:60) A) See the footnote of (V.3:85).

B) Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?' He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides Me.'" (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 551)

^[2] (V.52:4) See the footnote of (V.53:12).

9. On the Day when the heaven will shake with a dreadful shaking,

10. And the mountains will move away with a (horrible) movement.

11. Then woe that Day to the deniers.^[1]

12. Who are playing in falsehood^[2].

13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

14. This is the Fire which you used to deny.

15. Is this magic or do you not see?

16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being requited for what you used to do.

17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.

18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

19. "Eat and drink with happiness because of what you used to do."

20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (female, fair ones) with wide lovely eyes.^[3]

21. And those who believe and whose offspring follow them in Faith: to them shall

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿١﴾

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿٢﴾

فَوَيْلٌ لِلْمُكَذِّبِينَ ﴿٣﴾

الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿٤﴾

يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعْوًا ﴿٥﴾

هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تَكْذِبُونَ ﴿٦﴾

أَفَبِحُرِّهَا لَمْ أَنْتُمْ لَا تَبْصُرُونَ ﴿٧﴾

أَصْلُوهَا قَاصِدُونَ أَوْ لَا تَصِيرُوا سَوَاءَ عَلَيْكُمْ إِنَّمَا

تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعَيْشٍ ﴿٩﴾

فَكَهْنٍ بِمَاءٍ يَنْهَمُونَ زُهْمَهُمْ وَوَقْنَهُمْ زُهْمَهُمْ عَذَابِ

الْجَحِيمِ ﴿١٠﴾

كُلُوا وَأَشْرَبُوا هَيْسًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١١﴾

مُسْتَكْبِينَ عَلَىٰ سُرُرٍ مَّصْنُوفَةٍ وَرَوَّاحِمِهِمُ

يُحْورِينَ ﴿١٢﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ

[1] (V.52:11) See (V.68:8) and the footnote of (V.17:97).

[2] (V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

[3] (V.52:20) *Hûr*: Very fair females created by Allah as such, not from the offspring of Adam along with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

22. And We shall provide them with fruit and meat such as they desire.

23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin^[1] (because it will be lawful for them to drink).

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

25. And some of them draw near to others, questioning.

26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.

27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.

28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."^[2]

29. Therefore, remind (mankind of Islâmîc Monotheism, O Muhammad صلى الله عليه وسلم). By the Grace of Allâh, you are neither a soothsayer, nor a madman.

30. Or do they say: "(Muhammad صلى الله عليه وسلم is) a poet! We await for him some calamity by time!"

31. Say (O Muhammad صلى الله عليه وسلم to them): "Wait! I am with you among the waiters!"

ذُرِّيَّتَهُمْ وَمَا لَنْ نُنْهَرَهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ
أَمْرٍ يَمَّا كَسَبَ رَهِينٌ ﴿١١﴾

وَأَمَّا ذُنُوبُهُمْ فَبِأَكْثَرِهَا وَلِحْمٍ مِمَّا يَشْتَهُونَ ﴿١٢﴾

يَتَنَزَّلُونَ فِيهَا كَأَنَّ سَالًا لَعُوفٍ فِيهَا وَلَا تَأْتِيهِمُ ﴿١٣﴾

﴿١٤﴾ وَيَطُوفُ عَلَيْهِمْ وُعْدَانٌ أَمْثَلُ الْهَيْمَةِ
لَوْلَا مَكْرَهُونَ ﴿١٥﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿١٦﴾

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿١٧﴾

فَمَنْ أَلَّهَ عَلَيْهِمْ وَأَوْقَيْنَا عَنْ عَذَابِ السَّمُورِ ﴿١٨﴾

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿١٩﴾

فَذَكَرْهُمْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٠﴾

أَمْ يَقُولُونَ شَاعِرٌ مَتَّبِعُ بِهِ رَيْبَ الْعَمُونَ ﴿٢١﴾

قُلْ تَرَبُّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَبِصِينَ ﴿٢٢﴾

[1] (V. 52:23) See footnotes b, c and d of (V.2:219).

[2] (V. 52:28) See the footnote of (V.2:165).

32. Or do their minds command them this [i.e. to tell a lie against you (Muhammad صلى الله عليه وسلم)] or are they a people transgressing all bounds?

33. Or do they say: "He (Muhammad صلى الله عليه وسلم) has forged it (this Qur'ân)?" Nay! They believe not!

34. Let them then produce a discourse like it (the Qur'ân) if they are truthful.

35. Or were they created by nothing? Or were they themselves the creators?

36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

39. Or has He (Allâh) only daughters and you have sons?

40. Or is it that you (O Muhammad صلى الله عليه وسلم) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?

41. Or that the *Ghaib* (Unseen) is with them, and they write it down?

42. Or do they intend a plot (against you O Muhammad صلى الله عليه وسلم)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against!

43. Or have they an *ilâh* (a god) other than Allâh? Glorified is Allâh from all that they ascribe as partners (to Him)^[1]

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

أَمْ يَقُولُونَ نَقَّوْهُ، بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْمِنُونَ ﴿٣٦﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رِزْقِ رَبِّكَ أَمْ هُمُ الْمُصَيِّطُونَ ﴿٣٧﴾

أَمْ لَهُمْ سُلَّمٌ لَيْسَ مَسْمُوعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعَهُمْ
بِسُلْطَنِ مُبِينٍ ﴿٣٨﴾

أَمْ لَهُ الْآبَتُ وَلِكُلِّ آبَتُونَ ﴿٣٩﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَقْرَمٍ مُثْقَلُونَ ﴿٤٠﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ سُجِّدَ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

[1] (V.52:43): a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

44. And if they were to see pieces of the heaven falling down, they would say: "Clouds gathered in heaps!"

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

46. The Day when their plotting shall not avail them at all, nor will they be helped (i.e. they will receive their torment in Hell).

47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)^[1] before this; but most of them know not. (*Tafsir At-Tabari*).

48. So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes^[2]; and glorify the Praises of your Lord when you get up from sleep.

49. And in the nighttime also glorify His Praises — and at the setting of the stars.^[3]

Sûrat An-Najm (The Star) LIII

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

1. By the star when it goes down (or vanishes).

2. Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.

3. Nor does he speak of (his own) desire.

4. It is only a Revelation revealed.

^[1] (V.52:47) See the footnote (B) of (V.6:93).

^[2] (V.52:48) See the footnote of (V.3:73).

^[3] (V.52:49) It is said that glorifying Allâh's Praises here means: all the five compulsory and additional *Nawâfil* prayers.

وَأَنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا
سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

فَذَرِهِمْ حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

وَأَنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٤٧﴾

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ
حِينَ تَقُومُ ﴿٤٨﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

مَا صَلَ صَاحِبِكُمْ وَمَا غَوَىٰ ﴿٢﴾

وَمَا يَطُوعُ مِنَ الْهَوَىٰ ﴿٣﴾

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)].

عَلَّمَهُ شَدِيدُ الْقُوَى ٥

6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allah) rose and became stable.

ذُو مِرَّةٍ وَقَأَسْوَى ٦

7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsîr Ibn Kathîr*)

وَهُوَ بِالْأُفُقِ الْأَعْلَى ٧

8. Then he [Jibrîl (Gabriel)] approached and came closer,

ثُمَّ دَنَا فَتَدَلَّى ٨

9. And was at a distance of two bows' length or (even) nearer.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ٩

10. So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ١٠

11. The (Prophet's) heart lied not about what he (Muhammad صلى الله عليه وسلم) saw.

مَا كَذَّبَ الْقُورَاقُ مَا رَأَىٰ ١١

12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the *Mi'râj* (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]^[1].

أَفْتَضَرُّوهُ، وَعَلَىٰ مَا يَرَىٰ ١٢

^[1] (V.53:12) *Al-Mi'râj* (i.e. Ascent of Prophet Muhammad صلى الله عليه وسلم to the heavens with his body and soul (بالروح و الجسم)).

Narrated Mâlik ibn Sa'sa'ah عنه رضي الله عنه: The Prophet صلى الله عليه وسلم said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with *Zamzam* water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad صلى الله عليه وسلم'. The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you? He said, 'Muhammad صلى الله عليه وسلم'. It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Isâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said,

13. And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrīl (Gabriel)] at a second descent (i.e. another time).

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

14. Near *Sidrat-ul-Muntaha* (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

15. Near it is the Paradise of Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

16. When that covered the lote-tree which did cover it!^[1]

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

'Muhammad صلى الله عليه وسلم' It was asked, 'Has he been sent for?' Jibrīl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet صلى الله عليه وسلم added:). There I met Yūsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrīs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hārūn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mūsā (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Ma'mūr* (i.e. Allah's House). I asked Jibrīl about it and he said, 'This is *Al-Bait Al-Ma'mūr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntaha* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrīl about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mūsā who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banī Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made them forty. I returned and [met Mūsā] and had a similar discussion, and then returned again to Allah for reduction and He made them thirty, then twenty, then ten; and then I came to Mūsā who repeated the same advice. Ultimately Allah reduced them to five. When I came to Mūsā again, he said, 'What have you done?' I said, 'Allah has made them five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order). Allah's Messenger صلى الله عليه وسلم was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (*Sahīh Al-Bukhārī*, Vol.4, *Hadīth* No.429).

^[1] (V.53:16) It is said that the Lote-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. Ibn Kathīr).

17. The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾

18. Indeed, he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs of his Lord (Allâh).

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾

19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs)¹¹

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

20. And *Manât* (another idol of the pagan Arabs), the other third?

وَمَنْوَةَ الثَّالِثَةَ الْاُخْرَىٰ ﴿٢٠﴾

21. Is it for you the males and for Him the females?

الْكُفْرَ الذَّكْرَ وَلَهُ الْاُنثَىٰ ﴿٢١﴾

22. That indeed is a division most unfair!

بَلْ اِذَا قُضِيَتْ صُنُوجَىٰ ﴿٢٢﴾

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

اِنَّ هُنَّ اِلَّا اَسْمَاءُ سَمَّيْتُمُوهَا اَنْتُمْ وَاٰبَاؤُكُمْ مَّا اَنْزَلَ اِلٰهُنَّ بِهَا مِنْ سُلْطٰنٍ اِنْ يَتَّبِعُونَ اِلَّا الظَّنَّ وَمَا هُوَ اِلَّا اَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾

24. Or shall man have what he wishes?

اَمْ اِلَّا لِنَسْنِ مَا تَمَنَّىٰ ﴿٢٤﴾

25. But to Allâh belongs the last (Hereafter) and the first (the world).

فَلِلّٰهِ الْاٰخِرَةُ وَاْلْاٰوَّلَىٰ ﴿٢٥﴾

26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

وَكَم مِّنْ مَّلَكٍ فِى السَّمٰوٰتِ لَا تَعْبٰى سَفْعَتُهُمْ شَيْئًا اِلَّا مِنْ بَعْدِ اَنْ يَّأْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَيَرْضَىٰ ﴿٢٦﴾

27. Verily, those who believe not in the Hereafter, name the angels with female names.

اِنَّ الَّذِىْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ لَيَسْمُوْنَ الْمَلَائِكَةَ تَسْمِيَةً الْاُنثٰى ﴿٢٧﴾

28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ اِنْ يَتَّبِعُونَ اِلَّا الظَّنَّ وَاِنَّ الظَّنَّ لَا يَنْفَعُنِى مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

29. Therefore withdraw (O Muhammad صلى الله عليه وسلم) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

فَاَعْرِضْ عَنْ مَّنْ تُوَلَّىٰ عَنْ ذِكْرِنَا وَلَوْ يُرِيدُ اِلَّا الْحَيٰوةَ الدُّنْيَا ﴿٢٩﴾

¹¹ (V.53:19) See the footnote (A) of (V.2:219).

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

ذَٰلِكَ مِمَّا لَعَنُوا مِنَ الْعَالَمِينَ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِمَن أَهْتَدَىٰ ﴿٣٠﴾

31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسٰءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحَسَنٰى ﴿٣١﴾

32. Those who avoid great sins (See Verses: 6:152,153) and *Al-Fawâhish* (great sins and illegal sex) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)].

الَّذِيْنَ يَخْتَفُونَ كَثِيْرًا الْاِثْمَ وَالْفَوٰحِشَ اِلَّا اللَّعْمَ ۗ اِنَّ رَبَّكَ وَّاسِعٌ الْمَغْفِرَةُ هُوَ اَعْلَمُ بِكُمْ اِذَا اُنْسَاكُمْ مِنْ الْاَرْضِ وَاِذَا اَنْتُمْ اَحْجَاةٌ فَيُبْطِنُوْنَ اَمْهَبِكُمْ فَاَلَّا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَن اَنْفَقَ ﴿٣٢﴾

33. Did you (O Muhammad صلى الله عليه وسلم) observe him who turned away (from Islâm).

اَفَرَأَيْتَ الَّذِي تَوَلَّىٰ ﴿٣٣﴾

34. And gave a little, then stopped (giving)?

وَاَعْطَىٰ قَلِيْلًا وَّاَسْتَدَىٰ ﴿٣٤﴾

35. Is with him the knowledge of the Unseen so that he sees?

اَعَدَدَهُ عِلْمَ الْغَيْبِ فَهُوَ يَرَىٰ ﴿٣٥﴾

36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),

اَفَلَمْ يَدَّبَّ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

وَابْرٰهِيْمَ الَّذِي وَفَّىٰ ﴿٣٧﴾

38. That no burdened person (with sins) shall bear the burden (sins) of another.

الَّذِيْنَ لَوْ اَزْرَقُوْا وِزْرًا لَّخَرَىٰ ﴿٣٨﴾

39. And that man can have nothing but what he does (good or bad).^[1]

وَاَنْ لِّبَسِ لِلْاِنْسٰنِ اِلَّا مَا سَعَىٰ ﴿٣٩﴾

^[1] (V.53:39) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous *Sadaqah* (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

40. And that his deeds will be seen.
41. Then he will be recompensed with a full and the best recompense.^[1]
42. And that to your Lord (Allâh) is the End (Return of everything).
43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.
44. And that it is He (Allâh) Who causes death and gives life.
45. And that He (Allâh) creates the pairs, male and female,
46. From *Nutfah* (drops of semen — male and female discharges) when it is emitted.
47. And that upon Him (Allâh) is another bringing forth (Resurrection).
48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)
49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).
50. And that it is He (Allâh) Who destroyed the former 'Âd (people),
51. And Thamûd (people): He spared none of them.
52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].
53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ﴿٤٧﴾

وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

وَأَنَّهُ هُوَ رَبُّ الْبَيْعَرَىٰ ﴿٤٩﴾

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾

وَتَمُودَ إِفْكَارَ أَبْعَىٰ ﴿٥١﴾

وَقَوْمَ نُوحٍ مِنْ قَبْلِ أَن يَهْمِكُمْ أَنْوَاهُمْ أَظْلَمَ ﴿٥٢﴾

وَأَطْعَىٰ ﴿٥٣﴾

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents."
(*Sahîh Muslim*. The Book of *Wasâyâ* (Wills and Testaments).^[1] (V.53:41) See the footnote (A) of (V.6:61).

54. So there covered them that which did cover (i.e. torment with stones).

فَعَسَّهَا مَا عَسَى ﴿٥٤﴾

55. Then which of the Graces of your Lord (O man!) will you doubt?

فِي أَيِّءِ الْآءِ رَبِّكَ تَتَمَارَى ﴿٥٥﴾

56. This (Muhammad صلى الله عليه وسلم) is a warner (Messenger) of the (series of) warners (Messengers) of old.^[1]

هَذَا أَنْذِرُ مِنَ الْأَنْذِرِ الْأُولَى ﴿٥٦﴾

57. The Day of Resurrection draws near.

أَرَفَتِ الْأَرْفَةَ ﴿٥٧﴾

58. None besides Allâh can avert it (or advance it or delay it).

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

59. Do you then wonder at this recitation (the Qur'ân)?

أَفَيْنَ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

60. And you laugh at it and weep not,

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).

وَأَنْتُمْ سَامِعُونَ ﴿٦١﴾

62. So fall you down in prostration to Allâh and worship Him (Alone).

فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

Sûrat Al-Qamar (The Moon) LIV

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

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon).^[2]

2. And if they see a sign, they turn away, and say: "This is continuous magic."

3. They denied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to

سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

فَأَنْبَرُوا بِآيَةٍ يُعْرَضُونَ وَيَقُولُوا سِحْرٌ مُسْتَسِيرٌ ﴿٢﴾

وَكَذَّبُوا وَأَتَّبَعُوا أَهْوَاءَهُمْ وَكُلَّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾

[1] (V.53:56) See the footnote of (V.2:252).

[2] (V.54:1) Narrated Anas رضي الله عنه: The people of Makkah asked the Prophet صلى الله عليه وسلم to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.390).

the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),

5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not.

6. So (O Muhammad صلى الله عليه وسلم) withdraw from them. The Day that the caller will call (them) to a terrible thing.

7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."

9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

11. So We opened the gates of the heaven with water pouring forth.

12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.

13. And We carried him on a (ship) made of planks and nails,

14. Floating under Our Eyes: a reward for him who had been rejected!

15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?

16. Then, how (terrible) was My Torment and My Warnings?

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبِيَاءِ مَا فِيهِ مُذَدِّرٌ ﴿٤﴾

حِكْمَةٌ بَلِغَةٌ فَمَا تُغْنِ الْذُّرُّ ﴿٥﴾

فَقُولْ عَنْهُمْ يَوْمَ يُدْعَى الدَّاعِ إِلَىٰ شَيْءٍ عَظِيمٍ ﴿٦﴾

خُشَعًا أَبْصُرُهُمْ يُخْرَجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ

جَرَادٌ مُّنتَشِرٌ ﴿٧﴾

مُتَّعِبِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾

﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا

مَجْنُونٌ وَارَّذَوْا ﴿٩﴾

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ﴿١١﴾

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ

قُدِّرَ ﴿١٢﴾

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْجِ وَدُوسِرٍ ﴿١٣﴾

تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كٰفِرًا ﴿١٤﴾

وَلَقَدْ نَرَكُنَّهَا آيَةً فَهَلْ مِنْ مَّدَكِرٍ ﴿١٥﴾

فَكَيْفَ كَانَ عَذَابِي وَذُرِّي ﴿١٦﴾

17. And We have indeed made the Qur'an easy to understand and remember; then is there any who will remember (or receive admonition)?

18. 'Ad (people) denied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?

19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

20. Plucking out men as if they were uprooted stems of date-palms.

21. Then, how (terrible) was My Torment and My Warnings?

22. And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?

23. Thamûd (people also) denied the warnings.

24. And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!"

25. "Is it that the Reminder is sent to him [Prophet Sâlih عليه السلام] alone from among us? Nay, he is an insolent liar!"

26. Tomorrow they will come to know who is the liar, the insolent one!

27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه السلام], and be patient!

28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).

29. But they called their comrade and he took (a sword) and killed (her).

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ ﴿٧﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَايَ وَنَذْرٍ ﴿١٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾

نَخْرُجُ النَّاسَ كَأَنَّهُمْ أَشْجَارٌ تُخَلُّ مُنْقَعِرٍ ﴿٢٠﴾

فَكَيْفَ كَانَ عَدَايَ وَنَذْرٍ ﴿٢١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ ﴿٢٢﴾

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾

فَقَالُوا أَبَشَرًا مِثْلًا وَحِدًا آتَيْنَاهُ إِنَّا إِذًا لَنُفِي صَلَاتٍ وَسُعُرٍ ﴿٢٤﴾

أَهْلَى الذِّكْرِ عَلَيْهِ مِنْ بَيْنِنَا لَلهُوَ كَذَّابٌ أَشِرُّ ﴿٢٥﴾

سَيَعْلَمُونَ عَدَاءَ مَنْ الْكَذَّابُ الْأَشِرُّ ﴿٢٦﴾

إِنَّا نُرْسِلُكَ الْفَاقَةَ فِتْنَةً لَهُمْ فَارَقِ بَنِي إِسْرَائِيلَ وَأَصْطَبِرْ ﴿٢٧﴾

وَيَذِّقُهُمُ آبَ الْمَاءِ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنَّا إِلَّا مَنْ شَرِبَ مِنْ حَضْرَتٍ ﴿٢٨﴾

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

30. Then, how (terrible) was My Torment and My Warnings?

31. Verily, We sent against them a single *Saiha* (torment — awful cry), and they became like the stubble of a fold-builder.

32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

33. The people of Lût (Lot) denied the warnings.

34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), We saved them in the last hour of the night,

35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).

36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!

37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) "Then taste you My Torment and My Warnings."

38. And verily, an abiding torment seized them early in the morning.

39. "Then taste you My Torment and My Warnings."

40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣٠﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيرِ
الْمُحْتَضِرِ ﴿٣١﴾

وَلَقَدْ بَيَّنَّزْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ
نَحْنُ نُنَجِّيهِمْ بِسَحْرِ ﴿٣٤﴾

بِعَمَّةٍ مِنْ عِبَادِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

وَلَقَدْ رَاوَدُوهُ عَنْ صَيفِيهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنُذْرِي ﴿٣٧﴾

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٨﴾

فَذُوقُوا عَذَابِي وَنُذْرِي ﴿٣٩﴾

وَلَقَدْ بَيَّنَّزْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾

42. They denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).

كذَّبُوا بِآيَاتِنَا كِذَّابًا فَآخَذَهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?

أَكْفَارًا كَرِهَ لِمَنْ أَوتِيَ الْكِتَابَ مِنْ أَوْلِيَاءِكُمْ فَسَاءَ مَا يَكْسِبُونَ فِي الزُّبُرِ ﴿٤٣﴾

44. Or say they: "We are a great multitude, victorious.?"

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٤﴾

45. Their multitude will be defeated, and they will show their backs.

سَاءَ مَا يَحْكُمُونَ لِمَنْ دُبرُ ﴿٤٥﴾

46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ ﴿٤٦﴾

47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"¹¹

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾

49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

50. And Our Commandment is but one as the twinkling of an eye.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥١﴾

52. And everything they have done is noted in (their) Records (of deeds).

وَكُلُّ شَيْءٍ قَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already

وَكُلِّ صَغِيرٍ وَكَبِيرٍ مُسْتَظَرٍّ ﴿٥٣﴾

¹¹ (V.54:48) See (V.25:34) and the footnote of (V.17:97).

beforehand i.e. before it befalls, or is done by its doer: الإيمان بالقدر (See V.57:22 and its footnote).

54. Verily, The *Muttaqûn* (the pious. — see V.2:2), will be in the midst of Gardens and Rivers (Paradise).

55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Sûrat Ar-Rahmân
(The Most Gracious) LV

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

1. The Most Gracious (Allâh)!
2. He has taught (you mankind) the Qur'ân (by His Mercy).
3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
6. And the herbs (or stars) and the trees both prostrate themselves (to Allah — See V.22:18). (*Tafsîr Ibn Kathîr*)
7. And the heaven: He has raised it high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth: He has put down (laid) for the creatures.
11. Therein are fruits, and date-palms producing sheathed fruit-stalks (enclosing dates).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمٰنُ ﴿١﴾

عَلَّمَ الْقُرْآنَ ﴿٢﴾

خَلَقَ الْإِنْسَانَ ﴿٣﴾

عَلَّمَهُ بَيَانَ ﴿٤﴾

الشَّمْسُ وَالْقَمَرُ يُسَبِّحَانِ ﴿٥﴾

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

لَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ ﴿١٠﴾

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.

وَاللُّبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

13. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي آيَةِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٣﴾

14. He created man (Adam) from sounding clay like the clay of pottery.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

15. And the jinn: He created from a smokeless flame of fire.

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾

16. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي آيَةِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٦﴾

17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

18. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي آيَةِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٨﴾

19. He has let loose the two seas (the salt and fresh water) meeting together.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

20. Between them is a barrier which none of them can transgress.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي آيَةِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢١﴾

22. Out of them both come out pearl and coral.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

23. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي آيَةِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٣﴾

24. And His are the ships going and coming in the seas, like mountains.

وَالَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

25. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي آيَةِ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٥﴾

26. Whatsoever is on it (the earth) will perish.

كُلُّ مَنْ عَلَيْهَا قَانٍ ﴿٢٦﴾

27. And the Face of your Lord full of Majesty and Honour will remain forever.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

28. Then which of the Blessings of your Lord will you both (jinn and men) deny?

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?

31. We shall attend to you, O you two classes (jinn and men)!

32. Then which of the Blessings of your Lord will you both (jinn and men) deny?

33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!

34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide— [See V.70:8]

38. Then which of the Blessings of your Lord will you both (jinn and men) deny?

39. So on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)].

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٨﴾

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٣٠﴾

سَمِعْنَا لَكَ أَيْهَ الثَّقَلَانِ ﴿٣١﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٣٢﴾

يَمَعَشِرَ الْجِنِّ وَالْإِنسِ إِنْ أَسْطَعْتُمْ أَنْ تَفْذُؤُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَفْذُؤُونَ إِلَّا بِأَسْطَاطِنَ ﴿٣٣﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٣٦﴾

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٣٨﴾

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

40. Then which of the Blessings of your Lord will you both (jinn and men) deny?

41. The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?

43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.

44. They will go between it (Hell) and the fierce boiling water!

45. Then which of the Blessings of your Lord will you both (jinn and men) deny?

46. But for him who^[1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).^[2]

47. Then which of the Blessings of your Lord will you both (jinn and men) deny?

48. With spreading branches.

49. Then which of the Blessings of your Lord will you both (jinn and men), deny?

50. In them (both) will be two springs flowing (free).

51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

52. In them (both) will be every kind of fruit in pairs.

53. Then which of the Blessings of your Lord will you both (jinn and men) deny?

54. Reclining upon the couches lined with

قِيَامِيءَ الْآءِ رَبِّكُمْ أَنْ كَذَّبَانِ ﴿٤٠﴾

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي
وَالْأَقْدَامِ ﴿٤١﴾

قِيَامِيءَ الْآءِ رَبِّكُمْ أَنْ كَذَّبَانِ ﴿٤٢﴾

هَذِهِ جَهَنَّمُ الَّتِي يُكَذَّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنْ ﴿٤٤﴾

قِيَامِيءَ الْآءِ رَبِّكُمْ أَنْ كَذَّبَانِ ﴿٤٥﴾

وَلِمَنْ خَافَ رَّبَّهُ جَنَّاتٍ ﴿٤٦﴾

قِيَامِيءَ الْآءِ رَبِّكُمْ أَنْ كَذَّبَانِ ﴿٤٧﴾

ذَوَاتِ أَفْئَانٍ ﴿٤٨﴾

قِيَامِيءَ الْآءِ رَبِّكُمْ أَنْ كَذَّبَانِ ﴿٤٩﴾

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

قِيَامِيءَ الْآءِ رَبِّكُمْ أَنْ كَذَّبَانِ ﴿٥١﴾

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

قِيَامِيءَ الْآءِ رَبِّكُمْ أَنْ كَذَّبَانِ ﴿٥٣﴾

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَّأَتْ مِنْهَا مَنْ يَسْتَخْرِقُ

^[1] (V.55:46) The true believer of Islâmîc Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad صلى الله عليه وسلم, and abstain from all kinds of sin and evil deeds prohibited in Islâm.

^[2] (V.55:46) See the footnote of (V.23:60).

silk brocade, and the fruits of the two Gardens will be near at hand.

55. Then which of the Blessings of your Lord will you both (jinn and men) deny?

56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], whom no man or jinni has deflowered before them.

57. Then which of the Blessings of your Lord will you both (jinn and men) deny?

58. (In beauty) they are like rubies and coral.

59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

60. Is there any reward for good other than good?

61. Then which of the Blessings of your Lord will you both (jinn and men) deny?

62. And besides these two, there are two other Gardens (i.e. in Paradise).

63. Then which of the Blessings of your Lord will you both (jinn and men) deny?

64. Dark green (in colour).

65. Then which of the Blessings of your Lord will you both (jinn and men) deny?

66. In them (both) will be two springs gushing forth.

67. Then which of the Blessings of your Lord will you both (jinn and men) deny?

68. In them (both) will be fruits, and date-palms and pomegranates.

69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٥﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٥٦﴾

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ إِسْرُ قُبَاهُهُمْ
وَلَأَجَانٍ ﴿٥٧﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٥٨﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٩﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٦٠﴾

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦١﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٦٢﴾

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٣﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٦٤﴾

مُذَهَّبَتَانِ ﴿٦٥﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٦٦﴾

فِيهِمَا عَيْنَتَانِ تَصَّاحَتَانِ ﴿٦٧﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٦٨﴾

فِيهِمَا فَكْهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٩﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكذِّبَانِ ﴿٧٠﴾

70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful];

71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

72. *Hûr*¹¹ (beautiful, fair females) guarded in pavilions;

73. Then which of the Blessings of your Lord will you both (jinn and men) deny?

74. Whom no man or jinni has deflowered before them.

75. Then which of the Blessings of your Lord will you both (jinn and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinn and men) deny?

78. Blessed is the Name of your Lord (Allâh), the Owner of Majesty and Honour.

Sûrat Al-Wâqi'ah (The Event) LVI

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

1. When the Event (i.e. the Day of Resurrection) befalls.

2. And there can be no denial of its befalling.

3. Bringing low (some — those who will enter Hell), Exalting (others — those who will enter Paradise). [*Tafsir Ibn Kathir*]

4. When the earth will be shaken with a terrible shake.

5. And the mountains will be powdered to dust,

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

فَيَأْتِيءَ آءَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

فَيَأْتِيءَ آءَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

لَمْ يَطْمِئْتُهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾

فَيَأْتِيءَ آءَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيِّ حِسَانٍ ﴿٧٦﴾

فَيَأْتِيءَ آءَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

بَبْرَكَ أَسْمُرُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ ﴿٢﴾

خَافِضَةٌ رَافِعَةٌ ﴿٣﴾

إِذَا رَجَّتِ الْأَرْضُ رَجًا ﴿٤﴾

وَبُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

¹¹(V.55:72) See footnote of (V.52:20).

6. So that they will become floating dust particles.

فَكَانَتْ هَبَاءً مُتَّبِنًا ﴿٦﴾

7. And you (all) will be in three groups.

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

8. So those on the Right Hand (i.e. those who will be given their Records in their right hands)—how (fortunate) will be those on the Right Hand! (As respect for them, because they will enter Paradise).

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As disgrace for them, because they will enter Hell).

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

10. And the foremost ones [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be the foremost (in Paradise).

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

11. These will be the nearest (to Allâh).

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

12. In the Gardens of Delight (Paradise)

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

ثُلَّةٌ مِّنَ الْأُولَىٰ ﴿١٣﴾

14. And a few of those (foremost) will be from the later generations.

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

15. (They will be) on thrones woven with gold and precious stones.

عَلَىٰ سُرُرٍ مَّقْصُورَةٍ ﴿١٥﴾

16. Reclining thereon, face to face.

مُتَّكِعِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

17. Immortal boys will go around them (serving),

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَدَّدُونَ ﴿١٧﴾

18. With cups, and jugs, and a glass of flowing wine,

يَاكُوبُ وَأَبَارِقُ وَكَأْسٍ مِّن مَّعِينِ ﴿١٨﴾

19. Wherefrom they will get neither any aching of the head, nor any intoxication.

لَّا يَصِدُّوْنَ عَنْهَا وَلَا يَأْخُذُونَ ﴿١٩﴾

20. And with fruit that they may choose.

وَفِيهَا مِن مَّا يَشْتَهُونَ ﴿٢٠﴾

21. And with the flesh of fowls that they desire.

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾

22. And (there will be) *Hûr* (fair females) with wide, lovely eyes (as wives for *Al-Muttaqûn*-the pious-see V.2:2).

وَحُورٍ عِينٍ ﴿٢٢﴾

23. Like the preserved pearls.

كَامثالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

24. A reward for what they used to do.

جَزَاءً يَمَّا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ﴿٢٥﴾

26. But only the saying of: *Salâm! Salâm!* (greetings with peace)!¹¹

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

27. And those on the Right Hand —how (fortunate) will be those on the Right Hand?

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

28. (They will be) among thornless lote-trees,

فِي سِدْرٍ مَمْدُودٍ ﴿٢٨﴾

29. And among *Talh* (banana- trees) with fruits piled one above another,

وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾

30. And in shade long-extended,

وِظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

31. And by water flowing constantly,

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

32. And fruit in plenty,

وَفَلَاحٍ كَثِيرٍ ﴿٣٢﴾

33. Whose supply is not cut off (by change of season), nor are they out of reach,

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

34. And on couches or thrones, raised high.

وَقُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

35. Verily, We have created them (maidens) of special creation.

إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ﴿٣٥﴾

36. And made them virgins.

فَجَعَلْنَهُنَّ أَزْوَاجًا ﴿٣٦﴾

37. Loving (their husbands only), (and) of equal age.

عُرُبًا أَتْرَابًا ﴿٣٧﴾

38. For those on the Right Hand.

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

39. A multitude of those (on the Right

ثُلَّةٌ مِّنَ الْأُولَىٰ ﴿٣٩﴾

¹¹ (V.56:26) See the footnote (A) of (V.29:64).

Hand) will be from the first generation (who embraced Islâm).

40. And a multitude of those (on the Right Hand) will be from the later generations.

41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand?

42. In fierce hot wind and boiling water,

43. And shadow of black smoke,

44. (That shadow) neither cool, nor (even) pleasant,

45. Verily, before that, they indulged in luxury,

46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes)^[1]

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"

48. "And also our forefathers?"

49. Say (O Muhammad صلى الله عليه وسلم): "Yes) verily, those of old, and those of later times.

50. "All will surely be gathered together for appointed Meeting of a known Day.

51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!

52. "You verily will eat of the trees of *Zaaqûm*.

53. "Then you will fill your bellies therewith,

54. "And drink boiling water on top of it.

55. "And you will drink (that) like thirsty camels!"

وَتَلَّةٌ مِّنَ الْآخِرِينَ ﴿١٠﴾

وَأَصْحَابُ الشِّمَالِ مِمَّا اصْحَابُ الشِّمَالِ ﴿١١﴾

فِي سَمُورٍ وَجَمِيرٍ ﴿١٢﴾

وَظِلٍّ مِّنْ يَحْمُورٍ ﴿١٣﴾

لَّا بَارِدٌ وَلَا كَرِيمٌ ﴿١٤﴾

إِنَّمَا كَانُوا أَقْبَلَ ذَلِكَ مُتْرَفِينَ ﴿١٥﴾

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿١٦﴾

وَكَانُوا يَقُولُونَ أَيُّدَاؤُنَا وَكُنَّا قَرَابًا وَعِظْمًا

أَوِنَا لَمَتَّبِعُونَ ﴿١٧﴾

أَوِ آبَاءَنَا وَأَنَا الْآوِلُونَ ﴿١٨﴾

قُلْ إِنَّ الْآوِلِينَ وَالْآخِرِينَ ﴿١٩﴾

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٢٠﴾

ثُمَّ إِنَّكَ إِذْ أَنْهَا الضَّالِّونَ الْمَكِيدُونَ ﴿٢١﴾

لَأَكُونَنَّ مِنْ شَجَرٍ مِّنْ رُّعْمٍ ﴿٢٢﴾

فَتَالُونَ مِنْهَا الْبَطُونَ ﴿٢٣﴾

فَسَدْرُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٢٤﴾

فَسَدْرُونَ شَرِبَ الْهَمِيمِ ﴿٢٥﴾

^[1] (V.56:46) See the footnote (B) of (V.3:130).

56. That will be their entertainment on the Day of Recompense!

هَذَا الَّذِي هُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

57. We created you: then why do you believe not?

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

58. Then tell Me (about) the (human) semen that you emit.

أَفَرَأَيْتُم مَّا تُمْتَنُونَ ﴿٥٨﴾

59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

60. We have decreed death to you all, and We are not outstripped,

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوبِينَ ﴿٦٠﴾

61. To transfigure you and create you in (forms) that you know not.

عَلَىٰ أَنْ يَبْدُلَ أَمْثَلَكُمْ وَنُدْسَهُ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?

وَلَقَدْ عَلِمْتُمُ النَّسَاءَ الْأُولَىٰ فَلَوْلَا تَتَذَكَّرُونَ ﴿٦٢﴾

63. Then tell Me about the seed that you sow in the ground.

أَفَرَأَيْتُم مَّا تَحْتَبُونَ ﴿٦٣﴾

64. Is it you that make it grow, or are We the Grower?

ءَأَنْتُمْ تَرْزَعُونَهُ أَمْ نَحْنُ الرَّزَّاعُونَ ﴿٦٤﴾

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [*Tafsir Ibn Kathir*]

لَوْ شَاءَ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubi*)

إِنَّا الْمَغْرُمُونَ ﴿٦٦﴾

67. Nay, but we are deprived!"

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

68. Then tell Me about the water that you drink.

أَفَرَأَيْتُم مَّا شَرَبْتُمْ ﴿٦٨﴾

69. Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾

70. If We willed, We verily could make it

لَوْ شَاءَ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

salt (and undrinkable): why then do you not give thanks (to Allâh)?

71. Then tell Me about the fire which you kindle.

72. Is it you who made the tree thereof to grow, or are We the Grower?

73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).

74. Then glorify with praises the Name of your Lord, the Most Great.

75. So I swear by the setting of the stars.^[1]

76. And verily that is indeed a great oath, if you but know.

77. That (this) is indeed an honourable recitation (the Noble Qur'ân).

78. In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mahfûz*).

79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels).

80. A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinn and all that exists).

81. Is it such a talk (this Qur'an) that you (disbelievers) deny?

82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!

83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾

نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمَعًا لِّلْمُقِيمِينَ ﴿٧٣﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

* فَلَا أَمْسِرُ يَمَوْعِجِ النُّجُومِ ﴿٧٥﴾

وَإِنَّهُ لَفَسْمٌ لَّو تَعْلَمُونَ عَظِيمٍ ﴿٧٦﴾

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

أَفَيْهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ ﴿٨١﴾

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ نَكَدُونَ ﴿٨٢﴾

فَأُولَئِكَ إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

[1] (V.56:75) In Arabic *Mawâqî'i An-Nujûm*: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur'ân and its gradual revelation in stages. Please see *Tafsîr At-Tabarî* for detail..

84. And you at the moment are looking on,

85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsîr At-Tabarî*)

86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) —

87. Bring back the soul (to its body), if you are truthful?

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh),

89. (There is for him) rest and provision, and a Garden of Delights (Paradise).

90. And if he (the dying person) be of those on the Right Hand,

91. Then there is safety and peace (from the Punishment of Allâh) for those on the Right Hand.

92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),

93. Then for him is an entertainment with boiling water.

94. And burning in Hell-fire.

95. Verily, this! This is an absolute Truth with certainty.

96. So glorify with praises the Name of your Lord, the Most Great.

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

قَالُوا لَإِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

فَسَلَامٌ لَّكَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

فَنُزُلٌ مِنْ حَمِيمٍ ﴿٩٣﴾

وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٤﴾

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

Sûrat Al-Hadîd (Iron) LVII

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

1. Whatsoever is in the heavens and the earth glorifies Allâh, and He is the All-Mighty, the All-Wise.

سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death, and He is Able to do all things.

3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of every thing.

4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is All-Seer of what you do.

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).

6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

7. Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees.^[1] And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.

8. And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad صلى الله عليه وسلم) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

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
أَسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخُوجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ
مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ
بِدَاتِ الصُّدُورِ ﴿٦﴾

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا
لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا
بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

^[1] (V.57:7) See the footnote of (V.4:37).

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad (صلى الله عليه وسلم) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.

10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is Well-Acquainted with what you do.

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)?

12. On the Day you shall see the believing men and the believing women: their light running forward before them and (with their Records — Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!^[1]

13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our

هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ؕ أَيْ يَبْدِئُ بِيَسْتَبِيحُكُمْ مِنْ الظَّلَامَةِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرُءُوفٌ رَحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّتِكُمْ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلَانَا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ، وَهُوَ أَجْرٌ كَرِيمٌ ﴿١١﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرًا لَكُمْ يُؤْمِرُ حَتَّى تَخْرُجَ مِنْ حَتْمِهَا أَلَّا تَنْهَرُوا خَلِيلِينَ فِيهَا ذَاكَ هُوَ الْقَوْلُ الْعَظِيمُ ﴿١٢﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ الَّذِينَ ءَامَنُوا أَمْ نَقَرْنَا أَنْتُمْ شَرِكًا لَكُمْ فَوَدَّعُوا وَرَاءَ كُمُ فَانظُرُوا نَوْراً فاضراً فِيهِنَّ يُسْرِرُهُنَّ، بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ، مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

يُنَادُوهُمْ أَرَأَيْتُمْ لَو كنَّا مَعَكُمْ قَالُوا بَلَىٰ وَكُنَّا مَعَكُمْ فَتَنَّا أَنْفُسَكُمْ وَتَرْتَضِيَهُمْ وَأَرْبَابَهُمْ وَعَزَّرْتُمْهُمْ أَلَّا يَمُنَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَزَّرْتُمْ بِاللَّهِ الْقُرُورُ ﴿١٤﴾

[1] (V.57:12) See (V.66:8).

destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmîc Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination.

16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmîc Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmîc Monotheism) and deny Our *Ayât* (proofs, evidences, verses,

فَالْيَوْمَ لَا يَتُخَذُ مِنْكُمْ فِدْيَةً وَلَا مِنَ الَّذِينَ كَفَرُوا
مَاؤَلِكُمُ النَّارُ بِمَوْلَانِكُمْ وَيُنَاسُ الْمُصَدِّقِينَ ﴿١٥﴾

﴿١٦﴾ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ
لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾

﴿١٧﴾ أَعْمَأُونَ أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

﴿١٨﴾ إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَبُوا اللَّهَ وَصَّ
حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

﴿١٩﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ
وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ ﴿١٩﴾

lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise, the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.

22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh.^[1]

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَتُهُ
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يهْمُجُ فَتَرَاهُ مُصْفَرًّا
ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَمْتَعٌ
الْعُرُورِ ﴿٥٧﴾

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ
السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٨﴾

مَا أَصَابَ مَن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٩﴾

[1] (V.57:22) Narrated Ibn 'Abbas رضي الله عنهما : Once I was behind the Prophet صلى الله عليه وسلم and he said: "O boy, I will teach you a few words:

(a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

(b) Be loyal and obedient to Allâh, you will find Him near (in front of you) i.e. He will respond to your requests.

(c) If you ask, ask Allâh.

(d) If you seek help, seek help from Allâh.

(e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allâh has decreed for you.

The pens have stopped writings [Divine (Allâh's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This *Hadîth* is quoted from *Sahîh At-Tirmidhî*]

23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not every prideful boaster.

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is the Rich (Free of all needs), the Worthy of all praise.

25. Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war⁽¹⁾), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

27. Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus), son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they

لَا تَكْتُمُونَ مَا أَنزَلْنَا عَلَىٰ مَآفَاتِكُمْ وَلَا تَقْرَأُوا
بِمَاءِ آتَانِكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَنْ
يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعَةٌ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَنْ يَبْذُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ
قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا
الْأَنْبِيَاءَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ
مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آدَامَ وَنُوحٍ وَابْرَاهِيمَ بِبَيِّنَاتٍ لِّيُحْكُمُوا
بَيْنَ رِجَالِهِمْ وَأَنْزَلْنَا إِلَيْكَ الْبُرْهُانَ وَالْقُرْآنَ
الْمُبِينَ لِيُحْكُمُوا فِي قُلُوبِ الَّذِينَ
اتَّبَعُوا رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَاتٍ آتَدْعُوهَا
مَا كَتَبْنَا عَلَيْهِنَّ إِلَّا ابْتِغَاءَ وَضُوءِ اللَّهِ

⁽¹⁾ (V.57:25) Paradise is under the blades of swords (in *Jihâd* in Allâh's cause).

a) Narrated Al-Mughîrah ibn Shu'bah رضى الله عنه: Our Prophet صلى الله عليه وسلم told us about the Message of our Lord that ... "whoever amongst us is killed (in *Jihâd* in Allâh's cause) will go to Paradise". 'Umar asked the Prophet صلى الله عليه وسلم, "Is it not true that our men who are killed (in *Jihâd* in Allâh's cause) will go to Paradise and theirs (i.e. those of the pagan's) will go to the (Hell) Fire?" The Prophet صلى الله عليه وسلم said, "Yes".

b) Narrated 'Abdullâh ibn Abî Aufâ رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Know that Paradise is under the shades of the swords (*Jihâd* in Allâh's cause)." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.73 and its chapter No.22).

invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad (صلى الله عليه وسلم)), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.¹¹

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

فَمَنْ رَعَوْهَا حَقَّ رِعَائِهَا فَقَاتِلْنَا الَّذِينَ ءَامَنُوا
مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٧﴾

يٰۤاَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَاٰمِنُوْا بِرِسُوْلِهِ
يُوْتِكُمْ كُفْلًاۙ مِّنْ رَّحْمٰتِهٖ ۗ وَيَجْعَلْ لَّكُمْ نُوْرًا
تَمْشُوْنَ بِهٖ ۗ وَيَغْفِرْ لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٨﴾

لِيَلْبِغَةَ اَهْلَ الْكِتٰبِ الْاَلْبَقْدَرُوْنَ عَلٰى شَيْءٍ مِّنْ
فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَن يَّشَآءُ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢٩﴾

¹¹ (V.57:28):

(a) Narrated Abû Buradah's father: Allâh's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allâh) will (also) get a double reward." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.20).

(b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).

Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

Sûrat Al-Mujâdilah (The Woman Who Disputes) LVIII

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

1. Indeed, Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم) concerning her husband (Aus ibn As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.

2. Those among you who make their wives unlawful to them by *Zihâr*^[1] (الظهار), they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them their wives by *Zihâr* and wish to free themselves from what they uttered, then (the penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is Well-Acquainted with what you do.

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Miskîn* (needy persons). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for the disbelievers, is a painful torment.

5. Verily, those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي
إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ
إِنَّ أُمَّهَاتَهُمْ إِلَّا الَّتِي وَلَدْتَهُمْ وَأَنَّهُمْ يَتَقُولُونَ
مُنْكَرًا مِمَّنْ قَوْلِ وَرُؤَا وَإِنَّ اللَّهَ
لَعَفُوفٌ عَزِيزٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا
فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكَمْ نَوْعَعْتُونَ
يَهُ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ
أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا
ذَلِكَ لِمَنْ نُوِيَ بِإِلَهِهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ لَكُنُوزُهُمْ كَمَا كُتِبَتْ

[1] (V.58:2) *Az-Zihâr* الظهار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment

6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ*^[2] (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is All-Knower of everything.

8. Have you not seen those who were forbidden to hold secret counsel and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad صلى الله عليه وسلم). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

الذَّيْبِ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتِنَا يَتَذَكَّرُونَ
وَاللَّكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ
اللَّهُ وَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَا يَكُونُ مِنْ نَجْوَىٰ لثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ
إِلَّا هُوَ سَادِسُهُمْ وَلَا آذَنٌ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ
مَعَهُمْ إِنَّمَا كَانُوا أَنْفُسَهُمْ يَمْعَرُونَ يَوْمَ الْقِيَامَةِ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا
عَنْهُ وَيَتَنَجَّوْنَ بِالْآيَةِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ
وَإِذْ جَاءَهُمْ بَأْسُنَا فَضَرُّوا إِلَيْنَا لَدِينِنَا فَهَلْ يُعْمَلُونَ فِي
أَنْفُسِهِمْ شَأْنَ لَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ
يَصَلَوْنَ فِيهَا فَيَنْسُ الْمَصِيرُ ﴿٨﴾

^[1] (V.58:5) See the footnote of (V.3:85).

^[2] (V.58:7) See the footnote of (V.11:18)

9. O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for *Al-Birr* (righteousness) and *At-Taqwâ* (virtues and piety); and fear Allâh to Whom you shall be gathered.

10. Secret counsel (conspiracy) is only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust⁽¹⁾.

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.

12. O you who believe! When you (want to) consult the Messenger (Muhammad صلى الله عليه وسلم) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger صلى الله عليه وسلم order you to do). And Allâh is Well-Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَجَاسَرْتُمْ فَلَا تَجَاسَرُوا بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَسْجُرُوا بِالْبُرِّ
وَالتَّقْوَىٰ وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

إِنَّمَا التَّجْوِيءُ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا
وَلَيْسَ بِضَارٍّ فَتْرَسَاتِ الْإِبْرَادِنِ اللَّهُ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَسَعَّجُوا فِي الْمَجَالِسِ
فَأَنْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا
يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمْوا بَيْنَ يَدَيْهِ
بِحَوْلِكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْرَهُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿١٢﴾

ءَأَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْهِ بِحَوْلِكُمْ صَدَقَاتٍ
فَإِنْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ. وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

⁽¹⁾ (V.58:10) See the footnote (A) of (V.12:67).

14. Have you (O Muhammad صلى الله عليه وسلم) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.

15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.

16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.

17. Their wealth and their children will avail them nothing against Allâh. They will be the dwellers of the Fire, to dwell therein forever.

18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

19. *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of *Shaitân* (Satan). Verily, it is the party of *Shaitan* (Satan) that will be the losers!

20. Those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), they will be among the lowest (most humiliated).

21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

22. You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَاهُمْ مِنْكُمْ وَلَا يَمْنَهُمْ يُخَلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

تَحْتَضِرُوا آيْمَانَهُمْ حِجَابًا عَنْ سَبِيلِ اللَّهِ فَالَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

لَنْ تَنْفَعِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَهُمُ اللَّهُ جَمِيعًا فَيُخَلِّفُونَ لَهُ، كَمَا يَخْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَافِرُونَ ﴿١٨﴾

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

كَتَبَ اللَّهُ لِلَّذِينَ آمَنُوا أَنَا وَرُسُلِيَ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ

(Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein forever. Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.

كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنَّا
وَدَخَلَهُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
الْمُقْلِحُونَ ﴿٤٤﴾

Sûrat Al-Hashr (The Gathering) LIX

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire. ^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْيَمِينِ
مَنْ دَرَسْتُمْ لِأُولَى الْحَشْرِ مَا ظَنَّتُمْ أَنْ يَخْرُجُوا
وَوَلَّوْا أَنَّهُمْ مَا نَعْتُهُمْ حُصُونَهُمْ مِنْ اللَّهِ فَأَنَّهُمْ
اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ
يَخْرُجُونَ يُؤْتِنَهُمْ بَأْيَدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا
يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْتُمْ فِي
الدُّنْيَا وَالْآخِرَةِ عَذَابَ النَّارِ ﴿٣﴾

[1] (V. 59 :3) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: The Hour will not be established until you fight the Jews, and the stone behind which a Jew will be hiding will say: O Muslim! There is a Jew hiding behind me, so kill him.

(Sahîh Al-Bukharî Vol. 4, Hadîth No. 177)

4. That is because they opposed Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.

5. What you (O Muslims) cut down of a palm-tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh).

6. And what Allâh gave as booty (*Fai'*) to His Messenger (Muhammad صلى الله عليه وسلم) from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

7. What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad صلى الله عليه وسلم) from the people of the townships — it is for Allâh, His Messenger (Muhammad صلى الله عليه وسلم), the kindred (of Messenger Muhammad صلى الله عليه وسلم), the orphans, *Al-Masâkin* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).^[1] And fear Allâh; verily, Allâh is Severe in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَرَكْتُمْوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

وَمَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أُجِفَّتْ عَلَيْهِ مِنْ دَخِيلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةَ بَيْنِ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

^[1] (V.59:7) Narrated 'Alqamah: 'Abdullâh (ibn Mas'ûd) said, "Allâh curses those ladies who practise tattooing and those who get themselves tattooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullâh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allâh's Messenger صلى الله عليه وسلم has cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7). She replied, "Yes, I did", He said,

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say).

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

11. Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

وَالَّذِينَ بَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ
هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَوَكَانَ بِهِمْ
حِصَاةٌ وَمَنْ يَوْفُ شُحِّ نَفْسِهِ فَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٩﴾

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ
رَحِيمٌ ﴿١٠﴾

﴿١١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمْ
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ
لَتَخْرُجُنَّ مَعَكُمْ وَلَا تَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ
فُوتَيْتُمْ لَتَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
كَذِبُونَ ﴿١١﴾

"Verily, Allâh's Messenger صلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e. I would divorce her). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.408).

Narrated 'Abdullâh (ibn Mas'ûd) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم has cursed the lady who uses false hair. (See Sahîh Al-Bukhârî, Vol.6, Hadîth No.409).

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!"

17. So the end of both will be that they will be in the Fire, abiding therein forever. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).

18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for tomorrow, and fear Allâh. Verily, Allâh is Well-Acquainted

لَيْنَ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا
لَا يَنْصُرُوهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ
ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

لَأَنْتُمْ أَشَدُّ رَهَابَةً فِي صُدُورِهِمْ مِنَ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

لَا يَقْتَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ
جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

كَسَمَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أُولِي
أَرْهَامٍ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

كَسَمَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا
كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿١٦﴾

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا
وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ
مِمَّا قَدَّمَتْ لِغَدٍّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٨﴾

with what you do.^[1]

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh).

20. Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.

21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.^[2]

22. He is Allâh, beside Whom *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

23. He is Allâh beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allâh! (High is He) above all that they associate as partners with Him.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ
أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

لَوْ أَنزَلْنَاهُ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا
مُّتَصِدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْعَرْشِ
وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

[1] (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

[2] (V.59:21) Narrated Jâbir ibn 'Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم used to stand by a tree or a date-palm on Friday. Then an *Ansâri* woman or man said, "O Allâh's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khutbah* (religious talk)]. The date-palm cried like a child! The Prophet صلى الله عليه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet صلى الله عليه وسلم said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (*Sahih Al-Bukhârî*, Vol.4, *Hadith* No.784).

24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.^[1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٤﴾

Sûrat Al-Mumtahanah
(The Woman to be examined) LX

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

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad (صلى الله عليه وسلم), and have driven out the Messenger (Muhammad صلى الله عليه وسلم) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path^[2].

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is All-Seer of what you do.

سُورَةُ الْمُمْتَحَنَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
كَتَبْنَا لَهُ مَا تَشَاءُ فِي سَبِيلِ اللَّهِ وَأَنْتَ يَا مُحَمَّدُ
تُسْرِنُ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتَهُمْ وَمَا
أَعْلَنَتْهُمْ وَمَنِ يَعْمَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿٤٤﴾

إِن يَتَّقُواكُمْ كَمَا لَكُمْ ءَعْدَاءُ وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ
وَأَلْسِنَتُهُم بِالسُّوءِ وَوَدُّوا أَنْ تَكْفُرُوا ﴿٤٥﴾

لَنْ نَنْفَعَكَ ءَرْحَامُكَ وَلَا ءَوْلَادُكَ يَوْمَ الْقِيَامَةِ بِفَضْلِ
بَيْنِكَ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٦﴾

^[1] (V.59:24) See the footnote of (V.7:180).

^[2] (V.60:1) See (V.3:149) and its footnote.

4. Indeed, there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has appeared between us and you hostility and hatred forever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh."^[1] "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."

6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is the Rich (Free of all needs), the Worthy of all Praise.

7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to

فَدَكَانَتْ لَكُمْ آسُوهٌ حَسَنَةٌ لِّلَّذِينَ آمَنُوا وَالَّذِينَ مَعَهُ
إِذْ قَالُوا لَقَوْمِهِمْ إِنَّا بُرَءُكُمْ وَمِمَّا تَعْبُدُونَ مِن
دُونِ اللَّهِ كَهَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ
أَبَدًا حَتَّىٰ تُوَفَّقُوا بِاللَّهِ وَصَدَهُ بِالْأَقْوَالِ إِبْرَاهِيمَ لِأَبِيهِ
لَا تَسْتَغْفِرَنَّ لَكَ وَمَا أَمَّلَكَ لَكَ مِنَ اللَّهِ مِن شَيْءٍ
رَّبَّنَا عَلَّمَاكَ مَا تَوَكَّلْنَا وَإِلَيْكَ أَنْتَنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤١﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ آسُوهٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٤٣﴾

﴿عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ كَادَبْتُمْ فَتَهُمُ
مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٤٤﴾﴾

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ
وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٥﴾﴾

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوا فِي الدِّينِ
وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تُوَلُّوهُمْ

[1] (V.60:4) See (V.9:114), (V.19:41-49) and (V.26:70-86)

drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrong-doers — those who disobey Allâh).

10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their *Mahr*¹¹] on them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knower, All-Wise.

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused)— [then you went out for a *Ghazwah* (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe.

12. O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander,

وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
فَأَمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهُنَّ لِجِلِّ لَهْمِ
وَلَا هُنَّ يُحِلُّونَ لَهُنَّ وَءَاوَهُنَّ مَا نَفَقُوا وَلَا جُنَاحَ عَلَيَّكُمْ
أَنْ تَتَّخِذُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجْرَهُنَّ وَلَا تَتَّبِعُوا
بَعْضَ الْكُوفِرِ وَتَتَّبِعُوا مَا نَفَقْتُمْ وَلَيْسَ لَكُمْ أَنْ تَنْفِقُوا
ذَلِكُمْ حِكْمًا ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾

وَإِنْ فَاتَكُمْ سِتْرٌ مِّنْ أَرْوَجِكُمْ إِلَى الْكُفَّارِ فَعَابْتُمْ
فَقَاتِلُوا الَّذِينَ دَهَبَتْ أَرْوَجَهُمْ مِّثْلَ مَا نَفَقُوا وَأَنْفِقُوا
اللَّهُ الَّذِي أَنشَأَ لَهُمُ الْمُؤْمِنُونَ ﴿١٢﴾

يَأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبِيَعْنَكَ فَقُلْ
لَا يُسْرِكُنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِفْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ
وَأَرْجُلِهِنَّ وَلَا يَعْبُدْنَ فِي مَعْرُوفٍ قُبَايِعَهُنَّ
وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣﴾

¹¹ (V.60:10) *Mahr*: Bridal-money given by the husband to his wife at the time of wedding.

intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللهُ عَلَيْهِمْ
قَدْ يَسُوْا مِنَ الْاٰخِرَةِ كَمَا يَبِيسُ الْكٰفِرُ مِنْ اَصْحٰبِ
الْقُبُوْرِ ﴿١٣﴾

Sûrat As-Saff (The Row or the Rank) LXI

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

2. O you who believe! Why do you say that which you do not do?

3. Most hateful it is with Allâh that you say that which you do not do.

4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.^[1]

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ
وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿١﴾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لِمَ تَقُوْلُوْنَ
مَا لَا تَفْعَلُوْنَ ﴿٢﴾

كَرِهْتُمْ اَعِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا
مَا لَا تَفْعَلُوْنَ ﴿٣﴾

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقِمُّوْنَ فِیْ سَبِيْلِهِۦ صَفًّا
كَأَنَّهُمْ بُنْيٰنٌ مَّرْصُوْصٌ ﴿٤﴾

وَإِذْ قَالَ مُوسٰى لِقَوْمِهِۦ يٰقَوْمِ لِمَ تَقُوْلُوْنَ

[1] (V.61:4) a) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.45).

b) See the footnote (A) of (V.9:111).

you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (the rebellious, the disobedient to Allâh).

6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh to you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.^[1] But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic".^[2]

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers).

8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the

وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا
زَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٥﴾

وَلَمَّا قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي
مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا
سِحْرٌ مُّبِينٌ ﴿٦﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى
الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِيرٌ نُورِهِ

[1] (V.61:6) i.e. the second name of Prophet Muhammad صلى الله عليه وسلم and it (Ahmad) literally means: "One who praises Allâh more than others".

[2] (V.61:6) A) Narrated Jubair ibn Mut'im رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mahî* through whom Allâh will eliminate *Al-Kufr* (infidelity); I am *Al-Hashir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-Âqib* (i.e. there will be no Prophet after me)." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 732).

B) Narrated Abû Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary ['Îsâ (Jesus)] عليه السلام will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the Cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by 'Îsâ (Jesus) عليه السلام and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Bari*, Page No.304 and 305, Vol.7), (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.425).

* 'Îsâ (Jesus), the son of Maryam (Mary) عليه السلام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Îsâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jizyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

Prophet Muhammad (صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).

9. He it is Who has sent His Messenger (Muhammad (صلى الله عليه وسلم) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (صلى الله عليه وسلم) hate (it).

10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

11. That you believe in Allâh and His Messenger (Muhammad (صلى الله عليه وسلم), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.

13. And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad (صلى الله عليه وسلم) to the believers.

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Isâ (Jesus), son of Maryam (Mary), to the *Hawâriyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawâriyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (the uppermost).

وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ
عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَهْلًا ذُكِرَ عَلَىٰ تَحَرُّوهُ سُجْحًا
عَذَابِ الْعِبرِ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَيُؤْتُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ ذَلِكَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

وَأُخْرَىٰ يُحِبُّونَهَا أَضْرَٰبٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ
وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا كَانُوا أَنْصَارًا لِلَّهِ كَمَا قَالَ عِيسَىٰ ابْنُ
مَرْيَمَ لِلْحَوَارِيِّينَ مَن أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ
أَنْصَارُ اللَّهِ فَقَامَتِ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ
طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا
ظَاهِرِينَ ﴿١٤﴾

Sûrat Al-Jumu'ah
(Friday) LXII



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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.

2. He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad صلى الله عليه وسلم)*. And verily, they had been before in manifest error;

3. And [He has sent him (Prophet Muhammad صلى الله عليه وسلم) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.

5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of the people who deny the *Ayât* (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَسْمِ اللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ
الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ
كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

وَأَخْرَجَ مِنْهُمْ لِمَأْتِلَافِهِمْ وَأَهْلِيهِمْ وَمَنْ يَخْتَرُونَ
الْحَكِيمِ ﴿٣﴾

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٤﴾

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَا يُحْمِلُوهَا كَمَثَلِ
الْأَمَّارِ يَحْمِلُ أَسْفَارًا يَمْسِكُ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥﴾

6. Say (O Muhammad صلى الله عليه وسلم): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrong-doers, disbelievers).

8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

10. Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.

11. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلى الله عليه وسلم) standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ دَعَمْتُمْ أَنْكُمْ أَوْلِيَاءَ لِلَّهِ
مِنْ دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾

وَلَا يَسْتَوُونَ: أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٧﴾

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مَلَكٌ مُبِينٌ
تُفَرِّدُونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا
قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ مِنَ التِّجَارَةِ وَاللَّهُ
خَيْرُ الرَّازِقِينَ ﴿١١﴾

Sûrat Al-Munâfiqûn
(The Hypocrites)^[1] LXIII

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

1. When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.

2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.

3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

5. And when it is said to them: "Come, so that the Messenger of Allâh (صلى الله عليه وسلم) may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride.^[2]

6. It is equal to them whether you (Muhammad صلى الله عليه وسلم) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqîn* (the rebellious, the disobedient to Allâh).^[3]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ
يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ
لَكَاذِبُونَ ﴿١﴾

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ
سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ
لَا يَفْقَهُونَ ﴿٣﴾

* وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ
لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يَخْسَبُونَ كُلَّ صَيْحَةٍ
عَلَيْهِمْ هُمْ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى
يُؤْفَكُونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُوا
رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ
وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٦﴾

^[1] (S.63) See "Hypocrisy" in Appendix 2 at the end of the Book.

^[2] (V.63:5) See the footnote of (V.22:9).

^[3] (V.63:6) See (V.4:138-145).

7. They are the ones who say: "Spend not on those who are with Allâh's Messenger (صلى الله عليه وسلم), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah ibn Ubai ibn Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger (صلى الله عليه وسلم))." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not.

9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.

10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât* of my wealth),^[1] and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds].

11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is Well-Acquainted with what you do.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ
اللَّهِ حَتَّىٰ يَنْقَضُوا إِلَيْهِ حِزْبًا مِنَ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ
الْأَعَزُّ مِنهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

يَتَّيْنَهَا الَّذِينَ آمَنُوا لَا يَأْتِيهِمْ أَمْوَالٌ وَلَا
أَوْلَادٌ كُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

[1] (V.63:10) A) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 522).

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز وجل: "*Hajj* (pilgrimage) to the House (Ka'bah), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the '*Álamîn* (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah) [Al-Lûlû' wal-Marjân, Vol. 1, Chapter 52, Page 205] (Sahîh Muslim, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

Sûrat At-Taghâbun
(Mutual Loss and Gain) LXIV

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.

3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.

4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is All-Knower of what is in the breasts (of men).

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad صلى الله عليه وسلم): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.

سُورَةُ التَّغَابُنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبُحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ
صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ
وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾

ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْيِيدُهُمْ بِالسُّعْيَةِ فَقَالُوا
أَبَشِرْ يَهُودُ نَبَأَ كَفَرُوا وَلَوْ لَا وَاسْتَفْتَى اللَّهُ
وَاللَّهُ عَنِّي حَمِيدٌ ﴿٦﴾

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ لَبِئْسَ مَا تَرْجَوْنَ لِمَنْ
تُرَىٰ تَبْتِئُونَ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

8. Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'ân) which We have sent down. And Allâh is Well-Acquainted with what you do.

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.

10. But those who disbelieved (in the Oneness of Allâh – Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination^[1].

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is All-Knower of everything.^[2]

12. Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.

13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

فَقَامُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

وَاطِيعُوا لِلَّهِ وَاطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَأِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

^[1] (V.64:10) See the footnote of (V.3:85).

^[2] (V.64:11) See the footnote of (V.57:22).

14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).

16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful.

17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,

18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ
وَأَوْلَادِكُمْ عدُوًّا لَكُمْ فَأَحْذَرُوهُمْ
وَلَنْ تَعْفُو أَتَّصِفَحُوا وَتَعْفُوا فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿١٤﴾

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ
أَجْرٌ عَظِيمٌ ﴿١٥﴾

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا
حَيْرًا لَأَنْفُسِكُمْ وَمَنْ يَبْذُقْ نَفْسَهُ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ
وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Sûrat At-Talâq (The Divorce) LXV

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

1. O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods)⁽¹⁾. And fear Allâh your

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ
وَأَحْضُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ يَفْحَشَةَ فَبَيِّنَةٍ

⁽¹⁾ (V.65:1) Narrated 'Abdullâh ibn 'Umar رضى الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم. 'Umar ibn Al-Khattâb رضى الله عنه asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allâh has fixed for the women meant to be divorced." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish His purpose. Indeed Allâh has set a measure for all things.

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]^[1]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden;

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُؤَظَّ بِهٖ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُؤَظَّ بِهٖ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝

وَيَرْزُقْهُ مِّنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغٌ أَمْرٍ ۚ فَجَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

وَالَّتِي يَبْسُغْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِيضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝

^[1] (V.65:4) See (V 2:234).

and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.

5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.

8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).

9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَاللَّهُ يُكَفِّرُ
عَنْهُ سَيِّئَاتِهِمْ وَيُعَظِّمُ لَهُمُ الْآجَلَ ﴿٥﴾

أَسْكُوهُنَّ مِنْ حَيْثُ سَكُنْتُمْ مِنْ وُجُوهِكُمْ وَلَا تُضَارُوهُنَّ
يُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَىٰ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ
يَضَعْنَ حَمْلَهُنَّ فَإِنْ أُنْصَبَ لَكُمْ فَاتُوهُنَّ أُجُورَهُنَّ
وَأْتَمِرُوا بِنِكَاحِكُمْ بِعُرُوفِكُمْ وَإِنْ تَعَاثَرْتُمْ فَاسْتَرْضِعُوا لَهُنَّ
أُخْرَىٰ ﴿٦﴾

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ
مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً أَنْهَاءُ
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَمَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسِلَتْ لَهَا سَبْتَهَا
حِسَابًا سَدِيدًا وَعَدَّتْ بِهَا عَدَا لِكُرْأٰ ﴿٨﴾

فَدَاخَتْ وَقَالَ أَمْرُهَا وَكَانَ عَقِبَهُ أَمْرُهَا خُسْرًا ﴿٩﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ
الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

11. (And has also sent to you) a Messenger (Muhammad صلى الله عليه وسلم), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لِرَبِّكَ ۝١١

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ
يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝١٢

Sûrat At-Tahrîm (The Prohibition) LXVI

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

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.

3. And (remember) when the Prophet (صلى الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'A'ishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝١

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝٢

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ
وَأُظْهِرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا
نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ
الْحَكِيمُ ۝٣

said: "The All-Knower, the Well-Acquainted (Allāh) has told me."

4. If you two (wives of the Prophet صلى الله عليه وسلم (رضى الله عنهما A'ishah and Hafsa) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes); but if you help one another against him (Muhammad صلى الله عليه وسلم), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrīl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord would give him instead of you, wives better than you — Muslims (who submit to Allāh), believers, obedient (to Allāh), turning to Allāh in repentance, worshipping Allāh sincerely, given to fasting (or emigrants for Allāh's sake), previously married and virgins.

6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh — Islāmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.^[1]

8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allāh will not

إِن تَوَّابًا إِلَى اللَّهِ فَقَد صَعَتْ قُلُوبُكُمْ وَإِن تَظْهَرًا
عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحَ الْمُؤْمِنِينَ
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ
مُتَسَلِّمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَيِّبَاتٍ عِدَّتَاتٍ سَافِهَاتٍ
ذَاتَاتٍ وَأَبْكَارًا ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرَوْنَ
مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوَّابًا إِلَى اللَّهِ تَوَّابَةً تَصُوحًا
عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ
وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ

^[1] (V.66:7) See the footnote of (V.3:85).

disgrace the Prophet (Muhammad صلى الله عليه وسلم) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."^[1]

9. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.^[2]

10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) عليهم السلام] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers in Allâh).

12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her

لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ، تُورُهُمْ
يَسْعَى بَيْنَ أَيْدِيهِمْ وَيَأْمُرُهُمْ يُوقِنُونَ رَبَّنَا
أَتُحْمَلْنَا وَأَنْفِرْنَا لَنَا عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٨﴾

يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَاوَاهِبْهُمْ جَهَنَّمَ وَمِنْهُ الْمَصِيرُ ﴿٩﴾

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتُ نُوحَ وَامْرَأَتُ
لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ
فَخَانَتَاهُمَا فَلَمْ يَغْنَبْنَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ
أَدْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتُ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي
الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ
الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَدَتْ فَرْجَهَا
فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُنِيَ وَكَانَتْ مِنَ الْقَدِّينَ ﴿١٢﴾

^[1] (V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

^[2] (V.66:9) See the footnote of (V.8:39).

garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)^[1]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!"— and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qânitûn* (i.e. obedient to Allâh)^[2].

**Sûrat Al-Mulk
(Dominion) LXVII**

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

1. Blessed is He in Whose Hand is the dominion; and He is Able to do all things.

2. Who has created death and life that He may test you which of you is best in deed.^[3] And He is the All-Mighty, the Oft-Forgiving;

3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بُذِرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ
مِنَ تَفْوُتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿٣﴾

تُرْاجِعِ الْبَصَرَ كَرْرَيْنَ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ حَاسِمًا
وَهُوَ حَسِيبٌ ﴿٤﴾

^[1] (V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* (Jibrîl - Gabriel)]", and We made her and her son (Jesus) a sign for *Al-Âlamîn* (mankind and jinn)." [The Qur'ân, (V.21:91)]

* It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

^[2] (V.66:12) The Statement of Allâh عز وجل:

'And Allâh has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allâh.' (V.66:11 and 12).

Narrated Abû Mûsâ رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Âsiyah, Pharaoh's wife, and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Aishah to other women is like the superiority of *Tharid* (i.e. a meat and bread dish) to other meals." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 623).

^[3] (V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance with the legal ways of Prophet Muhammad صلى الله عليه وسلم.

5. And indeed We have adorned the nearest heaven with lamps⁽¹⁾, and We have made such lamps (as) missiles to drive away the *Shayâtin* (devils), and have prepared for them the torment of the blazing Fire.

6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

9. They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'"

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!

12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

13. And (whether) you keep your talk secret or disclose it, verily, He is All-Knower of what is in the breasts (of men).

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything).

15. He it is Who has made the earth subservient to you (i.e. easy for you to walk,

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

وَالَّذِينَ كَفَرُوا بِهِمْ عَذَابُ جَهَنَّمَ وَيَسُ السَّعِيرِ ﴿٦﴾

إِذَا الْغُورُ فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ ﴿٧﴾

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقِيَتْ فِيهَا جَوْحٌ سَأَلَتْ هَوْنًا
أَلَيْسَ لَكُمْ نَذِيرٌ ﴿٨﴾

قَالُوا لَئِن لَّمْ يَكُنْ آيَاتُنَا نَذِيرًا لَّكُنَّا مِنكُمْ قُلُوبًا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

فَأَعْرَضُوا بِأَن يَخِفُّ قَلْبًا لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَآجْرٌ كَبِيرٌ ﴿١٢﴾

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿١٣﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامشُوا فِي مَنَاكِبِهَا وَكُلُوا
مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

(1) (V.67:5) See the footnote of (V.6:97) and (V.85:1).

to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection.

16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?

17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.

18. And indeed those before them denied (the Messengers of Allâh), then how terrible was My denial (punishment)?

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is All-Seer of everything.

20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islâmic Monotheism)?

23. Say: "It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give."

24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."

25. They say: "When will this promise

ءَأَمِنْتُمْ مِّنَ السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ
فَإِذَا هِيَ تَمُورٌ ﴿١٦﴾

أَمْ أَمِنْتُمْ مِّنَ السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَيْتَ وَيَقْبِضْنَ
مَا يَمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

أَمْ نَهَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَبْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ
إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

أَمْ نَهَذَا الَّذِي يَزُفُّكُمْ إِنْ أَمْسَكَ رِزْقَهُ
بَلْ لَجُوعٌ فِي غُرُورٍ وَنُفُورٍ ﴿٢١﴾

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي
سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

(i.e. the Day of Resurrection) come to pass if you are telling the truth?"

26. Say (O Muhammad صلى الله عليه وسلم):
"The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"

28. Say (O Muhammad صلى الله عليه وسلم):
"Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?"

29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

30. Say (O Muhammad صلى الله عليه وسلم):
"Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦٦﴾

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٦٧﴾

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ الْعَذَابِ ﴿٦٨﴾

قُلْ هُوَ الرَّحْمَنُ ۚ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعَامُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٩﴾

قُلْ أَرَأَيْتُمْ إِنْ أَصْحَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٧٠﴾

Sûrat Al-Qalam or Nûn (The Pen) LXVIII

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

1. Nûn.

[These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muhammad صلى الله عليه وسلم), by the Grace of your Lord, are not mad.

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

مَا لَمْ يَنْعَمَ رَبُّكَ بِمَجْنُونٍ ﴿٢﴾

3. And Verily, for you (O Muhammad صلى الله عليه وسلم) will be an endless reward.

وَأَنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

4. And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

5. You will see, and they will see,

فَسَبِّصْهُ وَسَبِّصْ رُؤْيُوكَ

6. Which of you is afflicted with madness.

بِأَيِّكُمْ الْمَقْتُونُ ﴿٥﴾

7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿٦﴾

8. So (O Muhammad صلى الله عليه وسلم) obey you not the deniers [(of Islâmic Monotheism — those who deny the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad صلى الله عليه وسلم]^[1]

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٧﴾

9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.

وَدُّوا لَوْ تُدْرَهُنَّ فَيَذَّهَبُونَ ﴿٨﴾

10. And (O Muhammad صلى الله عليه وسلم) obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). [*Tafsîr At-Tabarî*]

وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ﴿٩﴾

11. A slanderer, going about with calumnies,

هَمَّازٍ مَّسَاءٍ بِبَسِيمٍ ﴿١٠﴾

12. Hinderer of the good, transgressor, sinful,

مَتَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَن يُسِىءَ ﴿١١﴾

13. Cruel, and moreover base-born (of illegitimate birth).

عُنُقٍ بَعْدَ ذَٰلِكَ زَنِينٍ ﴿١٢﴾

14. (He was so) because he had wealth and children.

أَنَّ كَانَ ذَا مَالٍ وَوَنِينٍ ﴿١٣﴾

15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"

إِذَا نُنشِئُ عَلَيْهِ آيَاتِنَا قَالَ أَسْطُورُ الْأَوَّلِينَ ﴿١٤﴾

^[1] (V.68:8) See the footnote of (V.3:85).

16. We shall brand him on the snout (nose)!

17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,

18. Without saying: *Inshâ' Allâh* (If Allâh wills).

19. Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep.

20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

21. Then they called out, one to another as soon as the morning broke.

22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

23. So they departed, conversing in secret low tones (saying):

24. "No *Miskîn* (needy man) shall enter upon you into it today."

25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

26. But when they saw the (garden), they said: "Verily, we have gone astray."

27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

28. The best among them said: "Did I not tell you: why say you not: *Inshâ' Allâh* (If Allâh wills)?"

29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrong-doers).

سَيَسْمُهُ عَلَى الْخَطُومِ ﴿١٦﴾

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَهْبَابَ الْجَنَّةِ إِذَا أَقْسَمُوا لَيَصْرُنَّهَا
مُصْرِحِينَ ﴿١٧﴾

وَلَا يَسْتَوُونَ ﴿١٨﴾

فَطَافَ عَلَيْهَا طَافٌ مِّن رَّبِّكَ وَهِيَ نَائِمَةٌ ﴿١٩﴾

فَأَصْبَحَتْ كَالصَّرِيرِ ﴿٢٠﴾

فَتَنَادَوْا مُصْرِحِينَ ﴿٢١﴾

أَنْ أَعْدُوا عَلَيَّ حَرْفًا كَمَا كُنْتُمْ صَارِعِينَ ﴿٢٢﴾

فَأُظْلِمُوا وَهِيَ تَخْفَتُونَ ﴿٢٣﴾

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

وَعَدُوا عَلَيَّ حَرْفًا قَدِيرِينَ ﴿٢٥﴾

فَتَنَادَوْهَا قَالُوا إِنَّا لَمَنَّا لَوْلَا نَ ﴿٢٦﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا يُسْمِعُونَ ﴿٢٨﴾

قَالُوا لِمَ سُبِحْنَا لَوْلَا نَا كَمَا ظَلَمِينًا ﴿٢٩﴾

30. Then they turned one against another, blaming.

31. They said: "Woe to us! Verily, we were *Tāghûn* (transgressors and disobedient)

32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).

33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.

34. Verily, for the *Muttaqûn* (the pious — See V.2:2) are Gardens of delight (Paradise) with their Lord.

35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers, etc.)?

36. What is the matter with you? How judge you?

37. Or have you a Book wherein you learn,

38. That you shall therein have all that you choose?

39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that!

41. Or have they "partners"? Then let them bring their "partners" if they are truthful!

42. (Remember) the Day when the Shin^[1]

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَكَلَّمُونَ ﴿٣٠﴾

قَالُوا يَا وَيْلَنَا إِنَّا كَانُوا طَٰغِيَةً ﴿٣١﴾

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا حَٰجِرًا قِيَمًا أَيْ إِلَىٰ رَبِّتَارَ غَيْرُونَ ﴿٣٢﴾

كَذَٰلِكَ الْعَذَابُ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ الْوَعِيدِ ﴿٣٤﴾

أَفَجَعَلْنَا الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

إِنَّ لَكُمْ فِيهِ لَمَآ تَخْتَارُونَ ﴿٣٨﴾

أَمْ لَكُمْ أَعْتَدْنَا بَلِيعَةً إِلَىٰ يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَآ تَحْكُمُونَ ﴿٣٩﴾

سَأَلْتَهُم لِمَ بَدَّلَكَ زَعِيمًا ﴿٤٠﴾

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

يَوْمَ يَكْتُفُ عَنْ سَاقٍ وَيُدْعُونَ إِلَى السُّجُودِ

[1] (V.68:42). a) Narrated Abû-Sa'îd عنه رضى الله عليه وسلم saying, "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself

(on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.441).

b) See the footnote of (V.3:73) صفات الله .

c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: We said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allâh.' It will be said, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead): till there remain only those who used to worship Allâh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allâh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of wood and he will not be able to prostrate]. Then the bridge will be brought and laid across Hell." We (the Companions of the Prophet صلى الله عليه وسلم) said, "O Allâh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dân*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet صلى الله عليه وسلم said, "In claiming from me a right that has been clearly proved to be yours, You (Muslims) cannot be more pressing than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allâh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of half a *Dinar*.' They will take

shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites, and those who pray to show off or to gain good reputation) shall not be able to do so.

43. Their eyes will be cast down and ignominy will cover them; they used to be called (for the congregational prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque).^[1] [*Tafsîr At-Tabarî and al-Qurtubî*]

44. Then leave Me Alone with such as deny this Qur'ân. We shall punish them gradually from directions they perceive not.

45. And I will grant them a respite. Verily, My Plan is strong.

46. Or is it that you (O Muhammad صلى الله عليه وسلم) ask them a wage, so that they are heavily burdened with debt?

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?

48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while

فَلَا يَسْتَطِيعُونَ ﴿١٢﴾

حَايِسَةً أَبْصُرُهُمْ هَهُمُ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى
السُّجُودِ وَهُمْ سَائِمُونَ ﴿١٣﴾

فَذَرْنِي وَمَنْ يُكْرِبْ بِهَذَا الْخَلْدِيِّ سَنَسْتَدْرِجُهُمْ
مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٤﴾

وَأَمْلِي لَهُمْ أَنْ كِيدِي مَتِينٌ ﴿١٥﴾

أَفَرَأَيْتُمْ أَجْرَهُمْ مِنْ مَعْرَمٍ مُتَقَلِّوْنَ ﴿١٦﴾

أَفَرَأَيْتُمْ أَجْرَهُمُ الْعَبِيدِ فَهُمْ يَكْتُمُونَ ﴿١٧﴾

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ
إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿١٨﴾

out whomever they will recognise and return. And then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise.' Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

The Prophet صلى الله عليه وسلم added: "Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 532B).

^[1] (V.68:43) See the footnote of (V.9:54).

he was in deep sorrow. (See Verse 21:87).

49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore, while he was to be blamed.

50. Then his Lord chose him and made him of the righteous.

51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad صلى الله عليه وسلم) is a madman!"

52. But it is nothing else than a Reminder to all the 'Álamîn (mankind and jinn).

Sûrat Al-Hâqqah (The Inevitable) LXIX

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

1. The Inevitable (i.e. the Day of Resurrection)!

2. What is the Inevitable?

3. And what will make you know what the Inevitable is?

4. Thamûd and 'Âd people denied the Qâri'ah (the striking Hour of Judgement)!

5. As for Thamûd, they were destroyed by the awful cry!

6. And as for 'Âd, they were destroyed by a furious violent wind!

7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!

8. Do you see any remnants of them?

لَوْلَا أَنْ نَدْرَكُهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ
وَهُوَ مَذْمُومٌ ﴿٤٩﴾

فَأَخْتَبَهُ رَبُّهُ، فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيَرْفُؤُنَاكَ بِأَنصُرِهِمْ لَمَّا
سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾

مَا الْحَاقَّةُ ﴿٢﴾

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾

كَذَّبَتْ ثَمُودُ بِطُغْيَانٍ بِالْقَارِعَةِ ﴿٤﴾

فَأَمَّا ثَمُودُ فَاتَّقُوا آبَاءَ الطَّاغِيَةِ ﴿٥﴾

وَأَمَّا عَادٌ فَاتَّقُوا إِبْرَاهِيمَ صِرَاطَ رَبِّهِ ﴿٦﴾

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمِيْنَةَ أَيَّامٍ حُسُومًا فَتَرَى

الْقَوْمَ فِيهَا صُرُعَى كَأَنَّهُمْ بَخَّارٌ شَدِيدٌ خَالِجُونَ ﴿٧﴾

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٨﴾

9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of Lût (Lot)] committed sin.

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾

10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾

11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ ﴿١١﴾

12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.

لِيَجْعَلَهَا لِكُرْتَذَرَةٍ وَتَعِبَهَا أذُنٌ وَعَيْنٌ ﴿١٢﴾

13. Then when the Trumpet will be blown with one blowing (the first one).

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾

14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

15. Then on that Day shall the (Great) Event befall.

فِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.

وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَهِيَةٌ ﴿١٦﴾

17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

وَالْمَلَائِكَةُ عَلَىٰ أَزْوَاجِهِمْ أَوْ يُحْمَلُونَ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾

18. That Day shall you be brought to Judgement, not a secret of you will be hidden.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!

فَأَمَّا مَنْ أُوثِقَ كِتَابُهُ بِيَمِينِهِ. يَقُولُ هَٰؤُلَاءِ أَقْرَأُ وَالْكِتَابَةَ ﴿١٩﴾

20. "Surely, I did believe that I shall meet my Account!"

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ﴿٢٠﴾

21. So he shall be in a life, well-pleasing.

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾

22. In lofty Paradise,

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. The fruits in bunches whereof will be low and near at hand.

فَطُورُهُا دَانِيَةٌ ﴿٢٣﴾

24. Eat and drink at ease for that which you have sent on before you in days past!

كُلُوا وَشَرُّوا هَيْبَتًا يَمَّا اسْلَقْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!

وَأَقَاتِنِ أَوْفَى كَتَبِهِ بِشِمَالِهِ فَيَقُولُ بَلَّتْنِي لَرَأُوتِ كِتَابِيَةِ ﴿٢٥﴾

26. "And that I had never known how my Account is!

وَلَوْلَاذَرَّمَا حَسَابِيَةِ ﴿٢٦﴾

27. "Would that it (death) had been my end!

بَلَّتْنِيهَا كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾

28. "My wealth has not availed me;

مَا أَغْنَى عَنِّي مَالِيَةِ ﴿٢٨﴾

29. "My power (and arguments to defend myself) have gone from me!"

هَكَذَا عَنِّي سُلْطَانِيَةِ ﴿٢٩﴾

30. (It will be said): "Seize him and fetter him;

حُدُّوهُ فَعَلُّوهُ ﴿٣٠﴾

31. Then throw him in the blazing Fire.

ثُمَّ الْجَحِيمِ صَالُوهُ ﴿٣١﴾

32. "Then fasten him with a chain whereof the length is seventy cubits!"

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

33. Verily, he used not to believe in Allâh, the Most Great,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

34. And urged not on the feeding of *Al-Miskîn* (the poor).^[1]

وَلَا يَحْتَسِبُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾

35. So no friend has he here this Day,

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيرٌ ﴿٣٥﴾

36. Nor any food except filth from the washing of wounds.

وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلِينَ ﴿٣٦﴾

37. None will eat it except the *Khâti'un* (sinners, disbelievers, polytheists).

لَا يَأْكُلُهَا إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

38. So I swear by whatsoever you see,

فَلَا أَقْسِرُ بِمَا تَبْصُرُونَ ﴿٣٨﴾

39. And by whatsoever you see not,

وَمَا لَا تَبْصُرُونَ ﴿٣٩﴾

[1] (V.69:34) a) See the footnote of (V.2:83).

b) Narrated 'Abdullâh ibn 'Amr رضي الله عنه: A man asked the Prophet صلى الله عليه وسلم, "What sort of deeds (or what qualities) of Islâm are good?" The Prophet صلى الله عليه وسلم replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 11).

40. That is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad صلى الله عليه وسلم which he has brought from Allâh].

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

41. It is not the word of a poet: little is that you believe!

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ﴿٤١﴾

42. Nor is it the word of a soothsayer (or a foreteller): little is that you remember!

وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

43. (This is the) Revelation sent down from the Lord of the 'Ālamîn (mankind, jinn and all that exists).

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

44. And if he (Muhammad صلى الله عليه وسلم) had forged a false saying concerning Us (Allâh جل جلاله),

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

45. We surely would have seized him by his right hand (or with power and might),

لَأَخَذْنَا مِمَّنْهُ بِالْيَمِينِ ﴿٤٥﴾

46. And then We certainly would have cut off his life artery (aorta),

ثُمَّ لَقَطَعْنَا مِنَّا أَوْرَاقَهُ ﴿٤٦﴾

47. And none of you could have withheld Us from (punishing) him.

فَمَا مِنكُم مِّنْ أَحَدٍ عِنْدَهُ حَاجِزِينَ ﴿٤٧﴾

48. And Verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious - See V.2:2).

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

49. And Verily, We know that there are some among you that deny (this Qur'ân). (*Tafsîr At-Tabarî*)

وَأَنَّا لَتَعْلَمُونَ أَنَّ مَنكُم مُّكَذِّبِينَ ﴿٤٩﴾

50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).^[1]

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And Verily, it (this Qur'ân) is an absolute truth with certainty.^[2]

وَإِنَّهُ لِحَقُّ الْبَقِيَّةِ ﴿٥١﴾

52. So glorify the Name of your Lord, the Most Great.^[3]

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

[1] (V.69:50) See the footnote of (V.3:85).

[2] (V.69:51) See the footnote of (V.10:37).

[3] (V.69:52) See footnotes of (V.13:28).

Sûrat Al-Ma'ârij
(The Ways of Ascent) LXX

سُبُوْحُ الْمَعَارِجِ

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

1. A questioner asked concerning a torment about to befall

2. Upon the disbelievers, which none can avert,

3. From Allâh, the Lord of the ways of ascent.

4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.

5. So be patient (O Muhammad صلى الله عليه وسلم), with good patience.

6. Verily, they see it (the torment) afar off.

7. But We see it (quite) near.

8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).

9. And the mountains will be like flakes of wool.

10. And no friend will ask a friend (about his condition),

11. Though they shall be made to see one another (i.e. on the Day of Resurrection, there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help). The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,

12. And his wife and his brother,

13. And his kindred who sheltered him,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ①

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ②

مِنَ اللَّهِ ذِي الْمَعَارِجِ ③

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ ④

خَمْسِينَ أَلْفَ سَنَةٍ ⑤

فَاصْبِرْ صَبْرًا جَمِيلًا ⑥

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑦

وَنَرَاهُ قَرِيبًا ⑧

يَوْمَ تَكُونُ السَّمَاءُ كَالنَّهْلِ ⑨

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑩

وَلَا يَسْأَلُ جِمِيعٌ جِمِيعًا ⑪

يَصْرُخُ فِيهَا نِدْوًا مُجْرِمًا لَوْ يَقْدِرُ مِنْ عَذَابٍ ⑫

يَوْمَ يَدْعُ بِبَنِيهِ ⑬

وَصَاحِبَتِهِ وَأَخِيهِ ⑭

وَقَصِيصَتِهِ الَّتِي تُؤْوِيهِ ⑮

14. And all that are in the earth, so that it might save him.^[1]

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنَجِّهِ ۝١٤

15. By no means! Verily, it will be the Fire of Hell,

كَلَّا إِنَّهَا لَأَطْفَىٰ ۝١٥

16. Taking away (burning completely) the head skin!

نَزَاعَةً لِّلنَّوْصَىٰ ۝١٦

17. Calling^[2] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food-grain from the earth with its beak and swallows it up] (*Tafsîr Al-Qurtubî*)

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝١٧

18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).

وَجَمَعَ فَأَوْعَىٰ ۝١٨

19. Verily, man was created very impatient;

۞ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَ خَلُوعًا ۝١٩

20. Irritable (discontented) when evil touches him;

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝٢٠

21. And niggardly when good touches him.

وَإِذَا مَسَّهُ الْخَيْرُ مَمْنُوعًا ۝٢١

22. Except those who are devoted to *Salât* (prayers).^[3]

إِلَّا الْمُصَلِّينَ ۝٢٢

23. Those who remain constant in their *Salât* (prayers);

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝٢٣

24. And those in whose wealth there is a recognised right

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝٢٤

25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).

لِلسَّائِلِ وَالْمَحْرُومِ ۝٢٥

26. And those who believe in the Day of Recompense.

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝٢٦

[1] (V.70:14) See the footnote (B) of (V.51:60).

[2] (V.70:17) (i.e. the Hell will call out): "[O *Kâfir* (O disbeliever in Allâh, His angels, His Books, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of Allâh)

[3] (V.70:22) See the footnote of (V.9:91).

27. And those who fear the torment of their Lord.

وَالَّذِينَ هُمْ يَرَوْنَ عَذَابَ رَبِّهِمْ مُتَّقُونَ ﴿٢٧﴾

28. Verily, the torment of their Lord is that before which none can feel secure. —

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا يُؤْمِنُونَ ﴿٢٨﴾

29. And those who guard their chastity (i.e. private parts from illegal sexual acts).^[1]

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ﴿٢٩﴾

30. Except from their wives or the (women slaves) whom their right hands possess — for (then) they are not blameworthy.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

31. But whosoever seeks beyond that, then it is those who are trespassers.^[2]

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

32. And those who keep their trusts and covenants.

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رُكُوعُونَ ﴿٣٢﴾

33. And those who stand firm in their testimonies.

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ بَائِمُونَ ﴿٣٣﴾

34. And those who guard their *Salât* (prayers) well.^[3]

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ حَافِظُونَ ﴿٣٤﴾

35. Such shall dwell in the Gardens (i.e. Paradise), honoured.

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

36. So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad (صلى الله عليه وسلم), in order to deny you and to mock at you, and at Allâh's Book (this Qur'ân)].

قَالَ الَّذِينَ كَفَرُوا قَبْلَكَ مُنْطَوِّعِينَ ﴿٣٦﴾

^[1] (V.70:29) Narrated Sahl ibn Sa'd رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts)," I guarantee Paradise for him." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 481).

* i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

^[2] (V.70:31) Narrated Anas رضي الله عنه: I will narrate to you a *Hadîth* I heard from Allâh's Messenger صلى الله عليه وسلم and none other than I will tell of it. I heard Allâh's Messenger صلى الله عليه وسلم saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.158).

^[3] (V.70:34) See (V.2:238) and its footnote.

37. (Sitting) in groups on the right and on the left (of you, O Muhammad صلى الله عليه وسلم)?

عَنِ الَّيْمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

38. Does every man of them hope to enter the Paradise of Delight?

أَتَسْمَعُ كُلِّ امْرِئٍ مِنْهُمْ أَنْ يُدْعَىٰ بِجَنَّةٍ يَعبُدُ ﴿٣٨﴾

39. No, that is not like that! Verily, We have created them out of that which they know!

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

40. So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾

41. To replace them by (others) better than them; and We are not to be outrun.

عَلَىٰ أَنْ نُبَدِّلَ خَيْرَ مَنْهُمْ وَمَا نَحْنُ بِمَسْبُوبِينَ ﴿٤١﴾

42. So leave them to plunge in vain talk¹¹ and play about, until they meet their Day which they are promised —

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾

43. The Day when they will come out of the graves quickly as racing to a goal,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَانِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصَبٍ يُوْفُونَ ﴿٤٣﴾

44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

Sûrat Nûh (Noah) LXXI

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

1. Verily, We sent Nûh (Noah) to his people (saying): “Warn your people before there comes to them a painful torment.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

2. He said: “O my people! Verily, I am a plain warner to you,

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾

3. “That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me,

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا ﴿٣﴾

4. “He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew.”

يَغْفِرْ لَكُمْ فَمَنْ ذُنُوبَكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ ﴿٤﴾
إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَهُ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٥﴾

¹¹ (V.70:42) See the footnote of (V.4:5).

5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism),^[1]

6. "But all my calling added nothing but to (their) flight (from the truth).

7. "And Verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.

8. "Then Verily, I called to them openly (aloud).

9. "Then Verily, I proclaimed to them in public, and I have appealed to them in private.

10. "I said (to them): 'Ask forgiveness from your Lord, Verily, He is Oft-Forgiving;

11. 'He will send rain to you in abundance,

12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "

13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).

14. While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14)].

15. See you not how Allâh has created the seven heavens one above another?

16. And has made the moon a light therein, and made the sun a lamp?

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا هَوَارًا ﴿٦﴾

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْغُرَهُمْ فِي
ءَاذَانِهِمْ وَأَسْتَغْشُوا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا
أَسْتَكْبَرُوا ﴿٧﴾

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَمْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

وَيُضِدُّكُمْ بِأَمْوَالٍ وَأَنْبِيَاءٍ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ
لَكُمْ أَنْهَارًا ﴿١٢﴾

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

أَلَمْ تَرَ وَكَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾

^[1] (V.71:5) See the footnote of (V.2:143).

17. And Allâh has brought you forth from the (dust of) earth. (*Tafsîr At-Tabarî*)

18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection).

19. And Allâh has made for you the earth a wide expanse.

20. That you may go about therein in broad roads.

21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.

22. "And they have plotted a mighty plot.

23. "And they have said: 'You shall not leave your gods: nor shall you leave *Wadd*, nor *Suwâ'*, nor *Yaghûth*, nor *Ya 'ûq* nor *Nasr*' (these are the names of their idols).

24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) except error.' "

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.

26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

وَاللّٰهُ اَنْبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ﴿١٧﴾

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ اِخْرَاجًا ﴿١٨﴾

وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ﴿١٩﴾

لِتَسْلُكُوا مِنْهَا سُبُلًا وَجَابًا ﴿٢٠﴾

قَالَ نُوحٌ رَبِّ اِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالًا
وَوَلَدَةً وَّاَلْحَسَارًا ﴿٢١﴾

وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا
وَلَا يَئُوثَ وَلَا يَئُودَ وَلَا نَسْرًا ﴿٢٣﴾

وَقَدْ اَضَلُّوا كَثِيرًا وَلَا تَزِدُ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا ﴿٢٤﴾

مَتَّحِطِينَ بِمِثْمِثِهِمْ اَعْرَفُوْا فَاَدْخَلُوْا نَارًا فَمَهْجِدُوا لَهَا
مِنْ دُوْنِ اللّٰهِ اَنْصَارًا ﴿٢٥﴾

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِيْ عَلٰى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَعِيًّا ﴿٢٦﴾

اِنَّكَ اِنْ تَذَرْنِيْمْ يَضِلُّوْا عِبَادَكَ وَلَا يَدْرُوْنَ اِلٰهًا
فَاَجْرًا كَمَا قٰرًا ﴿٢٧﴾

رَبِّ اَعْفِرْ لِيْ وَلِوَالِدِيْ وَلِمَنْ دَخَلَ بَيْتِيْ مُؤْمِنًا
وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَلَا تَزِدِ الظّٰلِمِيْنَ
اِلَّا تَبٰرًا ﴿٢٨﴾

Sûrat Al-Jinn
(The Jinn) LXXII

سُورَةُ الْجِنِّ

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

1. Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn^[1] listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!

2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).

3. 'And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).^[2]

4. 'And that the foolish among us [i.e. *Iblis* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood.

5. 'And Verily, we thought that men and jinn would not utter a lie against Allâh.

6. 'And Verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.

7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا
قُرْآنًا عَجَبًا ﴿١﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾

وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ سَطَطًا ﴿٤﴾

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ
فَزَادُواهُمْ حَرًا ﴿٦﴾

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلْتَأَةً حَرَاسًا
سَدِيدًا أَوْ مُمْسِكًا ﴿٨﴾

^[1] (V.72:1) Jinn: Allâh created jinn from fire and created human beings from mud and angels from light .

^[2] (V.72:3) : A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

9. 'And Verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush.

10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).

12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.

13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."

15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell,

16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ فَمَنْ يَسْمَعِ
الآنَ يَجِدْهُ، شَهَابًا مَرصَدًا ﴿٩﴾

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ
رَبُّهُمُ رِسْدًا ﴿١٠﴾

وَأَنَّا مِمَّا الصَّالِحِينَ وَمِمَّا دُونَ ذَلِكَ كَمَا طَرَفَ الْفَيْدَا ﴿١١﴾

وَأَنَّا ظَنَنَّا أَن لَّنْ نَعُجِرَ اللَّهُ فِي الْأَرْضِ
وَلَن نَعُجِرَهُ هَرَبًا ﴿١٢﴾

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ؕ فَمَنْ يُؤْمِنْ بِرَبِّهِ
فَلَا يَخَافُ بَحْثًا وَلَا رَهَقًا ﴿١٣﴾

وَأَنَّا مِمَّا الْمُسْلِمِينَ وَمِمَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ
فَأُولَٰئِكَ نَحْرُوقًا رَّسَدًا ﴿١٤﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

وَأَلَوْ اسْتَقَرُّوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً عَذَقًا ﴿١٦﴾

لِنَقُصِّبَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ
عَذَابًا صَعَدًا ﴿١٧﴾

18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.^[1]

19. And when the slave of Allâh (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's (صلى الله عليه وسلم) recitation).

20. Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

22. Say (O Muhammad صلى الله عليه وسلم): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him."

23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever."^[2]

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

25. Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term."

26. "(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)."

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

قُلْ إِن لِّيَ لِنَاجٍ مِّنَ اللَّهِ أَحَدٌ وَلَئِن آجِدُ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

إِلَّا بِنَايَ مِنَ اللَّهِ وَرِسَالَتِهِ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
قَالَ لَهُ، تَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾

حَتَّىٰ إِذَا رَأَوْا مَا وَعَدُوا وَنَسِيَعَلْمُونَ مَنِ أَضْعَفُ
نَاصِرًا وَقُلْ عَدَدًا ﴿٢٤﴾

قُلْ إِن أَدْرِي أَقْرَبُ مَا وَعَدُونِ أَمْ يُجْعَلُ لَهُ رِيْقًا أَمَدًا ﴿٢٥﴾

عَلَيْهِ الْعَقِيبُ فَلَا يَظْهَرُ عَلَىٰ عَيْبِهِ أَحَدًا ﴿٢٦﴾

^[1] (V.72:18) See the footnote of (V.2:165).

^[2] (V.72:23) See the footnote of (V.3:85).

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

إِلَّا مَنْ أَرْضَىٰ مِنْ رَسُولٍ فَجَاءَهُ. يَسْلُكُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٧٧﴾

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولًا رَيْبَهُمْ وَأَحَاطَ بِمَا
لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٧٨﴾

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

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

1. O you wrapped in garments (i.e. Prophet Muhammad صلى الله عليه وسلم)!

2. Stand (to pray) all night, except a little —

3. Half of it or a little less than that,

4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.¹¹¹

5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).

6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).

7. Verily, there is for you by day prolonged occupation with ordinary duties.

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

9. (He Alone is) the Lord of the east and



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمُولُ ﴿١﴾

فِرَاقِ اللَّيْلِ الْأَقِيلِ ﴿٢﴾

نِصْفَهُ، وَأَنْقَضَ مِنْهُ قَلِيلًا ﴿٣﴾

أَوْ زِدْ عَلَيْهِ، وَرَتِّلِ الْقُرْآنَ أَنْ تَتَيَلَّأَ ﴿٤﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

¹¹¹ (V.73.4) See the footnote of (V.29:51).

the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).^[1]

10. And be patient (O Muhammad صلى الله عليه وسلم) with what they say, and keep away from them in a good way.

11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.

12. Verily, with Us are fetters (to bind them), and a raging Fire.

13. And a food that chokes, and a painful torment.

14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.

15. Verily, We have sent to you (O men) a Messenger (Muhammad صلى الله عليه وسلم) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).^[2]

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.

17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed,

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

19. Verily, this is an admonition: therefore whosoever wills, let him take a Path to His Lord!

وَأَصْبِرْ عَلَىٰ مَا يُلَقَّوْنَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

إِن لَّدَيْنَا أَنكَالٌ وَحَجِيمًا ﴿١٢﴾

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾

إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِدْنَا عَلَيْهِ مَا كُمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْدًا وَبَسِيلًا ﴿١٦﴾

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

السَّمَاءُ مُنْفِطِرَةٌ بِهِ ۖ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾

إِنَّ هَذِهِ تَذَكُّرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

[1] (V.73:9) See the (V.3:173) and its footnotes.

[2] (V.73:15) See the footnotes of (V.2:252).

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful^[1].

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْتَمِلَهُ فَتَابَ عَلَيْكَ فَاقْرَأْ وَامَّا تَسْتَسِرُّ مِنَ الْقُرْآنِ عَلِيمٌ أَن سَيَكُونَ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وءَاخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأْ وَامَّا تَسْتَرِيهِنَّ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ يَّجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَأَسْتَفِرُّوهُ وَاللَّهُ إِنَّا لِلَّهِ عُتُورٌ رَّحِيمٌ ﴿٢٠﴾﴾

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

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

1. O you (Muhammad صلى الله عليه وسلم) enveloped in garments!

2. Arise and warn!

3. And magnify your Lord (Allâh)!

4. And purify your garments!

5. And keep away from *Ar-Rujz* (the idols)!

6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنْذِرْ ﴿٢﴾

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

وَتِبْيَاتِكَ فَطَهِّرْ ﴿٤﴾

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

وَلَا تَمَنَّ أَنْ تَسْتَكْبِرُ ﴿٦﴾

^[1] (V.73:20) See the footnotes of (V.50:39).

7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

وَرَبِّكَ فَاصْبِرْ ﴿٧﴾

8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).

فَإِذَا نُفِثَ فِي النَّافُورِ ﴿٨﴾

9. Truly, that Day will be a Hard Day —

فَذَلِكَ يَوْمٌ مَّيْذَنٌ يَوْمٌ عَسِيرٌ ﴿٩﴾

10. Far from easy for the disbelievers.

عَلَى الْكَافِرِينَ عَازِبٌ ﴿١٠﴾

11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc. i.e. Al-Walîd ibn Al-Mughîrah Al-Makhzûmî).

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

12. And then granted him resources in abundance.

وَجَعَلْتُ لَهُ مَا آمَنَ مَدُونًا ﴿١٢﴾

13. And children to be by his side.

وَبَنِينَ شُهُودًا ﴿١٣﴾

14. And made life smooth and comfortable for him.

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

15. After all that he desires that I should give more;

فَرُتِّعْمُهُ أَنْ أَزِيدَ ﴿١٥﴾

16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations).

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or) face a severe torment!

سَأَرْهِفُهُ، صَعُودًا ﴿١٧﴾

18. Verily, he thought and plotted.

إِنَّهُ، فَكَّرَ وَقَدَّرَ ﴿١٨﴾

19. So let him be cursed: how he plotted!

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. And once more let him be cursed: how he plotted!

فَتُرْتُّقِلُ كَيْفَ قَدَّرَ ﴿٢٠﴾

21. Then he thought.

فَرُتِّعْمُهُ ﴿٢١﴾

22. Then he frowned and he looked in a bad tempered way;

فَرُتِّعْمُهُ، وَبَسَّ وَبَسَّ ﴿٢٢﴾

23. Then he turned back, and was proud.

فَرَأَى ذُرِّيَّتَهُ، وَاسْتَكْبَرَ ﴿٢٣﴾

24. Then he said: "This is nothing but magic from that of old,

فَقَالَ إِنَّ هَذَا إِلَّا إِسْحَارٌ مِمَّا كَانُوا يَكْفُرُونَ ﴿٢٤﴾

25. "This is nothing but the word of a human being!"

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

26. I will cast him into Hell-fire.⁽¹⁾

سَأُصَلِّيهُ سَقَرًا ﴿٢٦﴾

27. And what will make you know (exactly) what Hell-fire is?

وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾

28. It spares not (any sinner), nor does it leave (anything unburnt)!

لَا تَمَيُّقِي وَلَا تَنْدُرُ ﴿٢٨﴾

29. Burning and blackening the skins!

لَوَاحِشٍ لِلْبَشَرِ ﴿٢٩﴾

30. Over it are nineteen (angels as guardians and keepers of Hell).

عَلَيْهَا نِسْعَةَ عَشَرَ ﴿٣٠﴾

31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

32. Nay! And by the moon

كَلَّا وَالْقَمَرِ ﴿٣٢﴾

33. And by the night when it withdraws.

وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾

34. And by the dawn when it brightens.

وَالصُّبْحِ إِذَا أَشْفَرُ ﴿٣٤﴾

35. Verily, it (Hell, or their denial of Prophet Muhammad صلى الله عليه وسلم, or the

إِنَّهَا إِحْدَى الْكُبَرِ ﴿٣٥﴾

⁽¹⁾ (V.74:26) See the footnote of (V.17:97).

Day of Resurrection) is but one of the greatest (signs).

36. A warning to mankind —

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).

38. Every person is a pledge for what he has earned,

39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).

40. In Gardens (Paradise) they will ask one another,

41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers), (And they will say to them):

42. "What has caused you to enter Hell?"

43. They will say: "We were not of those who used to offer the *Salât* (prayers),^[1]

44. "Nor we used to feed *Al-Miskîn* (the needy);

45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers.^[2]

46. And we used to deny the Day of Recompense,^[3]

47. "Until there came to us (the death) that is certain."

48. So no intercession of intercessors will be of any use to them.

49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

نَذِيرٌ لِلنَّاسِ ﴿٣٦﴾
لِمَن شَاءَ مِنكُم مَّزِيدٌ أَوْ تَأَخَّرُ ﴿٣٧﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

إِلَّا أَصْحَابَ اليمينِ ﴿٣٩﴾

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

قَالُوا لَوْ نَكُنَّ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

وَلَوْ نَكُنَّ نَظْعِمُ الْمُسْكِينِ ﴿٤٤﴾

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾

فَمَا تَفْعَلُهُمْ شَفْعَةُ الشَّفِيعِينَ ﴿٤٨﴾

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾

[1] (V.74:43) See the footnote of (V.8:39).

[2] (V.74:45) See the footnote of (V.4:5).

[3] (V.74:46) See the footnotes of (V.3:85).

50. As if they were (frightened) wild donkeys.

51. Fleeing from a hunter (or a lion, or a beast of prey).

52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad صلى الله عليه وسلم has come with the truth from Allâh, the Lord of the heavens and earth).

53. Nay! But they fear not the Hereafter (from Allâh's punishment).

54. Nay, Verily, this (Qur'ân) is an admonition,

55. So whosoever wills (let him read it), and receives admonition (from it)!

56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

كَأَنَّهُمْ حُمُرٌ مُّسْتَفِرَّةٌ ﴿٥٠﴾

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾

كَلَّا بَلْ لَّا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾

كَلَّا إِنَّهُ تَذَكُّرَةٌ ﴿٥٤﴾

فَمَنْ شَاءَ ذَكُرْهُ، ﴿٥٥﴾

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ

وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

Sûrat Al-Qiyâmah (The Resurrection) LXXV

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

1. I swear by the Day of Resurrection.
2. And I swear by the self-reproaching person (a believer).
3. Does man (a disbeliever) think that We shall not assemble his bones?
4. Yes, We are Able to put together in perfect order the tips of his fingers.^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ، ﴿٣﴾

بَلَىٰ قَدِيرِينَ عَلَيْنَ أَنْ نُسَوِّيَ بَنَانَهُ، ﴿٤﴾

[1] (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allâh) is the Most Superior Creator of everything: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He).

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

6. He asks: "When will be this Day of Resurrection?"

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ﴿٦﴾

7. So, when the sight shall be dazed.

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

8. And the moon will be eclipsed.

وَحَسَفَ الْقَمَرُ ﴿٨﴾

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light).¹¹

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

10. On that Day man will say: "Where (is the refuge) to flee?"

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْزِعُ ﴿١٠﴾

11. No! There is no refuge!

كَلَّا لَا وَزَرَ ﴿١١﴾

12. To your Lord (Alone) will be the place of rest that Day.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

15. Though he may put forth his excuses (to cover his evil deeds).

وَلَوْ أَلْفَىٰ مَعَادِرَهُ ﴿١٥﴾

16. Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.

لَا تَخْرُجْ بِهِ لِسَانُكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

17. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).

إِنَّا عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

18. And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl

فَإِذَا قَرَأَهُ فَأَتَّبِعْ قُرْآنَهُ ﴿١٨﴾

¹¹ (V.75:9) Narrated Abu Hurairah عنه رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 422).

(Gabriel)], then follow its (the Qur'ân's) recital.

19. Then it is for Us (Allâh) to make it clear (to you).

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,

21. And neglect the Hereafter.

22. Some faces that Day shall be *Nâdirah* (shining and radiant).

23. Looking at their Lord (Allâh).

24. And some faces, that Day, will be *Bâsirah* (dark, gloomy, frowning, and sad),

25. Thinking that some calamity is about to fall on them.

26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),

27. And it will be said: "Who can cure him (and save him from death)?"

28. And he (the dying person) will conclude that it was (the time) of parting (death);

29. And one leg will be joined with another leg (shrouded).^[1]

30. The drive will be, on that Day, to your Lord (Allâh)!

31. So he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad صلى الله عليه وسلم) nor prayed!

32. But on the contrary, he denied (this Qur'ân and the Message of Muhammad صلى الله عليه وسلم) and turned away!

تَوْرَانٍ عَلَيْنَا بَيِّنَاتُهُ. ﴿١٩﴾

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

تَطَّلُنُ أَنْ يُفْعَلَ بِهَا فَاقَةٌ ﴿٢٥﴾

كَلَّا إِذَا بَلَغَتِ الرَّاقِيَ ﴿٢٦﴾

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

وَطَّنَ إِنَّهُ الْفِرَاقِيُّ ﴿٢٨﴾

وَأَلْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

فَلَا صَدَقَ وَلَا وُصِّلَ ﴿٣١﴾

وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

[1] (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (*Tafsîr At-Tabarî*)

33. Then he walked in conceit (full pride) to his family admiring himself!

فَرُذِّبَ إِلَىٰ أَهْلِهِ بِمَكْرَمٍ ۝٣٣

34. Woe to you [O man (disbeliever)]! And then (again) woe to you!

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ۝٣٤

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ۝٣٥

36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۝٣٦

37. Was he not a *Nutfah* (mixed male and female sexual discharge) of semen emitted (poured forth)?

أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنَىٰ يُمْتَنَىٰ ۝٣٧

38. Then he became an '*Alaqah* (a clot); then (Allâh) shaped and fashioned (him) in due proportion.^[1]

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝٣٨

39. And made of him two sexes, male and female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ۝٣٩

40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۝٤٠

Sûrat Al-Insân or Ad-Dahr
(Man or Time) LXXVI

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

1. Has there not been over man a period of time, when he was not a thing worth mentioning?

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّا ذُكِّرُوا ۝١

2. Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝٢

3. Verily, We showed him the way, whether he be grateful or ungrateful.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝٣

[1] (V.75:38) See the footnote of (V.22:5).

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

5. Verily, *Al-Abrâr* (the pious believers of Islamic Monotheism), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*.

6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.

8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn*^[1] (the needy), the orphan, and the captive

9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.

10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."

11. So Allâh saved them from the evil of that Day, and gave them *Nadrah* (a light of beauty) and joy.

12. And their recompense shall be Paradise, and silken garments, because they were patient.

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).

14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

عَيْنًا يَشْرَبُ بِهَا عِبَادَ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حُبِّهِمْ شَيْبًا وَيَسْمَآءُ سِيرًا ﴿٨﴾

إِنَّمَا نَطْعِمُكُمْ لِرُوحِكُمْ لَئَلَّآ يُدْرِكُكُمْ جَزَاءٌ وَلَا تَشْكُرُوا ﴿٩﴾

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَطَطِيرًا ﴿١٠﴾

فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا ﴿١١﴾

وَجَزَاءَهُمْ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرًا ﴿١٢﴾

مُتَّكِنِينَ فِيهَا عَلَى الْأَرْبَابِ لَا يُرَوْنَ فِيهَا شَمْسًا

وَلَا زَمْهَرِيرًا ﴿١٣﴾

وَرَادِيَةٌ عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ أَطْفُوفُهَا نَدِيرًا ﴿١٤﴾

[1] (V.76:8) See the footnote of (V.2:83).

15. And amongst them will be passed round vessels of silver and cups of crystal —

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).

قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴿١٦﴾

17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabil* (ginger),

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾

18. A spring there, called *Salsabil*.

عَيْنًا فِيهَا تُسْقَى سَالْسَبِيلًا ﴿١٨﴾

19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

﴿١٩﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ﴿١٩﴾

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

وَإِذَا رَأَيْتَ فَتَرَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

عَلَيْهِمْ يَتَابُ سُندُسٌ خَصْرٌ وَأَسْتَرَقٌ ﴿٢١﴾ وَصَلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٢٢﴾

23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad صلى الله عليه وسلم) by stages.

إِنَّا نَحْنُ نَزَّلْنَا آيَاتِكَ الْفُرْقَانَ نَزِيلًا ﴿٢٣﴾

24. Therefore be patient (O Muhammad صلى الله عليه وسلم) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ إِثْمًا أَوْ كُفُورًا ﴿٢٤﴾

25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and 'Asr prayers].

وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and 'Ishâ' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.

29. Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).

30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.

31. He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrong-doers) He has prepared a painful torment.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا
ثَقِيلًا ﴿٧٧﴾

مَنْ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا
أَمْثَلَهُمْ تَبْدِيلًا ﴿٧٨﴾

إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٧٩﴾

وَمَا أَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٨٠﴾

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ
عَذَابًا أَلِيمًا ﴿٨١﴾

Sûrat Al-Mursalât (Those sent forth) LXXVII

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

1. By (the winds or the angels or the Messengers of Allâh) sent forth one after another.

2. And by the winds that blow violently.

3. And by the winds that scatter clouds and rain.

4. And by (the Verses of the Qur'ân) that separate (the right from the wrong).

5. And by (the angels) that bring the revelations (to the Messengers),

6. To cut off all excuses or to warn.

7. Surely, what you are promised must come to pass.

8. Then when the stars lose their lights.

9. And when the heaven is cleft asunder.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

فَالْعَصْفَاتِ عَصْفًا ﴿٢﴾

وَالنَّشْرَاتِ نَشْرًا ﴿٣﴾

فَالْفُرْقَاتِ فُرْقًا ﴿٤﴾

فَالْمَلَقَاتِ ذِكْرًا ﴿٥﴾

عُذْرًا أَوْ نَذْرًا ﴿٦﴾

إِنَّمَا وَعْدُونَ لَوِيقِعُ ﴿٧﴾

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

10. And when the mountains are blown away.

وَإِذَا الْجِبَالُ سُيِّفَتْ ﴿١٠﴾

11. And when the Messengers are gathered to their time appointed.

وَإِذَا الرُّسُلُ أُقِيتَتْ ﴿١١﴾

12. For what Day are (these signs) postponed?

لِأَيِّ يَوْمٍ أُخِّلَتْ ﴿١٢﴾

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).

لِيَوْمِ الْقَاصِلِ ﴿١٣﴾

14. And what will explain to you what is the Day of Sorting Out?

وَمَا أَدْرَاكَ مَا يَوْمِ الْقَاصِلِ ﴿١٤﴾

15. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾

16. Did We not destroy the ancients?

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾

17. So shall We make later generations to follow them.

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾

18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾

19. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾

20. Did We not create you from a despised water (semen)?

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾

21. Then We placed it in a place of safety (womb),

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾

22. For a known period (determined by gestation)?

إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾

23. So We did measure; and We are the Best to measure (the things).

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾

24. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾

25. Have We not made the earth a receptacle

أَلَمْ نَجْعَلِ الْأَرْضَ كَهَاتَا ﴿٢٥﴾

26. For the living and the dead?

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾

28. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

29. (It will be said to the disbelievers): "Depart you to that which you used to deny!"

أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾

30. "Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,

أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

31. Neither shady, nor of any use against the fierce flame of the Fire."

لَا ظِلِيلٍ وَلَا يَنْفَعِي مِنَ الْهَبِّ ﴿٣١﴾

32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood),

إِنَّمَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

33. As if they were yellow camels (or bundles of ropes).

كَأَنَّهُمْ جَمَلَتٌ صُفْرٌ ﴿٣٣﴾

34. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾

35. That will be a Day when they shall not speak (during some part of it),

هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

36. And they will not be permitted to put forth any excuse.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

37. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

38. That will be a Day of Decision! We have brought you and the men of old together!

هَذَا يَوْمُ الْقَضَاءِ جَمَعْنَاكَ وَالْأَوَّلِينَ ﴿٣٨﴾

39. So if you have a plot, use it against Me (Allâh جل جلاله)!

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ ﴿٣٩﴾

40. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

41. Verily, the *Muttaqûn* (the pious - See V.2:2) shall be amidst shades and springs.

إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾

42. And fruits, such as they desire.

وَفَوَاحِشٍ مِّمَّا يَشْتَهُونَ ﴿٤٢﴾

43. "Eat and drink comfortably for that which you used to do."

كُلُوا وَأَشْرَبُوا وَهُنَّبًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

45. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾

46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are *Mujrimûn* (polytheists, disbelievers, sinners, criminals).

كُلُوا وَشَبِّهُوا قَلِيلًا إِنَّكُمْ كُنْتُمْ مُجْرِمُونَ ﴿٤٦﴾

47. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾

48. And when it is said to them: "Bow down yourselves (in prayer)!" They bow not down (offer not their prayers).^[1]

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

49. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

50. Then in what statement after this (the Qur'ân) will they believe?

فِي أَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

Sûrat An-Naba' (The News) LXXVIII



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. What are they asking one another about?

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

2. About the great news (i.e. Islâmic Monotheism, the Qur'ân which Prophet Muhammad صلى الله عليه وسلم brought and the Day of Resurrection)

عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾

[1] (V.77:48) A) Narrated Anas ibn Mâlik رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And if they say so, perform *As-Salât* (the prayer) like our *Salât* (prayer), face our *Qiblah* and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allâh." Narrated Maimûn ibn Siyâh that he asked Anas ibn Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), faces our *Qiblah* during the *Salât* (prayer), perform *As-Salât* (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 387).

B) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the *Adhân* and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) *Ishâ* and *Fajr* (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 589).

3. About which they are in disagreement.
4. Nay, they will come to know!
5. Nay, again, they will come to know!
6. Have We not made the earth as a bed,
7. And the mountains as pegs?
8. And We have created you in pairs (male and female, tall and short, good and bad, etc.).
9. And We have made your sleep as a thing for rest.
10. And We have made the night as a covering (through its darkness),
11. And We have made the day for livelihood.
12. And We have built above you seven strong (heavens),
13. And We have made (therein) a shining lamp (sun).
14. And We have sent down from the rainy clouds abundant water.
15. That We may produce therewith corn and vegetation,
16. And gardens of thick growth.
17. Verily, the Day of Decision is a fixed time,
18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). [*Tafsîr At-Tabarî*]
19. And the heaven shall be opened, and it will become as gates,
20. And the mountains shall be moved away from their places and they will be as if they were a mirage.
21. Truly, Hell is a place of ambush —

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

كَلَّا سَيَعْلَمُونَ ﴿٥﴾

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَمَّاجًا ﴿١٤﴾

لِيُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

إِنَّ يَوْمَ الْقَضَىٰ كَانَ مِيقَاتًا ﴿١٧﴾

يَوْمَ يُسْفَعُ فِي الْأُصُورِ فَمَا تَوَنَّىٰ أَقْوَامًا ﴿١٨﴾

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

22. A dwelling place for the *Tāghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hypocrites, sinners, criminals),

23. They will abide therein for ages.

24. Nothing cool shall they taste therein, nor any drink.

25. Except boiling water, and dirty wound discharges —

26. An exact recompense (according to their evil crimes).

27. For verily, they used not to look for a reckoning.

28. But they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet صلى الله عليه وسلم brought) completely.

29. And all things We have recorded in a Book.

30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.

31. Verily, for the *Muttaqûn*,^[1] there will be a success (Paradise);

32. Gardens and vineyards,

33. And young full-breasted (mature) maidens of equal age,

34. And a full cup (of wine).

35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

36. A reward from your Lord, an ample

لِّظَالِمِينَ مَعَابٍ ﴿٢٢﴾

لَّيْسَ فِيهَا أَحْقَابٌ ﴿٢٣﴾

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

إِلَّا حَمِيمًا وَعَسَاقًا ﴿٢٥﴾

جَزَاءً وَفَاءً ﴿٢٦﴾

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

وَكَذَّبُوا بِآيَاتِنَا كَذَّابًا ﴿٢٨﴾

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

إِنَّ الْمَتَّقِينَ مَفَازًا ﴿٣١﴾

حَدَائِقَ وَأَنْعَابًا ﴿٣٢﴾

وَكَوَاعِبَ أَمْرًا ﴿٣٣﴾

وَكَأْسًا مَدَامًا ﴿٣٤﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا ﴿٣٥﴾

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

^[1] (V.78:31) *Muttaqûn*: means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

calculated gift (according to the best of their good deeds),^[1]

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.

39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust."

Sûrat An-Nâzi'ât (Those Who Pull Out) LXXIX

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

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾

إِنَّا نَذِّرْكَ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلْبَسُنِي كُنْتُ نُرًا ﴿٤٠﴾

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ عُرْفًا ﴿١﴾

^[1] (V.78:36) a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahîh Muslim*, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely: Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 40A).

Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "If any one of you improves (follows strictly) his Islâmîc religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 40B).

2. By those (angels) who gently take out (the souls of the believers).

وَأَلْسِنَاتٍ نَّسْفًا ﴿٢﴾

3. And by those that swim along (i.e. angels or planets in their orbits).

وَأَلْسِنَاتٍ سَبَّحًا ﴿٣﴾

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

فَأَلْسِنَاتٍ سَبَقًا ﴿٤﴾

5. And by those (angels) who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

فَأَلْمِذَبَاتٍ أَمْرًا ﴿٥﴾

6. On the Day when (the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

يَوْمَ تَرْجُفُ الرَّجِفَةُ ﴿٦﴾

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

تَتَّبِعُهَا الرَّادِفَةُ ﴿٧﴾

8. (Some) hearts that Day will shake with fear and anxiety.

قُلُوبٌ يَوْمَ يَذُّوْنَهَا جِفَةً ﴿٨﴾

9. Their eyes will be downcast.

أَبْصَارٌهَا خَاشِعَةٌ ﴿٩﴾

10. They say: "Shall we indeed be returned to (our) former state of life?"

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَيَاةِ ﴿١٠﴾

11. "Even after we are crumbled bones?"

أَيَا ذَاكَ عِظْمًا تَجْرَعُهُ ﴿١١﴾

12. They say: "It would, in that case, be a return with loss!"

قَالُوا تَاللَّهِ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

14. When behold, they find themselves on the surface of the earth (alive after their death).

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

15. Has there come to you the story of Mûsa (Moses)?

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

16. When his Lord called him in the sacred valley of Tuwâ,

إِذْ نَادَاهُ رَبُّهُ يَا مُوسَى الْمَقَدِّسَ طُوًى ﴿١٦﴾

17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins,

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

polytheism, disbelief).

18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

19. "And that I guide you to your Lord, so you should fear Him?"

20. Then [Mûsâ (Moses)] showed him the great sign (miracles).

21. But [Fir'aun (Pharaoh)] denied and disobeyed.

22. Then he turned his back, striving (against Allâh).

23. Then he gathered (his people) and cried aloud,

24. Saying: "I am your lord, most high."

25. So Allâh, seized him with punishment for his last^[1] and first^[2] transgression. [*Tafsîr At-Tabarî*]

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

27. Are you more difficult to create or is the heaven that He constructed?

28. He raised its height, and perfected it.

29. Its night He covers with darkness and its forenoon He brings out (with light)

30. And after that He spread the earth,

31. And brought forth therefrom its water and its pasture.

32. And the mountains He has fixed firmly,

33. (To be) a provision and benefit for you and your cattle.

﴿قُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَنَا تَرَكَّى﴾ ١٨

﴿وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَخَشَىٰ﴾ ١٩

﴿فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ﴾ ٢٠

﴿فَكَذَّبَ وَعَصَىٰ﴾ ٢١

﴿فَوَدَّ بَرِّي سَعَىٰ﴾ ٢٢

﴿فَخَشِرَ فَنَادَىٰ﴾ ٢٣

﴿قَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ﴾ ٢٤

﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ﴾ ٢٥

﴿إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ﴾ ٢٦

﴿أَلَمْ نَشْرُقْهَا مَقَالِدًا أَوْ السَّمَاءَ بَنِينَا﴾ ٢٧

﴿رَفَعْنَا سَمَاكُمَا فَمَسُونَهَا﴾ ٢٨

﴿وَأَعْطَشْنَا آبَاهَا وَأَخْرَجْنَا ضُغْمَهَا﴾ ٢٩

﴿وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا﴾ ٣٠

﴿أَخْرَجْنَا مِنْهَا مَاءً هَاوً وَمَرْعَاهَا﴾ ٣١

﴿وَالجِبَالَ أَرْسَنَاهَا﴾ ٣٢

﴿مَتَاعًا لَّكُمْ وَلِأَعْيُنِكُمْ﴾ ٣٣

[1] (V.79:25) Last i.e. his saying: "I am your lord, most high"(See Verse 79:24)

[2] (V.79:25) First i.e. his saying, "O chiefs! I know not that you have a god other than me" (See Verse 28:38)

34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

35. The Day when man shall remember what he strove for.

36. And Hell-fire shall be made apparent in full view for (every) one who sees.

37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).

38. And preferred the life of this world (by following his evil desires and lusts),

39. Verily, his abode will be Hell-fire;

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.

41. Verily, Paradise will be his abode.

42. They ask you (O Muhammad صلى الله عليه وسلم) about the Hour — when will be its appointed time?

43. You have no knowledge to say anything about it.

44. To your Lord belongs (the knowledge of) the term thereof?

45. You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

فَإِذَا جَاءَتْ الظَّامَةُ الْكُبْرَى ﴿٣٤﴾

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾

وَبُرْزَخَاتِ الْجَحِيمِ لِمَنْ بَرَى ﴿٣٦﴾

فَأَمَّا مَنْ طَغَى ﴿٣٧﴾

وَأَنزَلَ الْحَبِوَةَ الدُّنْيَا ﴿٣٨﴾

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾

يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا ﴿٤٢﴾

فِيمَا آنتَ مِنْ ذِكْرِنَا ﴿٤٣﴾

إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٤٤﴾

إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ حَشَشَهَا ﴿٤٥﴾

كَأَنَّهُمْ يُؤْفِكُونَ بِهَا لَوَ تَلْبَسُوا إِلَّا عَشِيَّةً
أَوْ ضُحًى ﴿٤٦﴾

Sûrat 'Abasa
(He Frowned) LXXX

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

1. (The Prophet صلى الله عليه وسلم) frowned and turned away.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ﴿١﴾

2. Because there came to him the blind man (i.e. 'Abdullâh ibn Umm-Maktûm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).

3. And how can you know that he might become pure (from sins)?

4. Or he might receive admonition, and the admonition might profit him?

5. As for him who thinks himself self-sufficient,

6. To him you attend;

7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).

8. But as to him who came to you running,

9. And was afraid (of Allâh and His punishment).

10. Of him you are neglectful and divert your attention to another,

11. Nay, (do not do like this); indeed it (this Qur'ân) is an admonition.

12. So whoever wills, let him pay attention to it.

13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*),

14. Exalted (in dignity), purified,

15. In the hands of scribes (angels).

16. Honourable and obedient.

17. Be cursed (the disbelieving) man! How ungrateful he is!

18. From what thing did He create him?

١ أَن جَاءَهُ الْأَعْمَى

٢ وَمَا يَدْرِيكَ لَعَلَّهُ يَزَنُّ

٣ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى

٤ أَمَّا مَنِ اسْتَعْتَبَنِي

٥ فَأَنْتَ لَهُ وَصِيٌّ

٦ وَمَا عَلَيْكَ الْاَلْبُرَى

٧ وَأَمَّا مَنْ جَاءَكَ يَسْعَى

٨ وَهُوَ يَخْشَى

٩ فَأَنْتَ عَنْتَهُ تَلْهَى

١٠ كَلَّا إِنَّهَا تَذْكِرَةٌ

١١ فَمَنْ شَاءَ ذَكَّرْهُ

١٢ فِي صُحُفٍ مُّكَرَّمَةٍ

١٣ مَرْفُوعَةٍ مُّطَهَّرَةٍ

١٤ بِأَيْدِي سَفَرَةٍ

١٥ كِرَامٍ بَرَرَةٍ

١٦ قُلِّبَ الْإِنْسَانُ مَا كَفَرَهُ

١٧ مِنْ أَنَّى تَنبَى وَخَلَقَهُ

19. From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾

20. Then He makes the Path easy for him.

فَوَسَّيْلَ سَبِيلَهُ ﴿٢٠﴾

21. Then He causes him to die and puts him in his grave.

فَوَأَمَّا هُوَ فَاَقْبِرَهُ ﴿٢١﴾

22. Then when it is His Will, He will resurrect him (again).

فَوَإِذَا شَاءَ أَنشُرَهُ ﴿٢٢﴾

23. Nay, but (man) has not done what He commanded him.

كَلَّا لَمَّا يُفِضُ مَا أَمَرُ ﴿٢٣﴾

24. Then let man look at his food:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

25. We pour forth water in abundance.

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

26. And We split the earth in clefts.

فَوَشَقْنَا الْأَرْضَ مَشَقًّا ﴿٢٦﴾

27. And We cause therein the grain to grow,

فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

28. And grapes and clover plants (i.e. green fodder for the cattle),

وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

29. And olives and date-palms,

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

30. And gardens dense with many trees,

وَحَدَائِقَ غُلَبًا ﴿٣٠﴾

31. And fruits and herbage —

وَفَلَكهةً وَأَبَا ﴿٣١﴾

32. (To be) a provision and benefit for you and your cattle.

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection)—

فَإِذَا جَاءَتِ الصَّاعِقَةُ ﴿٣٣﴾

34. That Day shall a man flee from his brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

35. And from his mother and his father,

وَأَقْرَبِهِ وَأَبِيهِ ﴿٣٥﴾

36. And from his wife and his children.

وَصَحْبَتِيهِ وَوَيْبَتِيهِ ﴿٣٦﴾

37. Everyman that Day will have enough to make him careless of others.

لِكُلِّ امْرِئٍ مِّمَّهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

38. Some faces that Day will be bright (true believers of Islâmic Monotheism),

وُجُوهُ يَوْمَئِذٍ مُسْفِرَةٌ ﴿٣٨﴾

39. Laughing, rejoicing at good news (of Paradise).

40. And other faces, that Day, will be dust-stained.

41. Darkness will cover them.

42. Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad صلى الله عليه وسلم, etc.), the *Fajarah* (wicked evil doers).

صَاحِكَةً مُسْتَبْشِرَةً ﴿٣٩﴾

وَوُجُوهُ يُؤْمِزُ عَلَيْهَا غَبَرٌ ﴿٤٠﴾

تَرَهَقَهَا ظَنَرٌ ﴿٤١﴾

أُولَئِكَ هُمُ الْكَافِرُ الْفَجَرُ ﴿٤٢﴾

Sûrat At-Takwîr (Winding Round and losing its Light) LXXXI

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

1. When the sun shall be wound round and its light is lost and is overthrown^[1].

2. And when the stars shall fall.

3. And when the mountains shall be made to pass away;

4. And when the pregnant she-camels shall be neglected;

5. And when the wild beasts shall be gathered together.

6. And when the seas shall become as blazing Fire (or shall overflow).

7. And when the souls shall be joined with their bodies, (the good with the good and the bad with the bad).

8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned:^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

وَإِذَا الْوُحُوشُ حُجِرَتْ ﴿٥﴾

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

وَإِذَا الْمَوْتُورَةُ سُئِلَتْ ﴿٨﴾

[1] (V.81:1) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See (V.75:9)] (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 422).

[2] (V.81:8) Narrated Al-Mughirah ibn Shu'bah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters

9. For what sin, was she killed?
10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.
11. And when the heaven shall be stripped off and taken away from its place;
12. And when Hell-fire shall be set ablaze.
13. And when Paradise shall be brought near.
14. (Then) every person will know what he has brought (of good and evil).
15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).
16. And by the planets that move swiftly and hide themselves.
17. And by the night as it departs.
18. And by the dawn as it brightens.
19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad صلى الله عليه وسلم].
20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,
21. Obeyed (by the angels in the heavens) and trustworthy.
22. And (O people) your companion (Muhammad صلى الله عليه وسلم) is not a madman.
23. And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).

يَأْتِي ذَنْبٍ قُتِلَتْ ①

وَلَمَّا الْأَصْحَافُ تُبْرِتُ ②

وَلَمَّا السَّمَاةُ كُنِطَتْ ③

وَلَمَّا الْجَحِيمُ سُعِرَتْ ④

وَلَمَّا الْجِبَةُ أُزْلِفَتْ ⑤

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ⑥

فَلَا أَقْسِمُ بِالْخَافِضِ ⑦

الْجَوَارِ الْكُنَّسِ ⑧

وَاللَّيْلِ إِذَا عَسْعَسَ ⑨

وَالصُّبْحِ إِذَا تَنَفَّسَ ⑩

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ⑪

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ⑫

مُطَاعٍ ثَمَّ أَمِينٍ ⑬

وَمَا صَاحِبُكُمْ بِمَجنونٍ ⑭

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ⑮

alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting, or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (Sahih Al-Bukhârî, Vol. 3, Hadîth No. 591).

24. And he (Muhammad صلى الله عليه وسلم) withholds not knowledge of the Unseen.

وَمَا هُوَ عَلَى الْعَيْبِ بِضَافٍ ٢٤

25. And it (the Qur'ân) is not the word of outcast *Shaitân* (Satan).

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ٢٥

26. Then where are you going?

فَأَيْنَ تَذْهَبُونَ ٢٦

27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the '*Ālamîn* (mankind and jinn)^[1]

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٢٧

28. To whomsoever among you who wills to walk straight.

لِمَن شَاءَ مَنكُرًا يَسْتَقِيمَ ٢٨

29. And you cannot will unless (it be) that Allāh wills — the Lord of the '*Ālamîn* (mankind, jinn and all that exists).

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ٢٩

Sûrat Al-Infitâr (The Cleaving) LXXXII

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

1. When the heaven shall be cleft asunder.
2. And when the stars shall be fallen and scattered.
3. And when the seas shall be burst forth.
4. And when the graves shall be turned upside down (and bring out their contents)
5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ أَنْفَطَرَتْ ١

وَإِذَا الْكَوَاكِبُ انْتَبَرَتْ ٢

وَإِذَا الْبِحَارُ فُجِرَتْ ٣

وَإِذَا الْقُبُورُ بُعِثَتْ ٤

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ٥

[1] (V.81:27) a) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth No.* 379)

b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه: Allāh's Messenger صلى الله عليه وسلم said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmīc Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

6. O man! What has made you careless about your Lord, the Most Generous?

7. Who created you, fashioned you perfectly, and gave you due proportion.

8. In whatever form He willed, He put you together.

9. Nay! But you deny *Ad-Dîn* (i.e. the Day of Recompense).

10. But verily, over you (are appointed angels in charge of mankind) to watch you,^[1]

11. *Kirâman* (Honourable) *Kâtibîn* writing down (your deeds),^[2]

12. They know all that you do.

13. Verily, *Al-Abrâr* (the pious believers of Islamic monotheism) will be in Delight (Paradise);

14. And verily, *Al-Fujjâr* (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),

15. Therein they will enter, and taste its burning flame on the Day of Recompense,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا عَزَّكَ بِرَبِّكَ الْكَرِيْمِ ﴿٦﴾

الَّذِيْ خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

فِيْ اَيِّ صُوْرَةٍ مَّشَاءَ وَرَكَّبَكَ ﴿٨﴾

كَلَّا بَلْ تُكَذِّبُوْنَ بِالَّذِيْنَ ﴿٩﴾

وَإِنَّ عَلَيْنَا لَلْحَفِظِيْنَ ﴿١٠﴾

كِرٰمًا كٰتِبِيْنَ ﴿١١﴾

يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ﴿١٢﴾

إِنَّ الْاٰبْرٰرَ لَفِيْ رَعِيْدٍ ﴿١٣﴾

وَإِنَّ الْفٰجِرَ لَفِيْ جَحِيْمٍ ﴿١٤﴾

يَصَلَوْنَهَا يَوْمَ الَّذِيْنَ ﴿١٥﴾

[1] (V.82:10) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *Asr* prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Âmin* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 446).

[2] (V.82:11) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم narrating about his Lord وجل said, "Allâh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 498)

16. And they (*Al-Fujjâr*) will not be absent therefrom.

17. And what will make you know what the Day of Recompense is?

18. Again, what will make you know what the Day of Recompense is?

19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ
يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

***Sûrat Al-Mutaffifîn* (Those Who Deal in Fraud) LXXXIII**

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

1. Woe to *Al-Mutaffifûn* (those who give less in measure and weight).

2. Those who, when they have to receive by measure from men, demand full measure,

3. And when they have to give by measure or weight to (other) men, give less than due.

4. Do they not think that they will be resurrected (for reckoning),

5. On a Great Day?

6. The Day when (all) mankind will stand before the Lord of the '*Ālamîn* (mankind, jinn and all that exists).

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in *Sijjîn*.

8. And what will make you know what *Sijjîn* is?

9. A Register inscribed.

10. Woe, that Day, to those who deny.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

وَإِذَا كَانُوا لَهُمْ أَوْزَارًا فَيُخْسِرُونَ ﴿٣﴾

أَلَا يَبْظُنُّ 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﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾

11. Those who deny the Day of Recompense.

12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allâh), the sinner!

13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"

14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn.^[1]

15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.

16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.

17. Then, it will be said to them: "This is what you used to deny!"

18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious believers of Islamic Monotheism) is (preserved) in *'Illiyûn*.

19. And what will make you know what *'Illiyûn* is?

20. A Register inscribed,

21. To which bear witness those nearest (to Allâh, i.e. the angels).

22. Verily, *Al-Abrâr* (the pious believers of Islamic Monotheism) will be in Delight (Paradise).

23. On thrones, looking (at all things).

الَّذِينَ يَكْفُرُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

وَمَا يَكْتُمُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالُوا سَطِيرُ الْأَوَّلِينَ ﴿١٣﴾

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 بِهِ تَكْفُرُونَ ﴿١٧﴾

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾

كِتَابٌ مَرْفُوعٌ ﴿٢٠﴾

يَشْهَدُهُ الْمَلَائِكَةُ ﴿٢١﴾

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

عَلَى الْأَرْشَادِ يَنْظُرُونَ ﴿٢٣﴾

[1] (V.83:14) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is *Ar-Rân* which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn." (*At-Tirmidhî*, Vol.5, *Hadîth* No.3334).

24. You will recognise in their faces the brightness of delight.

25. They will be given to drink of pure sealed wine.

26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).

27. It (that wine) will be mixed with *Tasnîm*:

28. A spring whereof drink those nearest to Allâh.

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.

30. And, whenever they passed by them, used to wink one to another (in mockery).

31. And when they returned to their own people, they would return jesting;

32. And when they saw them, they said: "Verily, these have indeed gone astray!"

33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers^[1]

35. On (high) thrones, looking (at all things).

36. Are not the disbelievers paid (fully) for what they used to do?

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿١١﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿١٢﴾

خِتْمُهُ مُسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ

الْمُتَنَافِسِينَ ﴿١٣﴾

وَمِنْ رَحْمَتِهِمْ تَسْنِيمٌ ﴿١٤﴾

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿١٥﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿١٦﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿١٧﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿١٨﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿١٩﴾

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفَظِينَ ﴿٢٠﴾

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ

يَضْحَكُونَ ﴿٢١﴾

عَلَىٰ الْأَرْبَابِ يَنْظُرُونَ ﴿٢٢﴾

هَلْ نُؤْتِيهِمُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٢٣﴾

[1] (V.83:34) Narrated Anas ibn Mâlik عنه رضي الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, By the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol. 6, Hadîth No.283).

**Sûrat Al-Inshiqâq (The
Splitting Asunder) LXXXIV**



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

1. When the heaven shall be split asunder,
2. And listen to and obey its Lord — and it must do so.
3. And when the earth shall be stretched forth,
4. And shall cast out all that was in it and become empty.
5. And listen to and obey its Lord — and it must do so.
6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
7. Then as for him who will be given his Record in his right hand,
8. He surely will receive an easy reckoning,
9. And will return to his family in joy!
10. But whosoever is given his Record behind his back,
11. He will invoke (for his) destruction,
12. And he shall enter a blazing Fire, (and made to taste its burning).
13. Verily, he was among his people in joy!
14. Verily, he thought that he would never come back (to Us)!
15. Yes! Verily, his Lord has been ever beholding him!
16. So I swear by the afterglow of sunset;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ①

وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ②

وَإِذَا الْأَرْضُ مُدَّتْ ③

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ④

وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ⑤

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَارِجٌ إِلَىٰ رَبِّكَ كَذًّا
فَمَا لَبِيتَهُ ⑥

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ⑦

فَسَوْفَ يَحْسَبُ حِسَابًا يَسِيرًا ⑧

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ⑨

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ⑩

فَسَوْفَ يَدْعُوا بُحُورًا ⑪

وَيَصْلَىٰ سَعِيرًا ⑫

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ⑬

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ⑭

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ⑮

فَلَا أُقْسِمُ بِالسَّفْعِ ⑯

17. And by the night and whatever it gathers in its darkness,

18. And by the moon when it is at the full.

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).

20. What is the matter with them, that they believe not?

21. And when the Qur'ân is recited to them, they fall not prostrate.

22. Nay, those who disbelieve, deny (Prophet Muhammad صلى الله عليه وسلم and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).^[1]

23. And Allâh knows best what they gather (of good and bad deeds),

24. So announce to them a painful torment.

25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾

بَلِ الَّذِينَ كَفَرُوا بُكْدُونَ ﴿٢٢﴾

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ

مَمْنُونٍ ﴿٢٥﴾

Sûrat Al-Burûj (The Big Stars "Burûj") LXXXV

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

1. By the heaven holding the big stars.^[2]

2. And by the Promised Day (i.e. the Day of Resurrection).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

[1] (V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah عنه رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Hadîth No. 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

[2] (V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

"And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahîh Al-Bukhârî, Vol. 4, Chapter 3).

3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of 'Arafât (*Hajj*), the ninth of Dhul-Hijjah];

وَيَسْأَلُونَكَ عَنِ الْيَوْمِ الْمَعْتَدِ

4. Cursed were the people of the Ditch (in the story of the Boy and the King).^[1]

فِي الْأَنْحَادِ

[1] (V.85:4) The Story of the Boy and the King.

Narrated Shu'aib رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allâh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me'. The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allâh, and Allâh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back?' The courtier replied: 'My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allâh!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody; it is only Allâh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered a saw (to be brought), and it was put in the middle of his scalp and was sawn, till he fell, cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered

5. Of fire fed with fuel,
 6. When they sat by it (fire),
 7. And they witnessed what they were doing against the believers (i.e. burning them).

8. And they had no fault except that they believed in Allâh, the All-Mighty, the Worthy of all Praise!

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.

10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.

11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

التَّارِدَاتِ الْوُقُودِ ﴿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 قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فَمَا يُسْئِلُونَ أَقْلَهُمْ

عَذَابَ جَهَنَّمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allâh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: — In the Name of Allâh, the Lord of the boy, — and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allâh, the Lord of the boy', and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in Paradise)." (*Sahih Muslim*, Vol. 4, *Hadith* No. 7148).

12. Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].

13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).

14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),

15. Owner of the throne, the Glorious,

16. (He is the) Doer of whatsoever He intends (or wills).

17. Has the story reached you of the hosts,

18. Of Fir'aun (Pharaoh) and Thamûd?

19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad صلى الله عليه وسلم and his Message of Islâmic Monotheism).

20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

21. Nay! This is a Glorious Qur'ân,

22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

إِنَّهُ هُوَ بَدِئُ وَيَعِيدُ ﴿١٣﴾

وَهُوَ الْعَفُورُ الرَّؤُوفُ ﴿١٤﴾

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Sûrat At-Târiq (The Night-Comer) LXXXVI

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

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star);

2. And what will make you to know what *At-Târiq* (the night-comer) is?

3. (It is) the star of piercing brightness;



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

النَّجْمِ الْقَائِقِ ﴿٣﴾

4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)^[1]

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

5. So let man see from what he is created!

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

6. He is created from water gushing forth,

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

7. Proceeding from between the backbone and the ribs.

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

8. Verily, (Allâh) is Able to bring him back (to life)!

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).

يَوْمَ تُبْنَى السُّرُورُ ﴿٩﴾

10. Then he will have no power, nor any helper.

فَمَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

11. By the sky (having rain clouds) which gives rain, again and again.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

12. And the earth which splits (with the growth of trees and plants).

وَالْأَرْضِ ذَاتِ الصَّعَعِ ﴿١٢﴾

13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and

إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

[1] (V.86:4) a) Whoever intended to do a good deed or a bad deed:.

Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 498)

b) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *'Asr* prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Âmîn* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 446).

commands strict laws for mankind to cut the roots of evil).

14. And it is not a thing for amusement.

15. Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).

16. And I (too) am plotting a plot.

17. So give a respite to the disbelievers; and leave them for a while.

وَمَا هُوَ إِلَّا لَهْزَلٌ ۝١٤

إِنَّهُمْ بِكَيْدُونَ كَيْدًا ۝١٥

وَأَكِيدُ كَيْدًا ۝١٦

فَهَبْ لَلكَافِرِينَ أَزْمَانَهُمْ زُرُودًا ۝١٧

Sûrat Al-A'âlâ (The Most High) LXXXVII

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

1. Glorify the Name of your Lord, the Most High,

2. Who has created (everything), and then proportioned it.

3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).

4. And Who brings out the pasturage,

5. And then makes it dark stubble.

6. We shall make you to recite (the Qur'ân), so you (O Muhammad صلى الله عليه وسلم) shall not forget (it),

7. Except what Allâh may will. He knows what is apparent and what is hidden.

8. And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).

9. Therefore remind (men) in case the reminder profits (them).

10. The reminder will be received by him who fears (Allâh),

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝١

الَّذِي خَلَقَ فَسَوَّى ۝٢

وَالَّذِي قَدَّرَ فَهَدَى ۝٣

وَالَّذِي أَخْرَجَ الْمَرْعَى ۝٤

فَجَعَلَهُ غُثَاءً أَحْوَى ۝٥

سَسْفِرُكَ فَلَاتَسْفَى ۝٦

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝٧

وَنُبَيِّنُكَ لِّلْيَسْرَى ۝٨

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۝٩

سَيَذَكَّرْ مَنْ يَخْفَى ۝١٠

11. But it will be avoided by the wretched,
12. Who will enter the great Fire (and will be made to taste its burning).
13. There he will neither die (to be in rest) nor live (a good living).
14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,
15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (the five compulsory prayers and the *Nawâfil* — additional prayers).
16. Nay, you prefer the life of this world,
17. Although the Hereafter is better and more lasting.
18. Verily, this is in the former Scriptures —
19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

وَيَجْتَنِبُهَا الْأَشْقَى ١١

الَّذِي يَصِلُ النَّارَ الْكُبْرَى ١٢

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ١٣

فَدَأْفَلَحَ مَنْ تَزَكَّى ١٤

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ١٥

بَلْ تَوَدُّونَ الْحَيَاةَ الدُّنْيَا ١٦

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ١٧

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ١٨

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ١٩

Sûrat Al-Ghâshiyah (The Overwhelming) LXXXVIII

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

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?
2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians),^[1]

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ١

وُجُوهُ يَوْمٍ مَخْتَلِفَةٌ ٢

^[1] (V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, *Hadîth* No.153-S.S.M.H.20). See also the footnotes of (V.3:85) and (V.41:46).

3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).^[1]

4. They will enter in the hot blazing Fire.

5. They will be given to drink from a boiling spring,

6. No food will there be for them but a poisonous thorny plant,

7. Which will neither nourish nor avail against hunger.

8. (Other) faces that Day will be joyful,

9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmîc Monotheism).^[2]

10. In lofty Paradise.

11. Where they shall neither hear harmful speech nor falsehood.

12. Therein will be a running spring.

13. Therein will be thrones raised high.

14. And cups set at hand.

15. And cushions set in rows.

16. And rich carpets (all) spread out.

17. Do they not look at the camels, how they are created?

18. And at the heaven, how it is raised?

19. And at the mountains, how they are rooted (and fixed firm)?

20. And at the earth, how it is outspread?

عَامِلَةٌ تَأْسِبَةٌ ﴿٣﴾

فَصَلَّى نَارًا حَامِيَةً ﴿٤﴾

تُسْقَى مِنْ عَيْنٍ آتِنَةٍ ﴿٥﴾

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ ﴿٦﴾

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

وُجُوهُ يَوْمَ ذَا عَمَّةٍ ﴿٨﴾

إِسْتَبْشَرُوا بِرَاضِيَةٍ ﴿٩﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

لَا تَسْمَعُ فِيهَا لَغْوًا ﴿١١﴾

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

فِيهَا سُرُورٌ مُرْفُوعَةٌ ﴿١٣﴾

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

وَمَنَارِقُ مَصْفُوفَةٌ ﴿١٥﴾

وَرَزَابٍ مُنْبُوثَةٌ ﴿١٦﴾

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

وَأِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

[1] (V.88:3) Narrated 'Abdullâh رضي الله عنه "The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 24).

[2] (V.88:9) See footnote of (V.18:104).

21. So remind them (O Muhammad صلى الله عليه وسلم) — you are only one who reminds.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

22. You are not a dictator over them —

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

23. Except the one who turns away and disbelieves^[1].

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

24. Then Allâh will punish him with the greatest punishment.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

25. Verily, to Us will be their return;

إِنَّ إِلْتَابًا بِهُمْ ﴿٢٥﴾

26. Then verily, for Us will be their reckoning.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

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

1. By the dawn;
2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah),^[2]
3. And by the even and the odd (of all the creations of Allâh).^[3]
4. And by the night when it departs.
5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!
6. Saw you (O Muhammad صلى الله عليه وسلم) not how your Lord dealt with 'Âd (people)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾

وَالْأَيْدِ الْعَشِيرِ ﴿٢﴾

وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾

وَاللَّيْلِ إِذَا يَأْسُرُ ﴿٤﴾

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرِ ﴿٥﴾

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

[1] (V.88:23) See footnote of (V.8:39).

[2] (V.89:2) Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet صلى الله عليه وسلم said, "Not even *Jihâd*?" He replied, "Not even *Jihâd*, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No.86).

[3] (V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (*Hajj*), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf*.

7. Of *Iram* (who were very tall) like (lofty) pillars,

إِرَامَ دَاتِ الْعِمَادِ ﴿٧﴾

8. The like of which were not created in the land?

الَّتِي لَمْ يَخْلُقْ مِثْلَهَا فِي الْبَلَدِ ﴿٨﴾

9. And (with) *Thamûd* (people), who hewed out rocks in the valley (to make dwellings)?^[1]

وَتَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

10. And (with) *Fir'aun* (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

11. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾

12. And made therein much mischief.

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

13. So your Lord poured on them different kinds of severe torment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

14. Verily, your Lord is Ever Watchful (over them).

إِنَّ رَبَّكَ لَبَالِغُ الرِّصَادِ ﴿١٤﴾

15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ﴿١٥﴾

فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْدَانِ ﴿١٦﴾

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

كَلَّا لَئِنْ لَمْ يَنْكُرُوا مِنَ الْيَتَامِينَ ﴿١٧﴾

18. And urge not one another on the feeding of *Al-Miskîn* (the needy)!

وَلَا تَحْتَضِنُوا عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾

19. And you devour the inheritance all with greed.

وَأَكْلُونَ الْوَرَاثَ أَكْلًا لَمَمًا ﴿١٩﴾

20. And you love wealth with much love.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

[1] (V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur'ân, Verse 26:149]

21. Nay! When the earth is ground to powder.

22. And your Lord comes with the angels in rows.

23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

25. So on that Day none will punish as He will punish.

26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.

27. (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!

28. "Come back to your Lord — well-pleased (yourself) and well-pleasing (to Him)!

29. "Enter you then among My (honoured) slaves,

30. "And enter you My Paradise!"

كَلَّا إِذَا دُكِّيَ الْأَرْضُ دَكًّا دَكًّا ﴿١١﴾

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿١٢﴾

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ

وَأَنَّى لَهُ الذِّكْرَى ﴿١٣﴾

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿١٤﴾

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿١٥﴾

وَلَا يُؤْفِقُ وَلَا يُغْنِي عَنْهُ بَدَلًا ﴿١٦﴾

يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿١٧﴾

أَتُجِيبُ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْتَضِيَةً ﴿١٨﴾

فَادْخُلِي فِي عِبَادِي ﴿١٩﴾

وَادْخُلِي جَنَّاتِي ﴿٢٠﴾

Sûrat Al-Balad (The City) XC

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

1. I swear by this city (Makkah);

2. And you are free (from sin, and to punish the enemies of Islâm on the Day of the conquest) in this city (Makkah)^[1].

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

[1] (V.90:2) a) Narrated Ibn 'Abbâs رضي الله عنهما : On the day of the conquest of Makkah, Allâh's Messenger صلى الله عليه وسلم said, "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 657)

b) See the footnote of (V.2:191)

3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny).

4. Verily, We have created man in toil.

5. Does he think that none can overcome him?

6. He says (boastfully): "I have wasted wealth in abundance!"

7. Does he think that none sees him?

8. Have We not made for him two eyes,

9. And a tongue and two lips?

10. And shown him the two ways (good and evil)?

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

12. And what will make you know the path that is steep?

13. (It is) freeing a neck (slave)^[1]

14. Or giving food in a day of hunger (famine),

15. To an orphan near of kin.

16. Or to a *Miskin* (needy) cleaving to dust (out of misery).

17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

18. They are those on the Right Hand (i.e. the dwellers of Paradise),

وَالَّذِي مَوْلَدٌ ۝٣

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝٤

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ۝٥

يَقُولُ أَهْلَكُ مَا لَأَبَدًا ۝٦

أَيَحْسَبُ أَنْ لَنْ يَرَهُ أَحَدٌ ۝٧

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝٨

وَلِسَانًا وَشَفَتَيْنِ ۝٩

وَهَدَيْنَاهُ النَّجْدَيْنِ ۝١٠

فَلَا اقْتَحَمَ الْعَقَبَةَ ۝١١

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝١٢

فَكَرِّهَةً ۝١٣

أَوْ إطْعَمَ فِي يَوْمٍ مَسْعَبَةً ۝١٤

يَتِيمًا إِذَا مَفَرَّتْ ۝١٥

أَوْ وَسَّكِينًا إِذَا مَتَرَتْ ۝١٦

كُنَّا كَانُوا مِنَ الَّذِينَ آمَنُوا وَتَوَصَّوْا بِالصَّبْرِ

وَتَوَصَّوْا بِالْمَرْحَمَةِ ۝١٧

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝١٨

[1] (V.90:13) Narrated Abu Hurairah رضي الله عنه : The Prophet صلى الله عليه وسلم said: "Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (Sahih Al-Bukhārī, Vol.3, Hadīth No.693)

19. But those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).¹¹

Sûrat Ash-Shams (The Sun) XCI

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

1. By the sun and its brightness.
2. By the moon as it follows it (the sun).
3. By the day as it shows up (the sun's) brightness.
4. By the night as it conceals it (the sun).
5. By the heaven and Him Who built it.
6. By the earth and Him Who spread it.
7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion;
8. Then He showed him what is wrong for him and what is right for him.
9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).
10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١١﴾

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾

وَالنَّهَارِ إِذَا تَجَلَّىٰهَا ﴿٣﴾

وَاللَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾

وَالسَّمَاءِ وَمَا بَنَىٰهَا ﴿٥﴾

وَالْأَرْضِ وَمَا طَرَبَهَا ﴿٦﴾

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَآلَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

قَدْ أَفْلَحَ مَن رَّكَعَهَا ﴿٩﴾

وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾

¹¹ (V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not."** V.21:100)

**Ibn Mas'ûd رضى الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [*Tafsîr Ibn Kathîr, At-Tabarî and Al-Qurtubî*].

Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmîc Monotheism, and by following polytheism, and by committing every kind of sin).

12. When the most wicked man among them went forth (to kill the she-camel).

13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: ["Be cautious! (Fear the evil end)]. That is the she-camel of Allâh! (Do not harm it) and (bar it not from having) its drink!"

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

15. And He (Allâh) feared not the consequences thereof.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

إِذَا نَبَعَتْ أَشَقَّهَا ﴿١٢﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ
فَسَوَّاهَا ﴿١٤﴾

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

Sûrat Al-Lail (The Night) XCII

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

1. By the night as it envelops.
2. By the day as it appears in brightness.
3. By Him Who created male and female.
4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,
6. And believes in *Al-Husnâ*.^[1]

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾

وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾

إِنْ سَعَى كُفْرًا لَنَلْسَى ﴿٤﴾

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾

وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾

[1] (V.92:6) (A) *Al-Husnâ*: The Best (i.e. either *Lâ ilâha illallâh*: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

7. We will make smooth for him the path of ease (goodness).

فَسَيَسِّرُهُ لِيَسِّرُنَا ﴿٧﴾

8. But he who is a greedy miser and thinks himself self-sufficient.⁽¹⁾

وَأَمَّا مَنْ يُخَلِّقْ وَأَسْتَعْتَبِ ﴿٨﴾

9. And denies *Al-Husnâ* (See the footnote of the Verse No. 6).

وَكَذَّبَ بِالْحَسَنَى ﴿٩﴾

10. We will make smooth for him the path for evil.

فَسَيَسِّرُهُ لِّلْعُسْرَى ﴿١٠﴾

11. And what will his wealth avail him when he goes down (in destruction)?

وَمَا يَنْفَعِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

12. Truly! On Us is (to give) guidance.

إِنَّا عَلَيْنَا لِّلْهُدَى ﴿١٢﴾

13. And truly, to Us (belong) the last (Hereafter) and the first (this world).

وَأُولَئِكَ لَنَا الْآخِرَةُ وَالْأُولَى ﴿١٣﴾

14. Therefore I have warned you of a blazing Fire (Hell).

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾

15. None shall enter it except the most wretched.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾

16. Who denies and turns away.

الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

17. And *Al-Muttaqûn* (the pious — See V.2:2) will be far removed from it (Hell).

وَسَيَجْزِيهَا الْآتَقَى ﴿١٧﴾

18. He who spends his wealth for increase in self-purification,

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾

19. And who has (in mind) no favour from anyone to be paid back,

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْرَى ﴿١٩﴾

20. Except to seek the Countenance of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾

21. He surely will be pleased (when he will enter Paradise).

وَلَسَوْفَ يَرْضَى ﴿٢١﴾

(B) See the footnote of (V.4:37).

⁽¹⁾ (V.92:8) Narrated 'Alī رضي الله عنه: We were in the company of the Prophet صلى الله عليه وسلم and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allâh and fear Him, and believes in *Al-Husnâ*. We will make smooth for him the path of ease ..." (V.92: 5-10) (*Sahih Al-Bukhârî*, Vol.6, *Hadith* No.472).

**Sûrat Ad-Duhâ (The Forenoon -
"After Sunrise") XCIII**



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

1. By the forenoon (after sunrise).^[1]
2. By the night when it darkens (and stands still).
3. Your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you nor hates you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
6. Did He not find you (O Muhammad صلى الله عليه وسلم) an orphan and gave you a refuge?
7. And He found you unaware (of the Qur'ân, its laws and Prophethood) and guided you.
8. And He found you poor and made you rich (self-sufficient with self-contentment).
9. Therefore, treat not the orphan with oppression.
10. And repulse not the beggar.
11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾
وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
وَلْأَجْرُهُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَارْحَمَىٰ ﴿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﴾

[1] (V.93:1): a) Narrated Ibn Abî Lailâ: Only Umm Hanî told us that she had seen the Prophet صلى الله عليه وسلم offering the *Duhâ* (Forenoon prayer). She said, "On the day of the conquest of Makkah, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight *Raka'at*. I never saw him praying such a light prayer but he performed perfect prostrations and bowings". (Sahîh Al-Bukhârî, Vol.2, Hadîth No.207A).

b) Narrated Abu Hurairah رضى الله عنه: My friend (the Prophet) advised me to observe three things:
(1) to fast three days a month;
(2) to pray two *Raka'at* of *Duhâ* prayer (Forenoon prayer); and
(3) to pray *Witr* before sleeping.
(Sahîh Al-Bukhârî, Vol.3, Hadîth No.202).

Sûrat Ash-Sharh (The Opening Forth) XCIV

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

1. Have We not opened your breast for you (O Muhammad صلى الله عليه وسلم)?
2. And removed from you your burden
3. Which weighed down your back?
4. And have We not raised high your fame?
5. Verily, along with every hardship is relief,
6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
7. So when you have finished (your occupation), devote yourself to Allâh's worship.
8. And to your Lord (Alone) turn (all your) intentions and hopes.

Sûrat At-Tîn (The Fig) XCV

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

1. By the fig, and the olive.
2. By Mount Sinai.
3. By this city of security (Makkah).^[1]
4. Verily, We created man in the best stature (mould).
5. Then We reduced him to the lowest of the low.
6. Except those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).

^[1] (V.95:3) See footnote of (V.2:191).

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ①

وَوَضَعْنَا عَنَّاكَ وَزْرَكَ ②

الَّذِي أَنْقَضَ ظَهْرَكَ ③

وَرَفَعْنَا لَكَ ذِكْرَكَ ④

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ⑤

إِنَّ مَعَ الْعُسْرِ يُسْرًا ⑥

فَإِذَا فَرَغْتَ فَانصَبْ ⑦

وَإِلَىٰ رَبِّكَ فَارْجَبْ ⑧

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ①

وَطُورِ سِينِينَ ②

وَهَٰذَا الْبَلَدِ الْأَمِينِ ③

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ④

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ⑤

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ

مَمْنُونٍ ⑥

7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?

8. Is not Allâh the Best of judges?

Sûrat Al-'Alaq (The Clot) XCVI

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

1. Read! In the Name of your Lord Who has created (all that exists).

2. He has created man from a clot (a piece of thick coagulated blood).

3. Read! And your Lord is the Most Generous.

4. Who has taught (the writing) by the pen.

5. He has taught man that which he knew not.

6. Nay! Verily, man does transgress (in disbelief and evil deed).

7. Because he considers himself self-sufficient.

8. Surely, to your Lord is the return.

9. Have you (O Muhammad صلى الله عليه وسلم) seen him (i.e. Abû Jahl) who prevents

10. A slave (Muhammad صلى الله عليه وسلم) when he prays?

11. Have you seen if he (Muhammad صلى الله عليه وسلم) is on the guidance (of Allâh)

12. Or enjoins piety?

13. Have you seen if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?

14. Knows he not that Allâh sees (what he does)?

فَمَا يَكْذِبُكَ بَعْدَ الْبَازِينَ ٧

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ٨

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣

الَّذِي عَلَّمَ بِالْقَلَمِ ٤

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم ٥

كَلَّا إِنَّ الْإِنْسَانَ لِبَطْغٍ ٦

إِنَّ رَأَاهُ اسْتَعْفَى ٧

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ٨

أَرَأَيْتَ الَّذِي يَنْهَىٰ ٩

عَبْدًا إِذَا صَلَّىٰ ١٠

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ١١

أَوْ أَمَرَ بِالتَّقْوَىٰ ١٢

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ١٣

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ١٤

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —

16. A lying, sinful forelock!

17. Then let him call upon his council (of helpers).

18. We will call out the guards of Hell (to deal with him)!

19. Nay! (O Muhammad صلى الله عليه وسلم)! Do not obey him (Abû Jahl). Fall prostrate and draw near (to Allâh)!^[1]

كَلَّا لَئِن لَّرَبُّنَا لَسَفِيحًا ۝١٥

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ۝١٦

فَلْيَدْعُ نَادِيَهُ ۝١٧

سَنَدْعُ الزَّبَانِيَةَ ۝١٨

كَلَّا لَا تُطَعُّهُ وَاسْتَجِدُّوهُ وَقُربِ ۝١٩

Sûrat Al-Qadr (The Night of Decree) XCVII

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

1. Verily, We have sent it (this Qur'ân) down in the night of *Al-Qadr* (Decree).^[1]

2. And what will make you know what the night of *Al-Qadr* (Decree) is?

3. The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

4. Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees,

5. (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn.^[2]



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝١

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝٢

لَيْلَةُ الْقَدْرِ حَرِيرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝٤

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ۝٥

[1] (V.96:19) Prostration (see Appendix 1).

[2] (V.97:1) "Therein (that night) is decreed every matter of ordainments." (Verse 44:4) **

** i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

[3] (V.97:5) Narrated 'Āishah رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramadan." (*Sahih Al-Bukhârî*, Vol 3, *Hadith* No.234).

**Sûrat Al-Bayyinah (The
Clear Evidence) XCVIII**



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn*,^[1] were not going to leave (their disbelief) until there came to them the clear evidence.

لَا يَكْفُرُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ①

2. A Messenger (Muhammad صلى الله عليه وسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from *Al-Bâtîl* (falsehood)].

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ②

3. Wherein are correct and straight laws from Allâh.

فِيهَا كُتِبَ قِسْمَةٌ ③

4. And the people of the Scripture (Jews and Christians) differed not until after there came to them the clear evidence (i.e. Prophet Muhammad صلى الله عليه وسلم and whatever was revealed to him).

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَآجَأَتِهِمْ الْبَيِّنَةُ ④

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and that is the right religion.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُفَاءً وَيُقِيمُوا الصَّلَاةَ وَوَفُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقَيِّمَةِ ⑤

6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide forever in the Fire of Hell. They are the worst of creatures.^[2]

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي
نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ⑥

[1] (V.98:1) *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muhammad صلى الله عليه وسلم.

[2] (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without

7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad (صلى الله عليه وسلم) including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him That is for him who fears his Lord.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
هُم خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَنَّاتُ ٱلْأَوْثَرِ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
ٱلْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ. ﴿٨﴾

Sûrat Az-Zalzalah (The Earthquake) XCIX

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

1. When the earth is shaken with its (final) earthquake.

2. And when the earth throws out its burdens.

3. And man will say: "What is the matter with it?"

4. That Day it will declare its information (about all that happened over it of good or evil).

5. Because your Lord will inspire it.

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.^[1]

7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.

8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾

وَقَالَ ٱلْإِنسَانُ مَآ لَهَا ﴿٣﴾

يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ﴿٤﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصُدُّرُ ٱلنَّاسُ أَشْتَاتًا ٱلَّذِينَ أَعْمَلُوا هُمُ ﴿٦﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, *Hadith* No 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

^[1] (V.99:6) See footnote of (V.11:18).

Sûrat Al-‘Âdiyât
(Those That Run) C

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

1. By the (steeds) that run, with panting.
2. Striking sparks of fire (by their hooves).
3. And scouring to the raid at dawn.
4. And raise the dust in clouds the while.
5. And penetrating forthwith as one into the midst (of the foe).
6. Verily, man (disbeliever) is ungrateful to his Lord.
7. And to that he bears witness (by his deeds).
8. And verily, he is violent in the love of wealth.
9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?
10. And that which is in the breasts (of men) shall be made known?
11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

Sûrat Al-Qâri‘ah
(The Striking Hour) CI

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

1. Al-Qâri‘ah (the striking Hour i.e. the Day of Resurrection).
2. What is the striking (Hour)?
3. And what will make you know what the striking (Hour) is?

سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَّاتِ صَبَاحًا ①

فَالْمُورِيَّاتِ قَدْحًا ②

فَالْمُغِيرَاتِ صُبْحًا ③

فَأَثَرْنَ بِهِ نَقْعًا ④

فَوَسَطْنَ بِهِ جَمْعًا ⑤

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَوُودٌ ⑥

وَلَّيْنَهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦

وَلَّيْنَهُ لِحُبِّ الْغَيْرِ لَشَدِيدٌ ⑧

* أَفَلَا يَعْلَمُ إِذَا بُعِثَ رَمَىٰ فِي الْقُبُورِ ⑩

وَحُصِّلَ مَا فِي الصُّدُورِ ⑪

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑫

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةِ ①

مَا الْقَارِعَةُ ②

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ③

4. It is a Day whereon mankind will be like moths scattered about.

5. And the mountains will be like carded wool.

6. Then as for him whose balance (of good deeds) will be heavy,¹¹

7. He will live a pleasant life (in Paradise).

8. But as for him whose balance (of good deeds) will be light,

9. He will have his home in *Hâwiyah* (pit, i.e. Hell).

10. And what will make you know what it is?

11. (It is) a fiercely blazing Fire!

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨

فَأُمُّهُ هَاوِيَةٌ ٩

وَمَا آذْرُكَ مَا هِيَةٌ ١٠

نَارًا حَامِيَةٌ ١١

Sûrat At-Takâthur (The Piling Up —The Emulous Desire) CII

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

1. The mutual rivalry (for piling up of worldly things) diverts you,

2. Until you visit the graves (i.e. till you die).

3. Nay! You shall come to know!

4. Again nay! You shall come to know!

5. Nay! If you knew with sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).

6. Verily, You shall see the blazing Fire (Hell)!

7. And again, you shall see it with certainty of sight!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَيْكَلُ الْكَافِرِ ١

حَتَّى زُرْتُمُ الْمَقَابِرَ ٢

كَلَّا سَوْفَ تَعْلَمُونَ ٣

كَلَّا سَوْفَ تَعْلَمُونَ ٤

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ٥

لَتَرَوُنَّ الْجَحِيمَ ٦

فَلَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ٧

¹¹ (V.101:6) See footnote of (V.7:8).

8. Then on that Day you shall be asked about the delights^[1] (you indulged in, in this world)!

Sûrat Al-'Asr (The Time) CIII

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

1. By Al-'Asr (the time).
2. Verily, man is in loss,

3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'rûf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or *Jihâd*).

قُرْآنُكَائِنًا يُؤْمِرُكَ عَنِ التَّعْبِيرِ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾

إِنَّا لَإِنْسَانٌ لَّغَيٌّ حَسِرٌ ﴿٢﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا

بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾

^[1] (V.102:8) Narrated Abu Hurairah رضى الله عنه: Once during a day or a night, Allâh's Messenger صلى الله عليه وسلم came out and found Abu Bakr and 'Umar رضى الله عنهما he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صلى الله عليه وسلم said to them (both): "Come along!" And he went along with them to a man from the *Ansâr* but they did not find him in his house. The wife of that man saw the Prophet صلى الله عليه وسلم and said: "You are welcome." Allâh's Messenger صلى الله عليه وسلم asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the *Ansari* man came, he saw Allâh's Messenger صلى الله عليه وسلم with his two Companions and said: "All praise and thanks are Allâh's: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allâh's Messenger صلى الله عليه وسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allâh's Messenger صلى الله عليه وسلم said to Abu Bakr and 'Umar رضى الله عنهما: "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allâh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (*Sahîh Muslim*, Vol.6, The Book of Foods and Drinks, *Hadîth*.No.2038-S.S.M.H.1306).

Sûrat Al-Humazah (The Slanderer) CIV

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

1. Woe to every slanderer and backbiter.^[1]
2. Who has gathered wealth and counted it.
3. He thinks that his wealth will make him last forever!
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. The fire of Allâh kindled,
7. Which leaps up over the hearts,
8. Verily, it shall be closed upon them,
9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

Sûrat Al-Fil (The Elephant) CV

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

1. Have you (O Muhammad صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah in Makkah].
2. Did He not make their plot go astray?
3. And He sent against them birds, in flocks,
4. Striking them with stones of *Sijjil* (baked clay).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ①

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ②

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③

كَلَّا لَيُنْبَذَتَ فِي الْخُطْمَةِ ④

وَمَا أَذْرَكَ مَا الْخُطْمَةُ ⑤

نَارُ اللَّهِ الْمَوْقَدَةُ ⑥

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ⑦

إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ ⑧

فِي عَمَدٍ مُمَدَّدَةٍ ⑨



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ①

الَّذِي جَعَلَ كَعْدُهُمْ فِي تَضَلُّلٍ ②

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③

تَرْتِمِهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ④

[1] (V.104:1) See the footnotes A, B, C, of (V.49:12).

5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle).^[1]

جَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

Sûrat Quraish (Quraish) CVI

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

1. (It is great Grace from Allâh) for the Protection of Quraish,

2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),

3. So let them worship (Allâh) the Lord of this House (the *Ka'bah* in Makkah),

4. (He) Who has fed them against hunger, and has made them safe from fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَافٍ قُرَيْشٍ ﴿١﴾

إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ

حَوْفٍ ﴿٤﴾

[1] (V.105:5) The story of the army of the Elephants. This incident happened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم. Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the *Ka'bah* at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the *Ka'bah (Al-Bait Al-Harâm)* in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the *Ka'bah*. He had in that army thirteen elephants and amongst them was an elephant called *Mahmûd* which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hâshim, the grandfather of the Prophet صلى الله عليه وسلم), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the *Ka'bah*. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached valley *Muhassir*. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (*Ka'bah* in Makkah). (See *Tafsîr Ibn Kathîr, Sûrat Al-Fil*).

Sûrat Al-Mâ'ûn (The Small Kindnesses) CVII

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

1. Have you seen him who denies the Recompense?
2. That is he who repulses the orphan (harshly),^[1]
3. And urges not on the feeding of *Al-Miskîn* (the needy),^[2]
4. So woe to those performers of *Salât* (prayers) (hypocrites),
5. Those who delay their *Salât* (prayers from their stated fixed times).^[3]
6. Those who do good deeds only to be seen (of men),
7. And withhold *Al-Mâ'ûn* (small kindnesses like salt, sugar, water).

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِآيَاتِنَا ۝١

فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ ۝٢

وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝٣

فَوَيْلٌ لِلْمُصَلِّينَ ۝٤

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝٥

الَّذِينَ هُمْ يُرَاءُونَ ۝٦

وَيَمْنَعُونَ الْمَاعُونَ ۝٧

Sûrat Al-Kauthar (A River in Paradise) CVIII

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

1. Verily, We have granted you (O Muhammad صلى الله عليه وسلم) *Al-Kauthar* (a river in Paradise).^[4]

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ ۝١

[1] (V.107:2) Narrated Sahl ibn Sa'd رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.34).

[2] (V.107:3) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The one who looks after a widow or a poor person is like a *Mujâhid* (fighter) who fights for Allâh's Cause, or like him who performs prayers all the night and fasts all the day." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.265).

[3] (V.107:5); see the footnote of (v.2:238)

[4] (V.108:1) Narrated Anas رضي الله عنه: When the Prophet صلى الله عليه وسلم was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrîl (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*.'" (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 488).

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ﴿٢﴾

3. For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).^[1]

إِنَّ سَئِئَاتِكَ هِيَ الْآخِرَةُ ﴿٣﴾

Sûrat Al-Kâfirûn (The Disbelievers) CIX

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

1. Say: (O Muhammad صلى الله عليه وسلم to these *Mushrikûn* and *Kâfirûn*): "O *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*.)!

2. I worship not that which you worship,
3. Nor will you worship that which I worship.
4. And I shall not worship that which you are worshipping,
5. Nor will you worship that which I worship.
6. To you be your religion, and to me my religion (Islâmic Monotheism)."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Sûrat An-Nasr (The Help) CX

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

1. When there comes the Help of Allâh (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).

2. And you see that the people enter Allâh's religion (Islâm) in crowds.

3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ

كَانَ تَوَّابًا ﴿٣﴾

^[1] (V.108:3) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (*Sahih Al-Bukhârî*, Vol.1, *Hadîth* No.14).

Sûrat Al-Masad (The Palm Fibre) CXI

سُورَةُ الْمَسَدِ

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

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!^[1]

2. His wealth and his children will not benefit him!

3. He will be burnt in a Fire of blazing flames!

4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet صلى الله عليه وسلم, or used to slander him).^[2]

5. In her neck is a twisted rope of *Masad* (palm fibre).^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ①

مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ②

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③

وَأَمْرَأَتُهُ، حَمَّالَةَ الْخَطَبِ ④

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

[1] (V.111:1) Narrated Ibn 'Abbâs رضى الله عنهما : "When the Verse, 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.' (V.26:214) was revealed, Allâh's Messenger went out, and when he had ascended As-Safâ mountain, he shouted, 'Yâ Sabâhâh!'" The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, 'I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [Sûrat Al-Masad] 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 495).

* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

[2] (V.111:4) 'And his wife too, who carries wood.' Mujâhid said, 'Carries the wood' means that she used to slander (the Prophet صلى الله عليه وسلم) and goes about with calumnies.

[3] (V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (Sahîh Al-Bukhârî, Vol.6, Chapter 356, Page 469).

[Imâm Qurtubî says in the *Tafsîr* of the (V.17:45):

Narrated Sa'îd ibn Jubâir رضى الله عنه : "When Sûrah No.111 Al-Masad was revealed, the wife of Abu Lahab came looking out for the Prophet صلى الله عليه وسلم while Abu Bakr رضى الله عنه was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم : 'I wish if you get aside (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him صلى الله عليه وسلم. She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allâh he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O Allâh's Messenger! She did not see you'. The Prophet صلى الله عليه وسلم said: 'An angel was screening me from her.' " [This Hadîth is quoted from *Musnad Abû yâ'la*]

**Sûrat Al-Ikhlâs or At-Tauhîd
(The Purity) CXII**

سُورَةُ الْإِخْلَاصِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say (O Muhammad صلى الله عليه وسلم):
"He is Allâh, (the) One.

قُلْ هُوَ اللَّهُ أَحَدٌ ١

2. *Allâh-us-Samad* (السيد الذى يصمد إليه فى) [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

اللَّهُ الصَّمَدُ ٢

3. He begets not, nor was He begotten.¹¹

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

4. And there is none co-equal or comparable to Him."

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

Sûrat Al-Falaq (The Daybreak) CXIII

سُورَةُ الْفَلَقِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١

It is said that if the Verse [(17:45) The Qur'ân] is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows best). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

^[1] (V.112:3) A) Narrated Mu'adh ibn Jabal رضى الله عنه: The Prophet صلى الله عليه وسلم said, "O Mu'adh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 470).

B) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet صلى الله عليه وسلم and informed him about that as if he considered that the recitation of that *Sûrah* by itself was not enough. Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 471).

C) Narrated 'Aishah رضى الله عنها: The Prophet صلى الله عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the *Sûrah* 112): 'Say (O Muhammad): "He is Allâh, (the) One."' (112:1). When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet صلى الله عليه وسلم said (to them). "Tell him that Allâh loves him." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 472).

2. From the evil of what He has created,
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
4. And from the evil of those who practise witchcraft when they blow in the knots,
5. And from the evil of the envier when he envies.”

Sûrat An-Nâs (Mankind) CXIV

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

1. Say: “I seek refuge with (Allâh) the Lord of mankind,^[1]
2. The King of mankind —^[2]
3. The *Ilâh* (God) of mankind,
4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allâh).^[3]
5. Who whispers in the breasts of mankind.
6. Of jinn and men.”

مِنْ شَرِّ مَا خَلَقَ ﴿١﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٢﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٣﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٤﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

إِلَهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

[1] (V.114:1) Narrated 'Aishah رضى الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم went to bed, he used to recite Sûrat Al-Ikhlâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 644).

[2] (V.114:2) The Statement of Allâh عز وجل : “The King of mankind.”

Narrated Abu Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, “On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, ‘I am the King. Where are the kings of the earth?’” (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 479).

[3] (V.114:4) Narrated Abu Hurairah رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.” (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 494).

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger صلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'ân.

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Ra'd	13	15
3.	14	An-Nahl	16	50
4.	15	Al-Isrâ'	17	109
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqân	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

*In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and 'Ulama, while Imâm Shâfi'î suggests prostration at this place also (V.22:77). The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqin. [Sahih Muslim, Vol. 4, Hadith No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين. (صحيح مسلم)

PROPHETS MENTIONED IN THE QUR'AN

Names of the Prophets mentioned in the Qur'ân and their English equivalents:

S.No	Arabic	English	
1.	Âdam	آدم عليه السلام	Adam
2.	Alyasa'	اليسع عليه السلام	Elisha
3.	Ayyûb	أيوب عليه السلام	Job
4.	Dâwûd	داود عليه السلام	David
5.	Dhul-Kifl	ذوالكفل عليه السلام	Dhul-kifl
6.	Hârûn	هارون عليه السلام	Aaron
7.	Hûd	هود عليه السلام	Hud
8.	Ibrâhîm	إبراهيم عليه السلام	Abraham
9.	Idrîs	إدريس عليه السلام	Enoch
10.	Iliyâs	إلياس عليه السلام	Elias
11.	Îsâ	عيسى عليه السلام	Jesus
12.	Ishâq	إسحق عليه السلام	Isaac
13.	Ismâ'îl	إسماعيل عليه السلام	Ishmael
14.	Lût	لوط عليه السلام	Lot
15.	Muhammad	محمد أو أحمد ﷺ	Muhammad or Ahmad
16.	Mûsâ	موسى عليه السلام	Moses
17.	Nûh	نوح عليه السلام	Noah
18.	Sâlih	صالح عليه السلام	Salih
19.	Shu'aib	شعيب عليه السلام	Shuaib
20.	Sulaimân	سليمان عليه السلام	Solomon
21.	Ya'qûb	يعقوب عليه السلام	Jacob
22.	Yahyâ	يحيى عليه السلام	John
23.	Yûnus	يونس عليه السلام	Jonah
24.	Yûsuf	يوسف عليه السلام	Joseph
25.	Zakariyyâ	زكريا عليه السلام	Zechariah

GLOSSARY

This glossary has been taken from *Sahih al-Bukhârî* for the benefit of the readers. It covers the words which are present in the Noble Qur'ân.

- '*Abd* : (العبد) A male slave, a slave of Allâh .
- '*Âd* : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind .
- Adhân* : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows : *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh* . See *Sahih Al-Bukhârî*, Vol.1, Page 334).
- Ahkâm* : (الأحكام) "legal status". According to Islâmic law, there are five kinds of *ahkâm*:
1. Compulsory (*Wâjib* الواجب)
 2. Desirable but not compulsory (*Mustahabb* المستحب)
 3. Forbidden (*Muharram* المحرم)
 4. Disliked but not forbidden (*Makrûh* المكروه)
 5. Lawful and allowed (*Halâl* الحلال)
- Al-Ahzâb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing in Al-Madînah and some other Arab tribes who invaded the Muslims of Al-Madînah but were forced to withdraw.
- '*Ajwah* : (العجوة) A kind of date.
- '*Âlim* : (العالم) A knowledgeable person or a religious scholar in Islâm.
- Allâhu-Akbar* : (الله أكبر) Allâh is the Most Great.
- '*Amah* : (الأمَة) A female slave.
- Al-'Amânah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained .
- '*Âmin* : (آمين) O Allâh, accept our invocation.

- Ansâr* : (الأنصار) The Companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madīnah, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makkah and other places.
- Al-'Aqīq* : (العقيق) A valley in Al-Madīnah about seven kilometers west of Al-Madīnah.
- 'Aqīqah* : (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allāh. (See *Sahīh Al-Bukhārī*, The Book of *'Aqīqah*, Vol. 7, Page No. 272).
- 'Aqrā Halqā* : (عقرى حلقى) It is an exclamatory expression . It expresses disapproval.
- 'Arafah (day of)* : (عرفة) The ninth day of the month of Dhul-Hijjah, on which the pilgrims stay in the 'Arafāt plain till sunset.
- 'Arafāt* : (عرفات) A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.
- Arāk* : (الأراك) A tree from which *Siwāk* سواك (toothbrush) is made.
- Al-Arba'ah* : (الأربعة) The four compilers of *Ahadīth* — Abu Dāwūd, Nasā'i, Tirmidhī, Ibn Mājah.
- 'Arsh* : (الأرش) Compensation given in case of someone's injury caused by another person.
- 'Asabah* : (العصبة) All male relatives of a deceased person from the father's side.
- Ashāb As-Suffah* : (أصحاب الصفه) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madīnah, and they were very poor people.
- Ashāb As-Sunan* : (أصحاب السنن) The compilers of the prophetic *Ahadith* on Islamic jurisprudence.
- 'Āshūrā'* : (العاشوراء) The 10th of the month of Muharram (the first month in the Islāmic calendar).
- 'Asr* : (العصر) Afternoon, 'Asr prayer time.
- 'Aurah* : (العورة) That part of the body which is illegal to expose to others.
- Awsuq* : (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sā'* = 135 kgms. (approx). It may be less or more.
- Āyāt* : (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
- Āyat-ul-Kursi* : (آية الكرسي) Qur'ānic Verse No. 255 of *Sūrat Al-Baqarah*.
- Ayyām* : (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah.
- At-Tashrīq*

- Ayyim* : (الأيام) A woman who already has had a sexual experience; she may be a widow or a divorcee.
- Az-Zihâr* : (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother".
- 'Azl* : (العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
- Azlâm* : (الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the Arabs of Pre-Islamic Period of Ignorance.
- Badanah* : (بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
- Badr* : (بدر) A place about 150 kilometers to the south of Al-Madînah, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
- Al-Bahîrah* : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
- Bai' As-Salaf* : (بيع السلف) See *Salaf*
- Bai' As-Salam* : (بيع السلم) See *Salam*.
- Bai'ah* : (البيعة) A pledge given by the citizens to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.
- Bai'at-ur-Ridwân* : (بيعة الرضوان) The oath and pledge taken by the *Sahâbah* at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed 'Uthmân رضى الله عنه who had gone to negotiate with them and reported to have been taken captive.
- Al-Bait-ul-Ma'mûr*: (البيت المعمور) Allâh's House over the seventh heaven.
- Bait-ul-Maqdis* : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* in Makkah and the mosque of the Prophet صلى الله عليه وسلم in Al-Madînah, respectively.
- Bait-ul-Midras* : (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).
- Bâlâm* : (بالام) Means an ox.
- Banû Al-Asfar* : (بنو الأصفر) The Byzantines.
- Baqi'* : (البقيع) The cemetery of the people of Al-Madînah; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.

- Barr* : (البِرُّ) Pious.
- Bid'ah* : (البدعة) Any innovated practice in religion.
- Bint Labûn* : (بنت لبون) A two-year-old she-camel.
- Bint Makhâd* : (بنت مخاض) One-year-old she-camel.
- Burâq* : (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
- Dayyân* : (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
- Dajjâl* : (الدجال) Pseudo Messiah (*Al-Masih-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhârî*).
- Dhât-'Irq* : (ذات عرق) *Miqât* for the pilgrims coming from Iraq.
- Dhât-un-Nitâqain* : (ذات النطاقين) *Asmâ'*, the daughter of Abû Bakr رضي الله عنهما . It literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم .
- Dhaw-ul-Arhâm* : (ذوو الأرحام) Relatives on the maternal side.
- Dhimmî* : (الذمي) A non-Muslim living under the protection of an Islâmîc government.
- Dhû-Mahram* : (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
- Dhul-Farâ'id* : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâ'id* and the rest are *'Asabah* (العصبة) .
- Dhul-Hijjah* : (ذوالحجة) The twelfth month in the Islâmîc calendar.
- Dhûl-Hulalfah* : (ذو الحليفة) The *Miqât* of the people of Al-Madînah now called 'Abyâr 'Alî.
- Dhûl-Khalasah* : (ذوالالخلاصة) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujailah).
- Dhûl-Qa'dah* : (ذوالقعدة) The eleventh month of the Islâmîc calendar.
- Dhûl-Qarnain* : (ذوالقرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân (V.18:83)
- Dhû-Tûwa* : (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the

- Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.
- Dibāj* : (الديباج) Pure silk cloth.
- Dinār* : (الدينار) An ancient gold coin.
- Dirham* : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It is equal to 1/12 of one *Uqiyah* of gold in value.
- Diyah* : (الدية) (Plural :*Dīyāt*) Blood money (for wounds, killing, etc.), as compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duha* : (الضحى) Forenoon.
- Fadak* : (فدك) A town near Al-Madīnah.
- Fāhish* : (الفاحش) One who talks evil.
- Fai'* : (الفيء) War booty gained without fighting.
- Fajr* : (الفجر) Dawn or early morning before sunrise, or morning *Salāt* (prayer).
- Faqīh* : (الفقيه) A learned man who can give religious verdicts.
- Farā'id* : (الفرائض) Shares fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ān (1/2, 1/4, 1/3, 1/6, 1/8, 2/3). (V.4:11, 12, 176)
- Fard 'Ain* : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
- Fard Kifāyah* : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
- Farīdah* : (الفريضة) (Plural :*Farā'id*) An enjoined duty.
- Fatāt* : (الفتاة) A female slave or a young lady.
- Al-Fātihah* : (الفاتحة) The first *Sūrah* in the Qur'ān.
- Fidyah* : (الغدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).
- Fiqh* : (الفقه) Islamic jurisprudence.
- Al-Firdaus* : (الفردوس) The middle and the highest part of Paradise.
- Fītnah* : (الفتنة) (Plural :*Fītan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
- Ghairah* : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

- Ghāzī* : (الغازي) A Muslim fighter returning after participation in *Jihād* (Islāmic holy fighting).
- Ghazwah* : (الغزوة) (Plural : *Ghazawāt*). A holy battle or fighting in the Cause of Allāh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.
- Ghazwat-ul-Khandaq* : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madīnah to prevent any advance by the enemies.
- Ghulūl* : (الغلول) Stealing from the war booty before its distribution.
- Ghuraf* : (الغرف) Special abodes.
- Al-Ghurr-ul-Muhajjalūn* : (الغرم المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then .
- Ghusl* : (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of *Ghusl* mentioned here.
- Habal-ul-Habala* : (حبل الحيلة) There were two forms of this trade called *Habal-ul-Habala*. The example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.
- Al-Hadath Al-Akbar* : (الحدث الأكبر) State of uncleanness because of sexual discharge.
- Al-Hadath Al-Asghar* : (الحدث الأصغر) Passing wind or urine or answering the call of nature.
- Hadīth* : (الحدِيث) (Plural: *Ahādīth* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم
- Hady* : (الهدى) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
- Hajj* : (الحج) Pilgrimage to Makkah.
- Hajj-al-Ifrād* : (حج الأفراد) In it a pilgrim enters in the state of *Ihrām* with the intention of performing *Hajj* only.
- Hajj-al-Qirān* : (حج القران) In it a pilgrim enters in the state of *Ihrām* with the intention of performing 'Umrah and *Hajj* together.
- Hajj Mabrūr* : (الحج المبرور) *Hajj* accepted by Allāh for being perfectly

- performed according to the Prophet's *Sunnah* and with legally earned money.
- Al-Hajj-al-Akbar* : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijjah).
- Al-Hajj-al-Asghar* : (الحج الأصغر) 'Umrah.
- Hajj-at-Tamattu'* : (حج التمتع) In it a pilgrim enters in the state of *Ihrâm* with the intention of performing 'Umrah and then after performing *Tawâf* and *Sa'y*, he comes out of his *Ihrâm* . With the commencement of *Hajj* days, he enters in the state of *Ihrâm* again and performs *Hajj*.
- Hajjat-ul-Wadâ'* : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم , the year before he died.
- Halâl* : (الحلال) Lawful.
- Hanîf* : (الحنيف) Pure Islâmîc Monotheism (worshipping Allâh Alone and nothing else).
- Haram* : (الحرم) Sanctuaries of Makkah and Al-Madînah .
- Harâm* : (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
- Harbah* : (الحرية) A short spear.
- Harj* : (الهرج) Killing.
- Harrah* : (الحررة) A well-known rocky place in Al-Madînah covered with black stones.
- Al-Harûriyyah* : (الحرورية) A special unorthodox religious sect.
- Al-Hasbâ'* : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.
- Hawâlah* : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
- Hawâzin* : (هوازن) A tribe of Quraish.
- Hayâ'* : (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc . *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger صلى الله عليه وسلم have forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahih Al-Bukhârî*, Vol. 1, *Hadîth* No.8).
- Hibah* : (الهبة) It means to present something to someone as a gift for Allâh's sake.

- Al-Hidānah* : (الحضانة) The nursing and caretaking of children.
- Hijāb* : (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
- Al-Hijr* : (الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.
- Hijrah* : (الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madīnah, (iii) the Prophet's migration journey from Makkah to Al-Madīnah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madīnah.
- Hilāb* : (حلاب) A kind of scent .
- Hima* : (الحمى) A private pasture.
- Himyān* : (هميان) A kind of belt, part of which serves as a purse to keep money in it.
- Hinna* : (الحناء) (Henna) A kind of plant used for dyeing hair, etc.
- Hiqqah* : (الحقة) A three-year-old she-camel.
- Hirā'* : (حراء) A well-known cave in a mountain near Makkah.
- Hubal* : (هيل) The name of an idol in the Ka'bah in the Pre-Islāmic Period of Ignorance.
- Hublā* : (الحبلى) A kind of desert tree.
- Hudā'* : (الحداء) Chanting of camel-drivers keeping time of camel's walk.
- Al-Hudaibiyah* : (الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing 'Umrah.
- Hudūd* : (الحدود) (Plural of *Hadd*) Allāh's boundary limits for *Halāl* (lawful) and *Harām* (unlawful).
- Hujrah* : (الحجرة) Courtyard or a room .
- Hukm* : (الحكم) A judgement of legal decision (especially of Allāh)
- Hums* : (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of

- Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.
- Hunain* : (حنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.
- Hûr* : (الهور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54, Page 147].
- 'Îd-al-Adha* : (عيد الأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijjah (month).
- 'Îd-al-Fitr* : (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast).
- 'Iddah* : (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrah* 65).
- Idhkhir* : (الإزخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
- Iftâr* : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).
- Al-Ihdâd* : (الإحداد) Mourning for a deceased husband.
- Ihrâm* : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umrah* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umrah*. Then *Talbiyah* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2) *Ridâ'*: worn round the upper part of the body.
- Ihsân* : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

- Al-Ihtibâ'* : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.
- Îlâ'* : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
- Îlyâ'* : (إيلياء) Jerusalem.
- Imâm* : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).
- Imân* : (الإيمان) Faith, Belief.
- Înah* : (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e. equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.
- Iqâmah* : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâmah*, except the last phrase of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâmah*.
- Iqamat-as-Salât* : (إقامة الصلاة) The performing of *As-Salât* (the prayers). This is not understood by many Muslims. It means:
- (A) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
- (B) To perform the *Salât* (prayer) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting, etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it. [Original *Sahîh Al-Bukhârî Vol.9 Hadîth No.352*] Please see *Ahâdîth* Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahîh Al-Bukhârî* for the

Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatihah* etc. along with its various postures, standing, bowing, prostrations, sitting, etc. and it ends with *Taslim*.

- '*Ishâ*' : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.
- Istabraq* : (إستبرق) Thick *Dibâj* (pure silk cloth).
- Istihâdah* : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 303 and Chapter No. 10, Page No. 183).
- Istikhârah* : (الاستخارة) A *Salât* (prayer) consisting of two *Rak'ah* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 263, Vol. 2, *Hadîth* No.391, Vol. 8, *Hadîth* No. 487, Vol. 9, *Sahîh Al-Bukhârî*).
- Istisqâ'* : (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'ah*, invoking Allâh for rain in seasons of drought.
- I'tikâf* : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g. answering the call of nature or joining a funeral procession, etc.
- Izâr* : (الإزار) A sheet worn below the waist to cover the lower-half of the body.
- Jadha'ah* : (الجدعة) A four-year-old she-camel.
- Jahannam* : (جهنم) Hell-fire.
- Jâhiliya* : (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet. صلى الله عليه وسلم
- Jalsat-ul-Istirâhah* : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
- Jam'* : (الجمع) Al-Muzdalifah, a well-known place near Makkah.
- Jamrah* : (الجمرة) A small stone-built pillar in a walled place. There are three *Jamrahs* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamrahs* on the four days of 'Īd-al-Adha at Mina.

- Jamrat-al-'Aqabah* : (جمرة العقبية) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.
- Janâbah* : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
- Janâzah* : (الجنائزة) (Plural: *Janâ'iz* الجنائز) Funeral.
- Jannah* : (الجنة) Paradise.
- Al-Ji'rânah* : (الجعرة) A place few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform 'Umrah.
- Jihâd* : (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded as one of the fundamentals of Islâm. See the footnote of (V.2:190), The Noble Qur'ân.
- Jimâr* : (الجمار) Plural of *Jamrah*.
- Jinn* : (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.
- Jizyah* : (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahih Al-Bukhârî*, Vol. 4, Page No. 251, Chapter 21, and *Ahâdith* No. 384, 385 and 386.]
- Al-Juhfah* : (الجحفة) The *Miqât* of the people of Shâm.
- Jumu'ah* : (الجمعة) Friday.
- Junub* : (الجنب) A person who is in a state of *Janâbah*.
- Jurhum* : (جرهم) Name of an Arab tribe.
- Ka'bah* : (الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).
- Kafâlah* : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.
- Kaffârah* : (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.
- Kâfir* : (الكافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in

- Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
- Kanz* : (الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
- Katm* : (الكتم) A plant used for dyeing hair.
- Kauthar* : (الكوثر) See *Al-Kauthar*.
- Al-Kauthar* : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).
- Khaibar* : (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madînah. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was conquered by the Muslims in 5 H.
- Khalifah* : (الخلايفة) (Plural :*Khulafâ'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم .
- Khalîl* : (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.
- Khamîsah* : (الخميصة) A black woollen square blanket with marks on it.
- Khamr* : (الخمر) Wine, Alcohol, intoxicant, etc.
- Al-Khamsah* : (الخمسة) The five compilers of *Ahâdîth* — Abu Dâwûd, Nasâ'î, Tirmidhî, Ibn Mâjah and Ahmad.
- Kharâj* : (الخراج) *Zakât* imposed on the yield of the land (1/10 th or 1/20 th).
- Khawârij* : (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
- Khazîr* or *Khazîrah* : (الخبزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat, etc.
- Khilâfah* : (الخلافة)(i) Succession. (ii) Islamic leadership.
- Khimâr* : (الخمار) A piece of cloth with which a woman covers her head and neck area.
- Khuff* : (الخف) Leather socks.
- Khul'* : (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.
- Khumrah* : (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].

- Khumus* : (الخمس) One-fifth of war booty given in Allâh's Cause (The Qur'ân, V.8:41).
- Khushû'* : (الخشوع) Humility before Allâh.
- Khusûf* : (الخشوف) Lunar eclipse.
- Khutbah* : (الخطبة) Religious talk (sermon).
- Khutbat-un-Nikâh* : (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
- Khuzâ'ah* : (خزاعة) Banu Khuzâ'ah, an Arabian tribe.
- Kûfah* : (الكوفة) A town in 'Irâq.
- Kufr* : (الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments, whatever Allâh has ordained must come to pass).
- Kuhl* : (الكحل) Antimony eye powder.
- Kunyah* : (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
- Kusûf* : (الكسوف) Solar eclipse.
- Lâ ilâha illallâh* : (لا إله إلا الله) None has the right to be worshipped but Allâh.
- Labbaika wa sa'daika* : (لبيك وسعديك) I respond to your call and I am obedient to your orders.
- Lailat-ul-Qadr* : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc., will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 231 and Chapter No.2).
- Lât & 'Uzza* : (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
- Li'ân* : (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat An-Nûr*, 24 : 6,7,8,9,).
- Luqatah* : (اللقطه) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

- Ma'āfirī* : (معافري) A type of garment of Yemen origin.
- Mā shā' Allāh* : (ما شاء الله) An Arabic expression meaning literally, "What Allāh wills," and it indicates a good omen.
- Al-Madinah* : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.
- Maghāfir* : (المغافير) A bad smelling gum.
- Al-Maghāzi* : (المغازي) Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghāzi* (fighters in Allāh's Cause)
- Maghrib* : (المغرب) Sunset, evening *Salāt* (prayer).
- Mahr* : (المهر) Bridal money given by the husband to the wife at the time of marriage.
- Mahram* : (المحرم) See *Dhu-Mahram*.
- Makrūh* : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlūk* : (المملوك) A male slave.
- Manāsik* : (مناسك الحج والعمرة) Acts connected with Hajj like *Ihrām*; *Tawāf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwah; stay at 'Arafāt, Muzdalifah and Mina; *Ramy* (throwing pebbles) of *Jamarāt*; slaughtering of *Hady* (animal), etc. For details, see The Book of *Hajj* and ' *Umrah*, *Sahih Al-Bukhārī*, Vol.2-3.
- Manihah* : (المنيحة) (Plural: *Manā'ih*) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
- Maqām Ibrāhīm* : (مقام إبراهيم) The stone on which Ibrāhīm (Abraham) عليه السلام stood while he and Ismā'il (Ishmael) عليه السلام were building the Ka'bah.
- Maqām-Mahmūd* : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See *Hadīth* No. 242, Vol.6, *Sahih Al-Bukhārī*).
- Al-Marwah* : (المروة) A mountain in Makkah, neighbouring *Al-Masjid-al-Harām*.
- Al-Mash'ar-Al-Harām* : (المشعر الحرام) See *Muzdalifah*.
- Al-Masih-ad-Dajāl* : (السيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ān and also *Hadīth* No.649 and 650, Vol.4 ' *Sahih Al-Bukhārī*).

- Al-Masjid-al-Harâm* : (المسجد الحرام) The most Sacred Mosque in Makkah. The Ka'bah is situated in it.
- Al-Masjid-al-Aqsa* : (المسجد الأقصى) The most sacred mosque in Jerusalem.
- Mathâni* : (المثاني) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtihah*, recited repeatedly in the *Salât* (prayer).
- Matras* : (مترس) A Persian word meaning "don't be afraid".
- Maulâ* : (المولى) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the *Rabb* [Lord (Allâh)].
- Maulâya* : (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for a freed slave).
- Mauqûdhah* : (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
- Mawâli* : (الموالي) Non-Arabs and originally former slaves.
- Mayâthir* : (المياثر) Silk cushions.
- Mi'râj* : (المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by soul and body). (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, Vol.4 and *Hadîth* No.227, Vol 5, *Sahih Al-Bukhârî*). [Also see (V.53:12) the Qur'ân]
- Mihjan* : (المحجن) A walking stick with a bent handle.
- Mijanna* : (المجنّة) A place at Makkah.
- Mina* : (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.
- Miqât* : (الميقات) (Plural : *Mawâqit*) (المواقيت) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending to perform *Hajj* or 'Umrah.
- Miswâk* : (المسواك) A toothbrush made of *Arâk*-tree roots.
- Mithqâl* : (المثقال) A special kind of weight (equals $4\frac{2}{7}$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]
- Mu'arras* : (المعرس) A place nearer to Mina than Ash-Shajarah.
- Mu'awwidhât* : (المعوذات) i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].
- Mu'takif* : (المعتكف) One who is in a state of *I'tikâf*.
- Mu'adhhdhin* : (المؤذن) A call-maker who pronounces the *Adhân* loudly - calling people to come and perform the *Salât* (prayer).

- Mu'allafat-ul-Qulûb* : (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.
- Mubashshirât* : (البشريات) Glad tidings. [See the footnote of (V. 10:64, *Sahih Al-Bukhârî*, Vol. 9, *Hadith* No. 119).
- Mûbiqât* : (الموبقات) Great destructive sins.
- Mudabbar* : (المديبر) A slave who is promised by his master to be manumitted after the latter's death.
- Mudd* : (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
- Mufassal* or *Mufassalât* : (المفصل ، المفصلات) The *Sûrahs* starting from *Qâf* to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
- Muhâjir* : (المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
- Muhâqalah* : (المحاكلة) It is selling unharvested grain in the field with already harvested grain like wheat.
- Muharram* : (المحرم) The first month of the Islâmîc calendar.
- Al-Muhassab* : (المحصب) A valley outside Makkah sometimes called Khaif Banî Kinanah.
- Muhkam* : (المحكم) Qur'ânic Verses the contents of which are not abrogated .
- Muhrim* : (المحرم) One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or ' *Umrah*.
- Muhrimah* : (المحرمة) A female in the state of *Ihrâm*.
- Muhsar* : (المحصر) A *Muhrim* who intends to perform the *Hajj* or ' *Umrah* but cannot because of some obstacle.
- Mujâhid* : (المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.
- Mujazziz* : (المجزز) A *Qâ'if* ; a learned man who reads the foot and hand marks .
- Mujtahidûn* : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunnah*.
- Mukâtab* : (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

- Mukhadram* : (المخضرم) (Plural :*Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.
- Mulā'anah* : (الملاعنة) The act of performing *Li'ân*.
- Mulhidûn* : (الملحدون) Heretics.
- Musallâ* : (المصلى) A praying place.
- Mushrikûn* : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم .
- Mustahadah* : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.
- Mut'ah* : (المتعة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
- Mutafahhish* : (المتفحش) A person who conveys evil talk.
- Mutashâbihât* : (المتشابهات) Qur'ânîc Verses which are not clear and are difficult to understand.
- Muttafaq 'Alaih* : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collections of *Ahâdith: Bukharî and Muslim*.
- Muttaqûn* : (المتقون) the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
- Muwatta'* : (الموطأ) A *Hadith* book compiled by Imâm Mâlik ibn Anas, one of the four *Fiqh Imâms*.
- Muzâbanah* : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
- Muzdalifah* : (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and '*Ishâ'* prayers (together) there.
- Nahr* : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals.

- An-Najāshi* : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
- An-Najsh* : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
- An-Najwā* : (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ān (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahih Al-Bukhārī*, Vol.3 'Hadīth No. 621).
- Naqib* : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
- Nash* : (النش) A measure of weight equals to ½ *Uqiyah* (64 grams approximately).
- Nawāfil* : (النوافل) (Plural of *Nāfila*) Optional practice of worship in contrast to obligatory (*Farīdah*).
- Nikāh* : (النكاح) Marriage (wedlock) according to Islāmic law.
- Nisāb* : (النصاب) Minimum amount of property liable to payment of the *Zakāt* e.g. *Nisāb* of gold is twenty (20) *Mithqāl* i.e. approx. 94 grams; *Nisāb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisāb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep.
- Nūn* : (نون) Fish.
- Nusub* : (النصب) *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.
- Qadar* : (القدر) Divine Preordainment.
- Qādi* : (القاضي) A Muslim judge.
- Qalīb* : (القليب) A well.
- Qāri'* : (القارئ) Early Muslim religious scholars were called *Qurra'* (plural of *Qāri'* — this word is also used for a person who knows the Qur'ān by heart). The plural is *Qurra'*. The *Qurra'* were teachers of the early Muslims.
- Qārin* : (القارن) One who performs *Hajj-al-Qirān*.
- Qarn-al-Manāzil* : (قرن المنازل) The *Miqāt* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

- Qasab* : (القصب) Pipes made of gold, pearls and other precious stones.
- Qatifa* : (القטיפه) Thick soft cloth.
- Qattât* : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahih Al-Bukhârî*, Vol. 8, *Hadîth* No.82).
- Qiblah* : (القبلة) The direction towards which all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).
- Qil wa Qâl* : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
- Qintâr* : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
- Qîrât* : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = 1/2 *Dâniq* & 1 *Dâniq* = 1/6 Dirham.
- Al-Qisâs* : (القصاص) Laws of equality in punishment for wounds, etc. in retaliation .
- Qissî* : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.
- Qithâm* : (القثام) A plant disease which causes fruit to fall before ripening.
- Qiyâm* : (القيام) The standing posture in *Salât* (prayer) .
- Qiyâs* : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunnah*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above-mentioned proofs, A, B and C.
- Qubâ'* : (قبا) A place on the outskirts of Al-Madînah. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah Salât* (prayer) is regarded as a performance of 'Umrah in reward according to the Prophet's saying.
- Qumqum* : (قمقم) A narrow - headed vessel.
- Qunût* : (القنوت) An invocation in the *Salât* (prayer).
- Quraish* : (قريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm.

- Qurashi* : (قرشي) A person belonging to Quraish (well-known Arab) tribe.
- Rabb* : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurrences of "Lord" actually mean *Rabb* and should be understood as such..
- Rabbuka* : (ربك) Your Lord, Your Master.
- Rabî'-ul-Awwal* : (ربيع الأول) The third month of the Islâmic calendar .
- Râhilah* : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
- Rahn* : (الرهن) According to *Shari'ah*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
- Rayyân* : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.
- Rajab* : (رجب) The seventh month of the Islâmic calendar.
- Ar-Raj'ah* : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
- Ar-Rajm* : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.
- Rak'ah* : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'ah*, which is a unit of prayer and consists of one standing, one bowing and two prostrations).
- Ramadân* : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.
- Ramal* : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.
- Ramy* : (الرمي) The throwing of pebbles at the *Jimâr* at Mina.
- Riba* : (الربا) Usury, which is of two major kinds: (a) *Riba An-Nasi'ah*, i.e. interest on lent money; (b) *Riba Al-Fadl*, i.e. taking a

- superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
- Ridâ'* : (الرداء) A piece of cloth (sheet) worn around the upper part of the body.
- Rikâz* : (الركاز) Buried wealth.
- Rûh-ullah* : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:
- (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullah* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave ('*Abdullah* عبد الله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله), etc, the rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).
- (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('*Ilmullâh* علم الله (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalânullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.
- Ruqâbâ* : (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
- Ar-Ruqyâ h* : (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtihah* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
- Sâ'* : (الصاع) A measure that equals four *Mudd* (3kg. Approx.) .
- Sa'dân* : (السعدان) A thorny plant suitable for grazing animals.
- Sa'y* : (السعي) The going for seven times between the mountains of *As-Safâ* and *Al-Marwah* in Makkah during the performance of *Hajj* and '*Umrah*.
- As-Sâ'ibah* : (السايبه) A she-camel which used to be let loose for free

- pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- As-Sab'a-al-Mathâni* : (السبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtihah*. [See the Noble Qur'ân (V.15:87)]
- As-Sab'ah* : (السبعة) The seven compilers of *Ahâdith* — Bukharî, Muslim, Abû Dâwûd, Nasâ'î, Tirmidhî, Ibn Mâjah, and Ahmad.
- Sabâhâh* : (صباحاه) An exclamation indicating an appeal for help.
- Sâbi'ûn* : (الصابئون) A people who lived in 'Irâq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.
- Sadaqah* : (الصدقة) Anything given in charity.
- Safa and Marwah* : (الصفا والمروة) Two mountains at Makkah neighbouring *Al-Masjid-al-Harâm* (the sacred mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called *Sa'y*.
- Sahbâ'* : (صهباء) A place near Khaibar.
- Sahihân* : (الصحيحان) The two *Hadith* books of Imams (*Bukharî* and *Muslim*).
- Sahûr* : (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).
- Sahw* : (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
- Sakînah* : (السكينة) Tranquillity, calmness, peace and reassurance.
- Salab* : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
- As-Salât* : (الصلاة) See *Iqâmat-as-Salât*.
- Sami' Allâhu liman hamidah* : (سمع الله لمن حمده) Allâh hears him who praises Him.
- Samur* : (السمر) A kind of tree.
- Sarif* : (سرف) A place about ten kilometers away from Makkah .
- Sariyyah* : (السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.
- As-Saum* : (الصوم) The fasting i.e., not to eat or drink or have sexual relations from the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

- Sawîq* : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
- Sha'bán* : (شعبان) The eighth month of the Islâmic calendar .
- Ash-Shahâdah* : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh".
- Shawwâl* : (شوال) The tenth month of the Islâmic calendar.
- Shighâr* : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
- Ash-Shiqâq* : (الشقاق) Difference between husband and wife or any two persons.
- Shirk* : (الشرك) Polytheism and it is to worship others along with Allâh.
- Shuf'ah* : (الشفعة) Pre-emption.
- Siddîq and Siddiqûn* : (الصديق والصدیقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69) .
- Sidr* : (السدر) Lote tree (or *Nabiq* tree).
- Sidrat-ul-Muntaha* : (سدرۃ المنتهى) A *Nabiq* tree over the seventh heaven near Paradise (the lote tree of the utmost boundary)
- Siffîn (battle of)* : (صفین) A battle that took place at Siffîn between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân. رضى الله عنه
- As-Sihâh* : (الصحاح الستة) The six books of *Ahâdîth*: compiled by Bukharî, Muslim, Abû Dâwûd, Nasâ'î, Tirmidhî and Ibn Mâjah.
- As-Sittah* : (السرائط) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- As-Sittah* : (الستة) The six compilers of *Ahâdîth* — Bukharî, Muslim, Abû Dâwûd, Nasâ'î, Tirmidhî, ibn Mâjah; and their six collections are called *As-Sihâh As-Sittah*.
- Subhân Allâh* : (سبحان الله) Glorified is Allâh.
- Sundus* : (السندس) A kind of silk cloth.
- Sunnah* : (السنة) The legal way or ways, orders, acts of worship and statements of the Prophet صلى الله عليه وسلم that have become models to be followed by the Muslims.

- Sutrah* : (السترة) An object like a pillar, a wall, a stick, a spear, etc., the height of which should not be less than a foot and it should be in front of a person offering *Salât* (prayer) to act as a symbolical barrier between him and the others.
- Tâ'if* : (الطائف) A well-known town near Makkah.
- Tâbah* : (طابة) Another name for Al-Madînah Al-Munawwarah.
- Tâbi'i* : (التابعي) One who has met or accompanied any companion of the Prophet صلى الله عليه وسلم .
- Tabûk* : (تبوك) A well-known town about 700 kilometers north of Al-Madînah.
- Tâghût* : (الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g. Messengers of Allâh, who were falsely worshipped and taken as *Tâghût* .Likewise saints, graves, rulers, leaders are falsely worshipped, and wrongly followed. [See *Tafsîr Ibn Kathîr*, Vol. 1, page 512; and (V.2:51)].
- Tahajjud* : (التهججد) Night optional prayer offered at any time after 'Ishâ' prayer and before the *Fajr* prayer.
- Tahnîk* : (التحنيك) It is the Islâmic customary process of chewing a piece of date and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears. (See *Sahih Al-Bukhârî*, the Book of 'Aqîqah, Vol. 7, Page No. 272).
- Taiba* : (طيبة) One of the names of Al-Madînah city.
- Takbîr* : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).
- Takbîrah* : (التكبيره) A single utterance of *Allâhu-Akbar*.
- Talbinah* : (التلبينه) A dish prepared from flour and honey.
- Talbiyah* : (التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
- At-Tan'im* : (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform 'Umrah.
- Taqlid* : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
- Tarâwih* : (التراويح) Optional *Salât* (prayers) offered after the 'Ishâ' prayers on the nights of Ramadân. These may be performed individually or in congregation.

- Tarji'* : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* call-maker).
- Tashahhud* : (التشهد) The recitation of the invocation :*At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammudan Rasûl-ullâh*", while in *Qu'ûd*, i.e. sitting posture in *Salât* (prayer). [See *Sahih Al-Bukhâri*, Vol. 1, *Hadîth* No. 794, and it also means: to testify *Lâ ilâha illallâh Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).
- Taslîm* : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you).
- Tauhid* (Islâmic Monotheism) : (التوحيد) *Tauhid* is to believe in 1 Allâh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allâh ordained must come to pass), and to act on the five principles of Islam, i.e. 1 to testify that *La illâha illallâh wa anna Muhammad-ur Rasûl Allâh* (None has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, 2 to offer the (five compulsory congregational) prayers (*Iqamat as-Salat*), 3 to pay *zakat*, 4 to perform *Hajj* (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramadan. To believe in Allâh means declaring Allâh to be the only God in the heavens and the earth and all that exists. It has three aspects:
- (A) Oneness of the Lordship of Allâh; *Tauhid-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allâh.
- (B) Oneness of the worship of Allâh; *Tauhid-al-Ulûhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.] but Allâh.
- (C) Oneness of the Names and the Qualities of Allâh; *Tauhid-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or

Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must believe in all the qualities of Allâh which Allâh has stated in His Book (The Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e. Allâh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of 'Arafah (*Hajj*, i.e. 9th Dhul-Hijjah) as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtîhi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. It is not as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad صلى الله عليه وسلم: *Wujûb Al-Ittibâ'* and it is a part of *Tauhîd-ul-Uluhiyyah*. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم". [See the Qur'ân (V. 59:7) and (V. 3:31)].

- Tawâf-al-Ifâdah* : (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.
- Tawâf-ul-Wadâ'* : (طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or 'Umrah.
- Tayammum* : (التييم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janâba*).
- Thanīyyat-al-Wadâ'* : (ثنية الوداع) A place near Al-Madīnah.
- Ath-Thalâthah* : (الثلاثة) The three compilers of *Ahâdīth* — Abû Dâwûd, Nasâ'î, and Tirmidhî.
- Tharīd* : (الثريد) A kind of meal, prepared from meat and bread.
- Thaur* : (ثور) A well-known mountain in Al-Madīnah.
- Tulaqâ'* : (الطلاق) Those persons who had embraced Islâm on the day of the conquest of Makkah.
- Tûr* : (الطور) A mountain.
- Uhud* : (أحد) A well-known mountain in Al-Madīnah. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwat Uhud*.
- 'Umrah : (العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka'bah and the *Sa'y* between As-Safâ and Al-Marwah. It is also called 'lesser *Hajj*'. (See *Sahîh Al-Bukhârî*, Vol. 3, Page 1).
- 'Urfut : (العرفط) The tree which produces *Maghâfir*.
- 'Ushr : (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhârî*, Vol. 2, *Hadīth* No. 560).
- Wahy* : (الوحي) The Revelation or Inspiration of Allâh to His Prophets.
- Waihaka* : (ويحك) 'May Allâh be Merciful to you'.
- Wailaka* : (ويلك) 'Woe upon you'!
- Walâ'* : (الولاء) *Al-Walâ'* is a right to inherit the property of a freed slave by the person who has freed him. *Ahâdīth* have made it clear that *Walâ'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
- Walī* : (الولي) (Plural: *Auliyâ'*) Protector, guardian, supporter, helper, friend.

- Walimah* : (الوليمة) The marriage feast.
- Waqf* : (الوقف) Religious endowment.
- Wars* : (الورس) A kind of shrub used for colouring yellow.
- Wasâyyâ* : (الوصايا) Wills or testaments. (Singular : *Wasiyyah* الوصية)
- Al-Wâsil* : (الواصل) One who keeps good relations with his kith and kin.
- Wasilah* : (الوسيلة) The means of approach or achieving closeness to Allâh by getting His favours.
- Wasq* : (الوسق) (Plural : *Awsâq* or *Awsuq*) A measure equals to 60 *Sâ'* = 135 kg. approx. It may be less or more.
- Wisâl* : (الوصال) Observing *Saum* (fast) for more than one day continuously.
- Witr* : (الوتر) An odd number of *Rak'ât* with which one finishes one's *Salât* (prayers) at night after the night prayer or the '*Ishâ* prayer.
- Wudû'* : (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.
- Yalamlam* : (يلعلم) The *Miqât* of the people of Yemen.
- Yaqîn* : (اليقين) Perfect absolute Faith.
- Yarmûk* : (اليرموك) A place in Shâm.
- Yathrib* : (يثرب) One of the names of Al-Madînah.
- Yaum An-Nafr* : (يوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifah and Mina.
- Yaum An-Nahr* : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.
- Yaum Ar-Ru'ûs* : (يوم الرؤوس) Meaning 'the day of heads'. It is the name of the day following the '*Îd* day' ('*Îd-al-Adha*).
- Yaum At-Tarwiyah* : (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.
- Zakât* (obligatory charity) : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..

- Zakât-ul-Fitr* : (زكاة الفطر) An obligatory *Sadaqa* to be given by Muslims before the prayer of *'Îd-al-Fitr* (See *Sahîh Al-Bukhârî*, Vol. 2, The Book of *Zakât-al-Fitr*, Page No. 339).
- Zamzam* : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.
- Zanâdiqah* : (الزندقة) Atheists.
- Zarnab* : (زرنب) A kind of sweet-smelling grass.
- Zuhr* : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

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

WHY ALLAH SENT PROPHETS AND MESSENGERS? عليهم السلام

Ever since people innovated the dogma of *Shirk* (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners to Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhid* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following verses from the Noble Qurân illustrate this fact :

“Indeed We sent Nûh (Noah) to his people, and he said : ‘O my people ! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day !” (V. 7:59).

“And to ‘Âd (people, We sent) their brother Hûd. He said : ‘O my people ! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Will you not fear (Allâh) ?” (V.7:65).

“And to (the people of) Madyan, (We sent) their brother Shu‘aib. He said: O my people ! Worship Allâh you have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come to you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.” (V.7:85)

“And to Thamûd (people, We sent) their brother Salîh. He said: ‘O my people! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh).” (V.7:73)

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming) : Worship Allâh (Alone) and avoid (or keep away from) *Tâghût* ^[1] (all false deities, i.e. do not worship *Tâghût* besides Allâh).” (V. 16:36)

Every Prophet was sent to his own nation for their guidance, but the message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in

^[1] *Tâghût* ; See Glossary.

Surat al A' rāf (Allāh addresses His Messenger صلى الله عليه وسلم):

“Say (O Muhammad صلى الله عليه وسلم): ‘O mankind! Verily, I am sent to you all as the messenger of Allāh.’” (V.7:158).

So the aim of sending these Prophets and Mesengers to mankind and jinn was only that they should worship Allāh Alone as Allāh تعالى said :

“And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone)” (V.51:56).

And to worship Allāh means to obey Him and to do all that He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who obey Allāh will be rewarded in Paradise, but those who will disobey Him will be punished in Hell-fire .

TAUHĪD — (ISLAMIC MONOTHEISM)

Tauhid (Islamic Monotheism) is to believe in 1 Allāh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allāh ordained must come to pass), and to act on the five principles of Islam, i.e., 1 to testify that La illāha illallāh wa anna Muhammad-ur Rasūl Allāh (None has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, 2 to offer the (five compulsory congregational) prayers (Iqāmat as-Salāt), 3 to pay zakat, 4 to perform Hajj (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramadan. To believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspects:

(A) The Oneness of the Lordship of Allāh; *Tauhid-ar-Rubūbiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allāh.

(B) The Oneness of the Worship of Allāh; *Tauhid-al-Ulūhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allāh.

(C) The Oneness of the Names and the Qualities of Allāh; *Tauhid-al-Asmā' was-Sifāt*: To believe that:

(i) We must not name or qualify Allāh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*;

(iii) We must believe in all the qualities of Allāh which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allāh is present over His Throne as mentioned in the Qur'ān (V. 20:5):

“The Most Gracious (Allāh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty),” over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of ‘Arafah (*Hajj*, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhātihī*).

It is not as some people think that Allāh is present everywhere — here, there and even inside the breasts of men.

Also Allāh says:

“There is nothing like Him and He is the All-Hearer, the All-Seer” (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to any of the created things) and likewise He جل وعز also says:

“To one whom I have created with Both My Hands,” (V.38:75);

and He also says:

“The Hand of Allâh is over their hands.” (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and ‘Îsâ (Jesus) till the last of the Prophets, Muhammad صلی الله علیه وسلم.

These three aspects of *Tauhid* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger, Muhammad صلی الله علیه وسلم : *Wujûb al-Ittibâ’* and it is a part of *Tauhid-al-Ulûhiyyah*.

This is included in the meaning, “I testify that Muhammad صلی الله علیه وسلم is Allâh’s Messenger,” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger صلی الله علیه وسلم.”

Allâh says:

“And whatsoever the Messenger (Muhammad صلی الله علیه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it).” (V.59:7)

And also Allâh says:

“Say (O Muhammad صلی الله علیه وسلم to mankind), ‘If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur’ân and the *Sunnah* (legal ways of the Prophet صلی الله علیه وسلم)], Allâh will love you and forgive you of your sins.’ ” (V.3:31)

SHAHĀDAH — CONFESSION OF A MUSLIM

لا إله إلا الله محمد رسول الله

Lā ilāha illallāh, Muhammad-ur- Rasūl-Allāh

(None has the right to be worshipped but Allāh,

and Muhammad صلى الله عليه وسلم is the Messenger of Allāh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lā ilāha illallāh, Muhammad-ur-Rasūl-Allāh* (none has the right to be worshipped but Allāh, and Muhammad صلى الله عليه وسلم is the Messenger of Allāh). So it is essential to explain something of the meanings of this great sentence (principle) in some detail:

لا إله إلا الله محمد رسول الله

Lā ilāha illallāh, Muhammad-ur- Rasūl-Allāh

“None has the right to be worshipped but Allāh... and Muhammad صلى الله عليه وسلم is the Messenger of Allāh” has three aspects: a, b and c.

a. It is that you have to pledge a covenant with (Allāh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allāh; it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allāh Alone) is the Sustainer, and the Giver of security.” And this is called (your confession for the) “Oneness of the Lordship of Allāh,” — *Tauhīd-ar-Rubūbiyyah*.

Point II: A confession with your heart that: “I testify that none has the right to be worshipped but Allāh Alone.” The word “worship” (i.e. *‘Ibādah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allāh Alone (and none else, whether it be an angel, Messenger, Prophet ‘Īsā (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, offer an animal as sacrifice to none but Allāh,...etc, and that means, — all that Allāh and His Messenger Muhammad صلى الله عليه وسلم order you to do, in the Qur’ān and in the *Sunnah* (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allāh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) “Oneness of the worship of Allāh”, — *Tauhīd-al-Uluhiyyah*. And that you (mankind) worship none but Allāh.

Point III: A confession with your heart that: “O Allāh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’ān) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others.” As Allāh says:

“There is nothing like Him and He is the All-Hearer, the All-Seer.” (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allāh without likening them (giving resemblance) to others, and He also says:

“To one whom I have created with Both My Hands,” (V.38:75)

and He also says:

“The Hand of Allāh is over their hands.” (V.48:10)

This confirms two Hands for Allāh, but there is no similarity for them. Similarly Allāh says:

“The Most Gracious (Allāh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty).” (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allāh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allāh’s Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allāh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of ‘Arafah (*Hajj*, i.e. the 9th of Dhul-Hijjah), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhātihī*). It is not, as some people say that Allāh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) “Oneness of the Names and Qualities of Allāh,” — *Tauhid-al-Asmā’ was-Sifāt* and this is the right belief, the belief which was followed by the Messengers of Allāh [from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), Dāwūd (David), Sulaimān (Solomon), ‘Īsā (Jesus) to Muhammad صلى الله عليه وسلم and the Companions of Prophet Muhammad صلى الله عليه وسلم and the righteous followers of these Messengers. عليهم السلام

Point IV: A confession with your heart: “O Allāh! I testify that Muhammad صلى الله عليه وسلم is Your Messenger”. That means that none has the right to be followed after Allāh, but the Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allāh says:

“Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.” (V.33:40).

“And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,” (V.59:7).

And Allāh says:

“Say (O Muhammad صلى الله عليه وسلم to mankind): ‘If you (really) love Allāh, then follow me (i.e. accept Islamic Monothesim, follow The Qur’ān and The Sunnah).’ ” (V.3:31)

As for others than Muhammad (صلى الله عليه وسلم), their statements are to be taken or rejected as to whether these are in accordance with Allāh’s Book (i.e. the Qur’ān) and with the *Sunnah* legal ways, orders, acts of worship, statements) of the Prophet (صلى الله عليه وسلم) or not. As the Divine revelation has stopped after the death of Prophet Muhammad (صلى الله عليه وسلم) and it will not resume except at the time of the Descent of ‘Īsā (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic *Hadīth* (i.e. narration of Prophet Muhammad (صلى الله عليه وسلم)). (*Sahih-Al-Bukhari*, Vol. 3, *Hadīth* No. 425).

b. It is essential to utter: *Lā ilāha illallāh, Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh, and Muhammad (صلى الله عليه وسلم) is the Messenger of Allāh.) As it has come in the statement of the Prophet Muhammad (صلى الله عليه وسلم) to his uncle Abū Tālib at the time of the latter’s death: “O uncle, if you utter it (*Lā ilāha illallāh, Muhammad-ur-Rasūl Allāh*, none has the right to be worshipped but Allāh, and Muhammad (صلى الله عليه وسلم) is the Messenger of Allāh), then I shall be able to argue on your behalf before Allāh, on the Day of Resurrection.” Similarly, when Abū Dharr Al-Ghifārī embraced Islam, he went to *Al-Masjid-al-Harām* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

c. It is essential that the limbs and all the other parts and organs of one’s body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lā ilāha illallāh Muhammad Rasul Allāh* — none has the right to be worshipped but Allāh, and Muhammad (صلى الله عليه وسلم) is the Messenger of Allāh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan’s property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and

ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allāh and not to differentiate between them. As it is mentioned in His Book. Allāh says:

“Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allāh’s Messengers; ‘Îsâ (Jesus), son of Maryam (Mary)] as *Auliya’* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh — Islamic Monotheism).

“Say (O Muhammad صلى الله عليه وسلم): ‘Shall We tell you the greatest losers in respect of (their) deeds?’ “Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! “They are those who deny the *Ayât* proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. “That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. “Verily! Those who believe (in the Oneness of Allāh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed therefrom. “Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid”. Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God, — i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak‘at* prayer, and act upon the five principles of Islam, as narrated by Ibn ‘Umar رضى الله عنهما in *Sahih Al-Bukhari*, Vol.1 *Hadith* No.7:

Narrated Ibn ‘Umar رضى الله عنهما : Allāh’s Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify *Lā ilāha illallāh wa anna Muhammad-ur-Rasul-Allāh* (none has the right to be worshipped but Allāh and that Muhammad is The Messenger of Allāh).

2. To perform (*Iqâmat*) *As-Salât* ^[1].
3. To pay *Zakât* ^[2].
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:-

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunnah* (legal ways, orders, acts of worship, statements) of Allâh's Messenger Muhammad ibn 'Abdullah, the last (end) of all the Prophets and the Messengers . عليهم السلام

^[1] See the Glossary.

^[2] See the Glossary.

Ash- Shirk and Al-Kufr

POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allâh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

“Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh (in worship), has indeed invented a tremendous sin.”(V. 4:48).

Almighty Allâh says:

“Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

“Then those whose scales (of good deeds) are heavy, — these! they are the successful.

“And those whose scales (of good deeds) are light, — they are those who lose their ownelves; in Hell will they abide forever.”

“The Fire will burn their faces, and they will grin with displaced lips (disfigured).”

“Were not My Verses (this Qur’ân) recited to you and then you used to deny them?”

“They will say: “Our Lord! Our wretchedness overcame us and we were an erring people.

“Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, and wrongdoers).”

“He (Allâh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’ ” (V. 23:101-108).

“And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.” (V. 23:117).

*Ash-Shirk***POLYTHEISM AND ITS VARIOUS MANIFESTATIONS**

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk*, namely:

- (1) *Ash-Shirk al-Akbar*, i.e. major *Shirk*
- (2) *Ash-Shirk al-Asghar*, i.e. minor *Shirk*
- (3) *Ash-Shirk al-Khafi*, i.e. inconspicuous *Shirk*.

Manifestations: (1) *Ash-Shirk al-Akbar* (The major *Shirk*): The major and serious polytheistic form, has four aspects:

(a) *Shirk ad-Du'â'*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

“And when they embark on a ship they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

(b) *Shirk an-Niyah wal-Irâdah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds, not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.” (V. 11:15,16)

(c) *Shirk at-Tâ'ah*. This aspect implies rendering obedience to any authority against the Order of Allâh. Almighty Allâh says:

“They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e., Allâh), *Lâ ilâha illâ Huwa* (none has the right to be

worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allāh’s Messenger صلى الله عليه وسلم was reciting the above Verse, ‘Adī ibn Hātim said, “O Allāh’s Prophet! They do not worship them (*rabbis* and monks).” Allāh’s Messenger said, “They certainly do. They (i.e. *Rabbis* and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by *Ahmad, At-Tirmidhī, and Ibn Jarīr*). (*Tafsīr At-Tabarī*, Vol.10, Page No. 114).

(d) *Shirk al-Mahabbah*. This implies showing the love which is due to Allāh Alone to others than Him.

Almighty Allāh says:

“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment.” (V. 2:165)

(2) *Ash-Shirk al-Asghar Ar-Riyā’* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allāh says:

“Say (O Muhammad صلى الله عليه وسلم): ‘I am only a man like you, it has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God — i.e. Allāh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’” (V. 18:110)

(3) *Ash-Shirk al-Khafī* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

“*Ash-Shirk al-Khafī* in the Muslim nation is more inconspicuous than the creeping of a black ant on a black rock in the pitch-darkness of the night.” And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: “O Allāh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”

Al-Kufr

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allâh عزوجل has ordained must come to pass).

There are two aspects of disbelief:

(1). **The major disbelief** (*Al-Kufr al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):

(a) *Kufr at-Takdhîb*. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

“Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur’ân, the Prophet (Muhammad صلى الله عليه وسلم), and Islamic Monotheism] when it comes to him. Is there not in Hell an abode for the disbelievers?” (V. 39:32)

(b) *Kufr al-Ibâ’ wat-Takabbur ma’at-Tasdiq*. This implies rejection and arrogance to submit to Allâh’s Commandments after conviction of their truth.

Almighty Allâh says:

“And (remember) when We said to the angels: ‘Prostrate yourselves before Adam.’ And they prostrated except *Iblîs*, he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V. 2:34).

(c) *Kufr ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

“And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour

will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your father, Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.' " (V.18:35-38)

(d) *Kufr al-I'râd*. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) *Kufr an-Nifâq*. This implies hypocritical disbelief.

Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) **The minor disbelief** (*Al-Kufr al-Asghar*): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrân-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do.' (V.16:112).

*An-Nifâq***HYPOCRISY AND ITS VARIOUS MANIFESTATIONS**

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To deny the Messenger (Muhammad صلى الله عليه وسلم).

2. To deny some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم) (e.g. the Qur'ân, the *Sunnah*, laws and principles of Islam).

3. To hate the Messenger (Muhammad صلى الله عليه وسلم).

4. To hate some of that which was brought by the Messenger (Muhammad صلى الله عليه وسلم) e.g. Islamic Monotheism, etc.

5. To feel happy at the disgrace of or the set-back for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).

6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم: The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.

2. Whenever he promises, he always breaks it (his promise).

3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).

4. (And in another narration of the Prophet صلى الله عليه وسلم) Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.

5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR'ÂN

**BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND
HAVING NO SHARE IN DIVINITY**

INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

“It is written again, Thou shalt not tempt the Lord, thy God.”

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

“Thou shalt worship the Lord, thy God; And Him only shalt thou serve.”

— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself *Son of God* but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

"That ye may be children of your Father which is in heaven..."

GOD THE FATHER

In Matthew 5:48 —

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 —

"... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

N.B. The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.'"

JESUS THE WORSHIPPER

Matthew 14:23 —

“And when he had sent the multitudes away, he went up into a mountain apart to pray.....”

If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur’ân:

“O mankind! It is you who stand in need of Allâh but Allâh is the Rich (Free of all wants and needs), the Worthy of all praise” (V.35:15).

And in V.19:93 of the Qur’ân:-

“There is none in the heavens and the earth but comes to the Most Gracious (Allâh) as a slave.”

A BIBLICAL STORY

Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’ ”

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLÂH.

Matthew 19:16-17 —

“And behold, one came and said unto him, ‘Good master, what good thing shall I do that I may have eternal life?’ And he said unto him, ‘Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.’ ”

The above verses note this acknowledgment of his submissiveness (to Allâh’s Will).

Matthew 21:45-46 —

“And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet.”

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLÂH.

Matthew 23:8 —

“But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren.”

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

“And call no man your father upon the earth: for one is your Father which is in heaven.”

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

“And he (Jesus) went a little farther, and fell on his face and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.’ ”

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

“And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day.”

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

“And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?)’”

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (*TAUHÎD*)

In John 17:3 —

“And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent.”

In Mark 12:28-30 —

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, ‘Which is the first commandment of all?’ And Jesus answered him: ‘The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.’ ”

In Mark 12:32 —

“And the scribe said unto him, ‘Well, Master, thou hast said the truth: for there is One God; and there is none other but He.’ ”

In Mark 12:34 —

“...he (Jesus) said unto him, ‘Thou art not far from the kingdom of God...’ ”

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only.”

A similar text was quoted from Matthew which is exactly as proclaimed by the Qur’ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

“Jesus said unto her, ‘Mary’. She turned herself, and sayeth unto him, ‘Rabboni’, which is to say, Master, Jesus saith unto her, ‘Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.’ Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)

John 14:15-16 —

“If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever.”

Muslim theologians have said that “another Comforter” is Muhammad, the

Messenger of Allâh; and him to “abide forever” means the perpetuity of his laws and way of life (*Shari'ah*) and the Book (*Qur'ân*) which was revealed to him.

John 15:26-27 —

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

John 16:5-8 —

“But now I go my way to Him that sent me and none of you asketh me ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

John 16:12-14 —

“I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”

John 16:16 —

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta’ This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

‘And Jesus stood before the governor: The governor asked him, saying, ‘Art thou the king of the Jews!’ And Jesus said unto him, ‘Thou sayest’: And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, ‘Hearest thou not how many things they witness against thee?’ And he answered him never (to) a word..”

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): “O Lord, why hast Thou forsaken me?” How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur’ân by Allâh in a crystal clear manner: V. 4:157,158.—

“And because of their saying (in boast): ‘We killed Messiah Jesus, son of Mary, the Messenger of Allâh’; — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of Jesus was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).. And Allâh is Ever All-Powerful, All-Wise.”

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

“And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled.”

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: ‘You are the king of Israel according to your claim.’ They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: “Is it true what they have said?” He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor’s wife went to the governor and she said to him: “Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him.”

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor’s intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, “If you are truthful then save yourself.”

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, “Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?”

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

“And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them.” (V.4:159).

Appendix III BRIEF INDEX

(Bold numerals in the reference numbers denote
Sûrah Nos. while other numerals show the *Ayât* Nos.)

- Aaron (Hârûn) 2:248; **4**:163; **6**:84;
7:122,142; **10**:75; **19**:28,53;
20:30,70, 90,92; **21**:48; **23**:45; **25**:35;
26:13,48; **28**:34; **37**:114,120.
'Abasa, S.80; 74:22
Ablutions (*Wûdû*), **4**:43; **5**:6
Abraham (Ibrâhîm) S.14; **2**:124-127, 130,
132, 133, 135, 136, 148, 258, 260;
3:33, 65, 67, 68, 84, 95, 97; **4**:54,
125, 163; **6**:74, 75, 83, 161; **9**:70,
114; **11**:69, 74-76; **12**:6, 38; **14**: 35;
15:51; **16**:120,123; **19**:41, 46, 58;
21:51,60,62,69; **22**:26, 43, 78; **26**:69;
29:16, 31; **33**:7; **37**:83,104,109;
38:45; **42**:13; **43**:26; **51**:24; **53**:37;
57:26; **60**:4; **87**:19
Abrâr, **3**:193, 198; **76**:5; **82**:13; **83**:18-22
Abû Lahab (Father of Flame), **111**:1-5
'Âd people, **7**:65-74; **9**:70; **11**:59; **14**:9;
22:42; **25**:38; **26**:123; **29**:38; **38**:12;
40:31; **41**:13,15; **46**:21; **50**:13; **51**:41;
53:50; **54**:18; **69**:4-6; **89**:6
Âdam, **2**:31, 33, 34, 35, 37; **3**:33,59; **5**:27;
7:11, 19, 26, 27, 31, 35, 172; **17**:61,
70; **18**:50; **19**:58; **20**:116,
117,120,121; **36**:60
'Âdiyât, S.100
'Adn Paradise, **9**:72; **13**:23;**16**:31; **18**:31;
19:61; **20**:76; **35**:33; **38**:50; **40**:8;
61:12; **98**:8
Ahmad, **61**:6
Ahqâf, S.46; **46**:21
Ahzâb, S. **33**; **11**:17; **13**:36; **19**:37;
38:11,13; **40**: 5,30; **43**:65
Aikah, dwellers of, **15**:78; **26**:176; **38**:13;
50:14
A'lâ S. **87**, **87**:1; **92**:20
'Alaq, S.96
Âl-'Imrân, S.3
Allâh. The word Allâh has occurred in the
Qur'ân more than 3000 times.
Alyasa' , (see Elisha)
Amânah, Trust and Allâh prescribed
duties etc., **2**:283; **4**:58; **8**:27; see
Trust
Angel or Angels. These words occur more
than 100 times.
'Ankabût, S.29
Apostates, **47**:25
A'râf: S.7; 7:266,48
Arafât, **2**:198
Argue,
not on behalf of those who deceive
themselves, **4**:107
you argued for them in this world, but
who will on the Day of Resurrection,
4:109
'Asr, S.103
Âyat Al-Kursi, **2**:255
Backbiter, **49**:12; **104**:1
Badr (battle of), **3**:13
lessons from, **8**:5-19, 42-48
Al-Bait-ul-Ma'mûr, **52**:4
Bakkah (Makkah), **3**:96
B'al, **37**:125
Balad, S. **90**
Balance, **7**:8,9; **17**:35; **21**:47; **55**:7-9;
57:25; **101**:6-9
Banû An-Nadîr, **59**:2-6, 13.
Baqarah, S.2
Barâ'a (See *Taubah*), S.9
Barzakh, (Barrier), **23**:100; **25**:53; **55**:20;
also see **18**:94-97; **34**:54; **36**:9
(barrier)
Baiyinah, S.98
Beast (of the Last Days), **27**:82
Bedouins, **9**:90,97-99,101,120; **48**:11, 16;
49:14

- Bee, 16:68,69
- Believers. This word occurs more than 200 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
- Bequest, 2:180,240; 4:7,12; 36:50;
- Betray (deceive, fraud), 2:187; 4:107; 5:13; 8:27,58,71; 12:52; 22:38; 66:10
- Birds, 2:260; 3:49; 5:110; 6:38; 12:36,41; 16:79; 21:79; 22:31; 24:41; 27:16,17,20; 34:10; 38:19; 56:21; 67:19; 105:3.
- Blood-money (*Diya*), 2:178,179; 4:92; 17:33
- Book. This word occurs more than 300 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
- Booty, war, 4:94. 8:41; *Fai*, 59:6-8; *Ghulul*, 3:161 (See spoils) taking illegally, 3:162
- Bribery, 2:188
- Budn*, 22:36
- Burden
of another, no bearer of burdens shall bear the, 35:18; 39:7; 53:38
disbelievers will bear also the burdens of others, 16:25; 29:13
evil indeed are the burdens that they will bear, 6:31,164
Allâh burdens not a person beyond his scope, 2:286; 7:42; 23:62
- Burûj* (Big stars), S. 85; 85:1; 15:16; 25:61
- Camel, 6:144; 7:40; 77:33; 88:17
- Captives, 4:25; 8:67, 70, 71; 9:60; 33:26,27;76:8 (see also Prisoners of war)
- Cattle, 3:14; 4:119; 5:1; 6:136,138, 139,142; 7:179; 10:24; 16:5-8,10,66,80; 20:54; 22:28,30,34; 23:21; 25:44,49; 26:133; 32:27; 35:28; 36:71-73; 39:6; 40:79; 42:11; 43:12,13; 47:12; 79:33; 80:32.
- Cave of Thawr, 9:40
- Cave, people of the 18:9-22, 25,26
- Certainty with truth, 56:95; 69:51;
- Charity, (*Sadaqah*), 2:196,263, 264, 270, 271,273; 4:114; 9:58,75,76-79,103,104; 57:18; 58:12,13
objects of charity and *Zakât*, 2:273; 9:60
- Children 2:233; 42:49,50
lost are they who have killed their, from folly, without knowledge,6:140
- Christ, (see Jesus)
- Christians. This word occurs more than 600 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
- Cities overthrown, 69:9
- City of security, 95:3
- Confederates, 33:9, 22 — see *Ahzâb*.
- Consultation, mutual, 42:38
- Creation,
begins and repeated, 10:4; 21:104; 27:64; 29:19,20
a new, 17:49, 98; 35:16
with truth, 15:85; 16:3; 29:44; 39:5; 44:39; 45:22; 46:3
not for play, 21:16,17; 24:115
every living thing made from, 21:30; 24:45; 25:54
of man, 4:1; 6:2; 15:26,28,33; 16:4; 21:30; 22:5;23:12-14; 25:54; 32:7-9; 35:11; 36:77,78; 37:11; 39:6; 40:67; 49:13; 55:14; 56:57-59; 75:37-40; 76:1,2; 77:20-23; 80:18,19; 86:5-8; 96:2
the first form of 56:62
in six Days, 7:54; 11:7; 32:4; 50:38; 57:4
in pairs, 13:3; 30:8; 36:36; 42:11; 43:12; 51:9,49; 53:45
variety in, 35:27,28
Allâh commands "Be!" — and it is, 2:117; 16:40; 36:82; 40:68

- as the twinkling of an eye, **54:50**
 night and day, sun and moon, **39:5**
 of heaven and earth greater than, of
 mankind, **40:57; 79:27**
 purpose of, **51:56**
- Crow, **5:31**
- Criterion, **2:53,185; 3:4; 8:29,41; 21:48;**
25:1
- Dahr*, (see *Insân*.) **S. 76; 45:24**
 time, **76:1; 103:1**
- David, **4:163; 6:84; 21:78-80; 5:78;**
34:10,13; 38:17-30; 17:55
 fights Goliath, **2:251**
- Dawâbb* or *Dâbbah* (moving living
 creature, etc.) **2:164; 6:38; 8:22,55;**
11:6, 56; 16:49,61; 22:18; 24:45;
27:82; 29:60; 31:10; 34:14; 35:28,45;
42:29; 45:4
- Days. This word occurs more than 500
 times in the Noble Qur'ân.
 Mentioning every place will make the
 Index very big.
- Dead will be raised up, **6:36**
- Death. This word occurs more than 200
 times in the Noble Qur'ân. Mentioning
 every place will make the Index very
 big.
- Debts, **2:280, 282; 4:11,12**
- Decree,
 for each and every matter, there is a,
13:38
 never did We destroy a township but
 there was a known, for it, **15:4**
 of every matter is from Allâh, **44:5**
 when He decrees a matter, He says
 only, "Be!" — and it is, **2:117; 36:82;**
40:68
- Deeds,
 evil, beautified for them, **47:14**
 to us our, to you your deeds, **28:55;**
42:15; 45:15
 good and bad, are for and against his
 ownself, **41:46**
 fastened man's, to his own neck, **17:13**
- Degrees, according to what they did,
6:132
- Desire, those follow their evil, **47:14,16**
 who has taken as his god his own,
25:43
- Despair not of the Mercy of Allâh, **39:53**
21:87,88; 68:48-50 (see also *Jonah*)
Dhâriyât, **S. 51**
- Dhikr*, **8:205; 15:6,9**
- Dhûl-Kifl, **21:85, 38:48**
- Dhûl-Qarnain, **18:83-98**
- Dhun-Nûn (Companion of the Fish),
- Disbelievers. This word occurs more than
 200 times in the Noble Qur'ân.
 Mentioning every place will make the
 Index very big.
- Disease in the hearts of hypocrites and
 disbelievers, **2:10; 5:52; 8:49;**
9:125; 22:53; 24:50; 33:12, 32, 60;
47:20, 29; 74:31
- Distress, after it there is security, **3:154**
- Distribution of war-booty, **8:41; Fai'**
 (booty), **59:7-8**
- Ditch, people of the, **85:4-10**
- Divorce, **2:228-232, 236,237, 241; 65:1-7;**
 see also **4:35** (see also *Zihâr*).
- Donkeys (Ass), **2:259; 16: 8; 31:19; 62:5;**
74:50
- Drink,
 alcoholic, **2:219; 5:90**
 pure, **37:45; 76:21**
 pure sealed wine, **83:25**
 white delicious, **37:46**
- Duhâ*, **S. 93**
- Dukhân*, **S. 44**
- Earth. This word occurs more than 200
 times in the Noble Qur'ân.
 Mentioning every place will make the
 Index very big.
- Elephant army, **105:1-5**
- Elias (Elijah; Ilyâsîn) **6:85; 37:123-132**
- Elisha, (Alyasa') **6:86; 38:48**
- Enoch, (see *Idris*)
- Event, **56:1; 69:15**

- Evil, **4**:123; **10**:27-30; **19**:83; **59**:15
 should not be uttered in public, **4**:148
 comes from ourselves, but good from
 Allâh, **4**:79; **42**:48
 pardon an, **4**:149
 recompensed, **6**:160; **42**:40
 who devise, plots, **16**:45-47
 was the end, **30**:10
 has appeared on land and sea, **30**:41
 repel/defend, with good, **13**:22; **23**:96;
41:34
 changed, for the good, **7**:95
 those follow their, desires, **47**:14,16
 deeds beautified for them, **47**:14
- Excess,
 forbidden in food, **5**:87
 in religion, **4**:171; **5**:77-81
- Eyes, ears and skins will bear witness
 against sinners, **41**:20-23
- Ezra, ('Uzair) **9**:30
- Face or Countenance of Allâh, **2**:115,272;
6:52; **13**:22; **18**:28; **28**:88; **30**:38,39;
55:27; **76**:9; **92**:20
- Fair-seeming, Allâh has made, to each
 people its own doings, **6**:108
- Faith (Belief), **2**:108; **3**:167,177,193; **5**:5;
9:23; **16**:106; **30**:56; **40**:10; **42**:52;
49:7,11,14; **52**:21; **58**:22; **59**:9,10
 rejectors of, **3**:116
 increase in, **3**:173
 with certainty, **44**:7; **45**:4,20; **51**:20
 He has guided you to the, **49**:17
- Fajr*, S. **89**
Falaq, S. **113**
- False conversation about Verses of
 Qur'ân, **6**:68
- False gods,
 besides Allâh, idols and so-called
 partners **7**:194-198; **16**:20,21,72,86;
21:22,24; **34**:22,27; **41**:47,48; **46**:5,6;
53:19-24; **71**:23,24 (see also Taghût.)
 insult not those whom they worship
 besides Allâh, **6**:108
- Falsehood (*Bâtil*), **2**:42; **3**:71; **8**:8; **9**:24;
13:17; **17**:81; **21**:18; **22**:62; **29**:52,67;
31:30; **34**:49; **40**:5; **41**:42; **42**:24
47:3
- Fastened man's deeds to his own neck,
17:13
- Fasting, **2**:178,183,184,185, 187, 196;
4:92; **5**:89,95; **19**:26; **33**:35
 eat and drink until white thread appears
 distinct from the black thread, **2**:187
- Fath*, S. **48**
Fâtihah, S. **1**
Fâtir, S. **35**
- Fear. This word occurs more than 1000
 times in the Noble Qur'ân.
 Mentioning every place will make the
 Index very big.
- Fidyah* (ransom),
 of fast, **2**:196
 for freeing the captives, **8**:67
 ransom offered by disbelievers, **3**:91;
5:36,37; **10**:54; **13**:18
- Fig, **95**:1
- Fighting,
 in the way of Allâh, against
 disbelievers, **2**:190-193,244; **4**:84,95;
8:72,74,75; **9**:12-16,20,24,36,123;
47:4; **61**:11
 ordained, **2**:216
 in sacred months, **2**:217; **9**:5
 by Children of Israel, **2**:246-251
 in the Cause of Allâh, and oppressed
 men and women, **4**:74-76
 till no more *Fitnah*, **8**:39
 twenty overcoming two hundred, **8**:65
 against those who believe not in Allâh,
9:29
 permission against those who are
 wronged, **22**:39-41
 and the hypocrites, **47**:20
 exemptions from, **48**:17
- Fil*, S. **105**
Firdaus Paradise, **18**:107; **23**:11

- Fire. This word occurs more than 200 times in the Noble Qur'ân.
Mentioning every place will make the Index very big.
- Fly, **22:73**
- Food,
lawful and unlawful, (*Halâl* and *Harâm*), **2:168,172,173; 5:1,3-5,88; 6:118, 119,121,145,146; 16:114-118; 23:51**
no sin for what was eaten in the past, **5:93**
transgress not, **5:87**
make not unlawful which Allâh has made lawful, **5:87; 7:32; 16:116**
- Forbidden conduct, **6:151,152; 7:33**
- Forgiveness, **2:109; 4:48,110,116; 7:199; 39:53; 42:5,40-43; 45:14; 53:32; 57:21**
a duty of Believers, **42:37; 45:14**
by Believers, for people of the Scripture, **2:109**
Allâh forgives to whom He pleases, **4:48**
Allâh forgives not setting up partners in worship with Him, **4:48,116**
whoever seeks Allâh's, **4:110**
not to ask Allâh's, for the *Mushrikûn*, **9:113**
Allâh forgives all sins, **39:53**
angels ask for, for those on the earth, **42:5**
forgive, when they are angry, **42:37**
forgive and make reconciliation, **42:40**
Believers to forgive those who hope not for the Days of Allâh, **45:14**
for those who avoid great sins and the *Fawâhish*, **53:32**
race one with another in hastening towards, **57:21**
- Fraud, **83:1-6** (see Betray)
- Free will,
limited by Allâh's Will, **6:107; 10:99; 74:56; 76:31; 81:28,29**
whosoever wills, let him:
believe and disbelieve, **18:29**
take a path to his Lord, **76:29**
walk straight, **81:28**
- Friday prayers, **62:9-11**
- Fruits, **6:41; 16:11**
in Paradise, in plenty, **43:73**
every kind of, **47:15**
as they desire, **77:42**
- Fujjâr*, **82:14-16; 83:7**
- Furqân*, **S.25**
- Fussilat* (see *Hâ Mîm*), **S.41**
- Gabriel, (Jibrîl) **2:97,98; 26:193; 66:4; 81:19-21**
Rûh, **26:193; 67:12; 70:4; 78:38; 97:4**
Rûh-ul-Qudus, **2:87, 253; 5:110; 16:102**
- Gambling, **2:219; 5:90**
- Game, in a state of *Ihrâm*, **5: 94-96**
- Ghâfir* (see *Mu'min*), **S. 40**
- Ghâshiyah*, **S. 88**
- Ghusl*, **4:43; 5:6**
- Gifts, **30:39**
- Goliath, (Jâlût) **2: 249-251**
- Good (Days), **3:140**
you dislike a thing which is, and like which is bad, **2:216**
to be rewarded, **4:85; 28:54**
rewarded double, **4:40; 28:54**
rewarded ten times, **6:160**
increased, **42:23**
for those who do, there is good and the home of Hereafter, **16:30**
is for those who do good in this world, **39:10**
Allâh rewards those who do, with what is best, **53:31**
is there any reward for, other than good, **55:60**
do, as Allâh has been good to you, **28:77**
- Good and Evil,
good is from Allâh and evil is from yourself, **4:79**
if you do good, for your own selves and

- if you do evil, against yourselves, 17:7; 41:46
- repel evil with good, 23:96; 28:54; 41:34
- good and the evil deed cannot be equal, 41:34
- every person will be confronted with all the, he has done, 3:30
(see also *Muhsînûn*)
- Good deed,
disclose or conceal it, 4:149
strive as in a race in, 5:48
- Gospel, 3:3,48,65; 5:46,47,66,68,110; 7:157; 9:111; 48:29; 57:27.
- Great News, 78:1-5
- Greeting, 4:86; 10:10; 14:23; 33:44; 25:75; 24:61
- Hadîd*, S. 57
- Hady* (animal for sacrifice), 2: 196, 200
- Hajj* (Pilgrimage), 2:158, 196-203; 3:97; 5:2; 22:30
- Hajj*, S. 22
- Hâmân, 28:6, 38; 29:39; 40:24,36,37
- Hands and legs will bear witness, 36:65
- Hâqqah*, S.69
- Hardship, there is relief with every,94:56
- Hârûn, (see Aaron).
- Hârût*, 2:102
- Hashr*, S.59
- Hearts,
hardened, 2:74; 22:53; 39:22; 57:16
sealed, 7:100,101; 40:35; 47:16; 63:3
covered, 17:46; 41:5
locked up, 47:24
divided, 59:14
filled with fear, 22:35
in whose, there is a disease, 2:10; 5:52; 8:49; 9:125; 22:53; 24:50; 33:12,32,60; 47:20,29; 74:31
- Heavens,
to Allâh belong the unseen of the, 16:77
created not for play, 21:16
and the earth were joined together, 21:30
- there is nothing hidden in the, 27:75
created without any pillars, 31:10
will be rolled up in His Right Hand, 39:67
creation of seven heavens in two days, 41:12
adorned nearest heaven with lamps, 41:12
to Allâh belongs all that is in the, 45:27; 53:31
seven heavens, one above another, 67:3
- Hell. This word occurs more than 200 times in Noble Qur'ân. Mentioning every place will make the Index very big.
- Hereafter,
better is the house in the, 6:32; 7:169
which will be the end in the, 6:135
Zâlimûn will not be successful (in), 6:135
home of the, 12:109; 16:30; 28:83; 29:64
who believe not in the, 17:10
reward of the, 42:20
better than silver and gold, 43:33-35
only for the *Muttaqûn*, 43:35
punishment of, 68:33
better and more lasting, 87:17
better than the present, 93:4
- Highways, broad, 21:31
- Hijr* (Rocky Tract), 15:80-85
- Hijr*, S.15
- Horses, 16:8
- Hour,
the knowledge of it is with Allâh only, 7:187; 33:63; 41:47; 68:26
all of a sudden it is on them, 6:31; 7:187; 12:107; 43:66
comes upon you, 6:40; 12:107; 20:15; 34:3
has drawn near, 54:1-5
as a twinkling of the eye, or even

- nearer, **16: 77**
 earthquake of the, **22: 1**
 will be established, on the Day,
30:12, 14
 surely coming, there is no doubt,
40:59; 45:32; 51:5,6
 Houses, manners about entering, **24:27-29**
 Hûd, **7:65-72; 11:50-60; 26:123-140;**
46:21-26
Hûd, S. **11**
Hujurât, S. **49**
Humazah, S. **104**
 Hunain (battle), **9:25**
 Hûr (females in Paradise), **44:54; 52:20**
 Hypocrites,
 say: we believe in Allâh and the Last
 Day, but in fact believe not, **2:8**
 deceive themselves, **2:9**
 disease in their hearts, **2:10; 8:49;**
22:53; 33:12; 47:29
 make mischief, **2:11,12**
 fools and mockers, **2:13-15**
 purchased error for guidance, **2:16**
 deaf, dumb and blind, **2:17,18**
 in fear of death and darkness, **2:19,20**
 pleasing speech, **2:204-206**
 refuse to fight, **3:167,168**
 Allâh knows what is in their hearts,
3:167; 4:63
 go for judgement to false judges, turn
 away from Revelation, come when a
 catastrophe befalls, **4:60-62**
 in misfortune and in a great success,
4:72, 73
 Allâh has cast them back, **4:88**
 not to be taken as friends, **4:89; 58:14-19**
 if they turn back, kill them wherever
 you find them, **4:89**
 they wait and watch for your victory or
 disbelievers success, **4:141**
 seek to deceive Allâh, **4:142**
 they pray with laziness and to be seen
 of men, **4:142**
 belong neither to these nor to those,
4:143
 in lowest depths of Fire; no helper,
4:145
 afraid of being found out, **9:64,65**
 not to pray for, **9:84**
 men and women are from one another;
 losers; Curse of Allâh, **9:67-69**
 in bedouins, **9:101**
 wherever found, they shall be seized
 and killed, **33:61**
 Allâh will punish the, **33:73**
 liars; turning their backs; their hearts
 are divided, **59:11-14**
 liars; made their oaths a screen; their
 hearts are sealed; beware of them,
63:1-4
 comprehend not, know not, **63:7,8**
 to strive hard against, **66:9**
Iblîs (Satan), **2:34; 7:11-18; 15:31-44;**
17:61-65; 18:50; 20:116-120;
34:20,21; 38:71-85 (see also Satan)
 Ibrâhîm, (see Abraham)
Ibrâhîm, S. **14**
 'Iddah (divorce prescribed period of
 women), **2:228, 231, 232, 234, 235;**
33:49; 65:1-7
 Idrîs (Enoch), **19:56,57; 21:85; 96:4**
Ihrâm, **2:197; 5:2,95**
Ihsan, **16:90**
Ikhlâs, S. **112**
Ilâh, only One, **2:163; 6:19; 16:22,51;**
23:91; 37:4; 38:65
 Illegal sexual intercourse; evidence of
 witnesses, **4:15-18; 24:2,19**
Iliyyûn, **83:18-21**
 Impure (*Najas*)- See **9:28** and its footnote.
 'Imrân, wife of, **3:35**; daughter of, **66:12**
 Inevitable, **69:1-3**
Infitâr, S. **82**
 Inheritance, **2:180,240; 4:7-9,11,12,19,**
33, 176; 5:106-108
 Injustice, to whom has been done, **4:30,**

- 148
- Insân* (see *Dahr*), S. 76
- Inshiqâq*, S. 84
- Inshirâh* (see *Sharh*), S.94
- Inspiration, 6:93; 10:2,109; 12:102;
17:86; 40:15; 42:3,7,51,52; 53:4,10
- Intercession/Intercessor, 6:51,70,93,94;
10:3; 19:87; 20:106,109; 30:13;
34:23; 39:44; 40:18; 43:86; 53:26;
74:48
- Intoxicants, 5:90 (see also 2:219)
- Iqamat-as-Salat*, 2:3,43,83,110,177, 277;
4:77,102,103; 5:12,55; 6:72; 7:170;
8:3; 9:5,11,18,71; 10:87; 11:114;
13:22; 14:31,37; 17:78; 20:14;
22:41,78; 24:56; 27:3; 29:45; 30:31;
31:4,17; 33:33; 35:18,29; 42:38;
58:13; 73:20; 98:5.
- Iqra'* (see '*Alaq*'), S. 96
- Iram*, 89:7
- '*Îsâ*, see Jesus
- Isaac, (Ishâq) 2:133; 4:163; 6:84; 19:49;
21:72; 29:27; 37:112,113
- Ishmael (Ismâ'il), 2:125-129, 133; 4:163;
6:86; 19:54,55; 21:85; 38:48
- Islâm, 3:19,85; 5:3; 6:125; 39:22; 61:7
first of those who submit as Muslims,
6:14,163; 39:12
first to embrace, 9:100
breast opened to, 39:22
as a favour, 49:17
- Isrâ'*, S. 17
- Israel, Children of, 2:40-86
favour bestowed, 2:47-53, 60, 122; 45:
16,17
rebellng against Allâh's obedience,
2:54-59, 61,63-74; 5:71; 7:138-141
their relations with Muslims, 2:75-79
their arrogance, 2:80,88,91
their covenants, 2:80,83-86,93,100;
5:12,13,70
bought the life of this world at the
price of Hereafter, 2:86
greediest of mankind for life, 2:96
ask for a king, 2:246-251
exceeded the limits; broken into
various groups; monkeys, 7:161-171
promised twice, 17:4-8
delivered from enemy, 20:80-82
given Scripture and leaders, 32:23-25;
40:53,54
the learned scholars of, knew it
(Qur'ân as true), 26:197
- Istawâ* (rose over), 2:29; 7:54; 10:3; 13:2;
20:5; 32:4; 41:11; 57:4
- I'tikâf*, 2:187
- Jacob, (Ya'qûb) 2:132,133; 4:163; 6:84;
12:18; 19:49; 21:72; 29:27
Asbât (twelve sons of Jacob), 2:140;
3:84; 4:163
- Jâlût, (see Goliath).
- Jamarât*, 2:200
- Jâthiyah*, S.45
- Jesus, 'Îsâ son of Mary,
glad tidings of birth, 3:45-47; 19:22,23
Messenger to the Children of Israel,
3:49-51
disciples, 3:52,53; 5:111-115
disciples as Allâh's helpers, 3:52;
61:14
raised up, 3:55-58; 4:157-159
likeness of Adam, 3:59
not crucified, 4:157
inspired, 4:163
no more than Messenger, 4:171; 5:75;
43:63,64
they have disbelieved who say,
5:17,72; 9:30
- Our Messenger (Muhammad
صلى الله عليه وسلم) has come, 5:19
gave the Gospel, 5:46
disciples said: we are Muslims, 5:111
Table spread with food, 5:114
taught no false worship, 5:116-118
a righteous Prophet, 6:85
as a Sign, 23:50; 43:61
no more than a slave and an example to
the Children of Israel, 43:59

- glad tidings of a Messenger whose name shall be Ahmed, **61:6**
- Jews,
and Christians, **2:140; 4:153-161,171; 5:18**
listen to falsehood, **5:41,42**
accursed for what they uttered, **5:64**
enmity to the believers (Muslims), **5:82**
who embraced Islâm, **26:197; 28:53; 29:47**
- Jibrîl, (see Gabriel)
- Jihâd*, **2:216; 9:24; 22:78; 25:52** (see also Fighting; Striving)
- Jinn*, **S.72**
- Jinn, **6:100,112; 15:27; 34:41; 38:37; 46:18,29; 55:15,33,39; 72:1-15**
- Job, **4:163; 6:84; 21:83,84; 38:41-44**
- John, (Yahyâ),
glad tidings of, **3:39; 21:90**
righteous, **6:85**
wise, sympathetic, dutiful, **19:12-15**
- Jonah (Jonas or Yûnus), **4:163; 6:86; 10:98; 21:87; 37:139-148; (Dhu n-Nûn) 21:87; 68:48-50**
- Joseph (Yûsuf), **6:84; 12:4-101**
- Jûdi, Mount, **11:44**
- Jumu'ah*, **S.62**
- Justice ('*Adl*), **2:282; 4:58,135; 7:29; 16:90; 57:25** (see also **4:65,105**)
- Ka'bah*,
built by Abraham, **2:125-127**
no killing of game, **5:94-96**
asylum of security, **5:97**
going round in naked state, **7:28**
while praying and going round, **2:200; 7:29,31**
- Kâfirûn*, **S.109**
- Kâfir*, cup mixed with, **76:5**
- Kahf*, **S.18**
- Kanz*, **9:34,35.**
- Kauthar* (river in Paradise), **108:1**
- Kauthar*, **S.108**
- Keys,
of the heavens and the earth, **39:63; 42:12**
of the *Ghaib*, **6:59**
- Khaulah bint Tha'labah, **58:1**
- Killing,
if anyone killed a person, he killed all mankind, **5:32**
do not kill anyone, **17:33**
- Kind words are better than charity, **2:263**
- Kindred, rights of, **2:83, 177, 215; 4:9-36; 8:41; 16:90; 17:26; 24:22; 29:8; 30:38; 42:23**
- Kirâman-Kâtibîn*, **82:11**
- Knowledge,
not a leaf falls, but He knows it, **6:59**
lost are they who have killed their children from folly, without, **6:140**
of five things, with Allâh Alone, **31:34**
with certainty, **102:5-7**
- Korah (Qârûn), **28:76-82; 29:39; 40:24**
- Kursi*, **2:255**
- Lahab* (See *Masad*), **S.111**
- Lail*, **S.92**
- Lamp, **25:61; 67:5; 71:16; 78:13**
- Languages, difference in, and colours of men, **30:22**
- Lât*, **53:19**
- Law, prescribed, **5:48**
- Laws from Allâh, **2:219; 98:3**
- Liars, **26:221-223**
- Life, if anyone saved a, he saved the life of all mankind, **5:32**
- Life of this world,
bought the, at the price of Hereafter, **2:86**
is only the enjoyment of deception, **3:185**
sell the, for the Hereafter, **4:74**
is nothing but amusement and play, **6:32; 29:64; 47:36; 57:20**
deceives, **6:130**
little is the enjoyment of the, than the Hereafter, **9:38; 13:26; 28:60**
likeness of, is as the rain, **10:24**

- glad tidings in the, 10:64
 whoever desires, gets therein; but then there will be no portion in the Hereafter, 11:15,16; 17:18; 42:20
 who love the present, and neglect the Hereafter, 75:20,21; 76:27
 you prefer the, 87:16
- Light,
 manifest, 4:174
 and darkness, 6:1
 parable of, 24:35
 goes before and with the Believers, 57:12-15; 66:8
 given by Allāh, that the Believers may walk straight, 57:2
- Limits set by Allāh, 2:173,187,190,230; 9:112; 58:4; 65:1; 78:22
 these are the, 2:187; 229, 230; 4:13; 58:4; 65:1
 transgress not the, 2:190,229
 whosoever transgresses, 2:229; 4:14; 78:22
 but forced by necessity, nor transgressing the, 2:173; 6:145
 do not exceed the, in your religion, 4:171; 5:77
 when they exceeded the, (became monkeys), 7:166
 who observe the, 9:112
- Lion, 74:51
- Loan,
 lend to Allāh a goodly, 2:245; 73:20
 increased manifold, 57:11,18
 doubled, 64:17
- Loss, manifest, 39:15
- Lot, (Lût) 6:86; 7:80; 11:70,74,77,81,89; 15:59,61; 21:71,74; 22:43; 26:160, 161,167; 27:54-56; 29:26,28,32,33; 37:133; 38:13; 50:13; 54:33,34; 66:10
 his disobedient wife, 11:81; 15:60; 66:10
- Lote tree, 34:16; 53:14-16; 56:28
- Luqmân, 31:12-14
- Luqmân*, S.31
- Ma'ârij*, S.70
- Madinah (Yathrib), 9:120; 33:13,60; 63:8
- Madyan, 7:85-93; 11:84-95; 20:40; 22:44; 28:22,23; 29:36,37 (see also *Aikah*; Wood)
- Mahr* (bridal-money), 2:229,236,237; 4:4,19-21,24,25; 5:5; 33:50; 60:10,11
- Mâ'idah*, S.5
- Makkah (Bakkah), 3:96; 90:1,2; City of Security, 95:3
- Man,
 generations after generations on earth, 2:30; 6:165;
 made successor, 35:39
 duty, 2:83,84,88,177; 4:1-36; 8:41; 16:90; 17:23-39; 24:22; 29:8,9; 30:38; 33:33; 42:23; 64:14; 70:22-35
 tested by Allāh, 2:155; 3:186; 47:31; 57:25
 things men covet, 3:14
 created from, 4:1; 6:2; 15:26,28,33; 16:4; 21:30; 22:5; 23:12-14; 25:54; 30:20; 32:7-9; 35:11; 36:77,78; 37:11; 39:6; 40:67; 49:13; 55:14; 56:57-59; 75:37-40; 76:1,2; 77:20-23; 80:18,19; 86:5-8; 96:2
 created and decreed a stated term, 6:2; 15:26
 reconciliation between, and wife, 4:35
 losers who denied their Meeting with Allāh, 6:31
 the return, 6:60,72,164; 10:45,46
 plots against oneself, 6:123
 shall not bear the burden of another, 6:164
 is ungrateful, 7:10; 11:9; 30:34; 32:9; 80:17; 100:6
 warned against Satan, 7:27
 wife and children, 7:189,190
 when harm or evil touches, 10:12; 11:9,10; 16:53-55; 17:67; 29:10; 30:33; 31:32; 39:8,49; 41:49-51;

42:48; 70:19-21; 89:16
 returning towards the Lord, 10:23;
 84:6; 96:8
 wrong themselves, 10:44
 is exultant and boastful, 11:10
 invokes for evil, 17:11
 is ever hasty, 17:11
 his deeds fastened to his neck, 17:13
 whoever goes astray, to his own loss
 and goes right, only for his own self,
 17:15
 not be dealt unjustly, 17:71
 death and resurrection, 23:15,16
 have broken their religion into sects,
 each rejoicing in its belief, 23:53
 tongues, hands and feet will bear
 witness against, 24:24
 witness against himself, 75:14
 who has taken as his god his own
 desire, 25:43
 kindred by blood and marriage, 25:54
 Allâh has subjected for you whatsoever
 is in the heaven and earth, 31:20
 whosoever submits his face to Allâh,
 31:22
 not two hearts inside his body, 33:4
 to worship Allâh, 39:64-66
 misfortunes because of what his hands
 have earned, 42:30,48
 angels recording his doings,
 50:17,18,23; 85:11
 angels guarding him, 13:11; 86:4
 sorted out into three classes, 56:7-56
 those nearest to Allâh, 56:10,11
 companions of Right Hand, 56:27-40
 companions of Left Hand, 56:41-56
 to be transfigured and created in forms
 unknown, 56:60-62
 made shapes good, 64:3
 wealth and children are only a trial,
 64:15
 created and endowed with, 67:23,24;
 74:12-15; 90:8-10

is impatient, 70:19-21
 devoted to prayers, 70:22-35
 desires more, 74:15
 witness against himself, 75:14,15
 his arrogance, 75:31-40; 90:5-7
 loves the present life of this world,
 76:27
 more difficult to create, or is the
 heaven, 79:28
 careless concerning the Lord, 82:6-12
 fashioned perfectly and given due
 proportion, 82:7
 travels from stage to stage, 84:19
 love of wealth, 89:20
 created in toil, 90:4
 efforts and deeds are diverse, 92:4
 smooth for him the path of Ease, and
 Evil, 92:7,10
 created of the best stature (moulds),
 95:4
 then reduced to the lowest of the low,
 96:5
 transgresses all bounds, 96:6,7
Manâsik (duties) of *Hajj*, 2:128,200;
 22:30
Manât, 53:20
 Mankind,
 witnesses over, 2:143
 one community, 2:213; 10:19
 created from single pair, 4:1; 39:6;
 49:13
 rebellion against own selves, 10:23
 heedless though Reckoning is near,
 21:1-3
 created on *Fitrah*, 30:30
 most honourable of, 49:13
 made into nations and tribes, 49:13
Manna and the quails, 2:57
 Manners,
 about entering houses, 24:27-29
 in the home, 24:58-61
 in the Prophet's houses, 33:53
 to greet and send *Salât* on the Prophet,
 33:56

- not to annoy Allâh and His Messenger
or believing men or women, **33:57,58**
verify news before belief, **49:6**
not to scoff another, **49:11**
in assemblies, **58:11**
- Marriage, **2:232,234**
to disbelievers or slaves, **2:221**
to how many, lawful, **4:3**
Mahr not to be taken back (in case of
divorce), **4:20,21**
forbidden are for, **4:22-24**
if no means to wed free believing
women, **4:25**
if breach feared, two arbitrators to be
appointed, **4:35**
if wife fears cruelty or desertion, make
terms of peace, **4:128**
not incline too much to one wife so as
to leave the other hanging, **4:129**
of adulterers, **24:3**
to those who are poor, **24:32**
those who find not the financial means
for marriage, **24:33**
wives made lawful to the Prophet, **33:50-52**
before sexual intercourse, no *'Iddah* on
divorce, **33:49**
- Martyrs,
not dead, **2:154; 3:169**
rejoice in Grace and Bounty from
Allâh, **3:170,171**
receive forgiveness and mercy,
3:157,158
will receive good provision, **22:58,59**
- Mârût*, **2:102**
- Mary (mother of Jesus),
birth, **3:35-7**
glad tidings of Jesus, **3:42-51; 19:16-21**
in childbirth, **19:23-26**
brought the babe to her people, **19:27-33**
false charge, **4:156**
guarded her chastity, **21:91; 66:12**
Maryam, **S.19**
Masad, **S.111**
Al-Masjid-al-Aqsa, **17:1**
Al-Masjid-al-Harâm,
2:144,149,150,191,196,217; 5:2; 9:19,28; 17:1; 48:25,27
Al-Mash'ar-il-Harâm, **2:198**
Mâ'ûn, **S.107**
Ma'wâ Paradise, **53:15**
Measure and weight, give full,
11:85;17:35; 83:3:1-5
- Meeting,
with Allâh, **6:31**
of Great Day, **19:37**
of the Hereafter, **30:16**
- Messengers, **2:253; 4:164,165; 40:78; 57:27**
succession of, **2:87**
series of, **5:19; 23:44**
killed, **3:183**
threatened, **14:13**
mocked, **6:10; 13:32; 15:11; 21:41**
denied and rejected, **3:184; 6:34; 25:37; 34:45; 51:52**
believing in some and rejecting others,
4:150-152
gathering of the, **5:109**
sent as givers of glad tidings and
warners, **6:48; 14:4-8**
as a witness from every nation, **16:89**
for every nation, there is a, **10:47; 16:36**
reciting Allâh's Verses, **7:35,36**
an angel as a, **17:95; 25:7**
no more than human beings, **14:10-12; 17:94; 21:8; 25:7,8,20**
and their wives and offspring, **13:38**
(see also Prophets)
- M'irâj*, **17:1; 53:12**
Miserliness/Misers, **57:24**
Misfortune, because of your hands, **42:30**
Monasticism, not prescribed, **57:27**
Monkeys, transgressors became as, **2:65;**

- 5:60; 7:166
 Months, number of, 9:36,37
 Moon, 7:54; 10:5; 16:12; 22:18; 25:61;
 36:39,40; 71:16; 91:2
 splitting of, 54:1
 Moses,
 and his people, 2:51-61; 5:20-29;
 7:138-141,159-162; 14:5-8; 61:5
 and Pharaoh, 2:49,50; 7:103-137;
 10:75-92; 11:96-99; 17:101-103;
 20:17-53,56-79; 23:45-49; 25:35,36;
 26:10-69; 28:4-21,31-42; 40:23-46;
 43:46-56; 51:38-40; 73:16; 79:15-26
 guided by Allāh, 6:84
 mountain and Lord's appearance, 7:142-
 145
 and calf-worship of his people, 7:148-
 156; 20:86-98
 his Book, differences arose therein,
 11:110
 given the Scripture, 17:2
 nine Clear Signs, 7:133; 17:101
 to the junction of the two seas, 18:60-
 82
 called and given Messengership,
 19:51-53; 20:9-56; 28:29-35
 his childhood, mother and sister,
 20:38-40; 28:7-13
 magicians converted, 20:70-73; 26:46-
 52
 in Madyan, 20:40; 28:22-28
 granted the Criterion, 21:48
 and the mystic fire, 27:7-12; 28:29-35
 his mishap in the city, 28:15-21
 came with clear *Āyāt*, 29:39
 guided to the Right Path, 37:114-122
 Scripture of, 53:36; 87:19
 Mosque (of Jerusalem), 17:7
 Mosque (of Qubā), 9:107,108
 Mosques, 2:187; 9:17-19
 to maintain, of Allāh, 9:17,18
 Mosquito, a parable, 2:26
 Mountains, 15:19; 16:15; 20:105-107;
 21:31; 22:18; 31:10; 42:32,33;
 59:21; 73:14; 77:10,27; 81:3; 101:5
Muddaththir, S.74
Muhājir (Emigrants), 4:100; 9:100,
 107,117; 22:58,59; 24:22;33:6;
 59:8,9
 women, 60:10-12
 Muhammad صلى الله عليه وسلم,
 mocked, 2:104; 4:46; 25:41,42; 34:78
 respect the Messenger, 2:104; 4:46;
 49:1-5
 covenant to believe in, 3:81
 a witnesses over believers, 2:143
 no more than a Messenger, 3:144
 dealing gently, 3:159
 his work, 3:164; 7:157; 36:6; 52:29;
 74:1-7
 sent as a great favour to the believers,
 3:164
 sent with the truth, 4:170
 not made a watcher, 6:107
 unlettered, 7:157; 62:2
 sent to the mankind as the Messenger
 of Allāh, 7:158; 48:9,29
 a plain warner, 7:184,188; 11:2; 15:89;
 53:56
 not a madman, 7:184; 68:2; 81:22
 who accuse you, 9:58
 men who hurt the Prophet, 9:61
 a mercy to the Believers, 9:61
 only follow that which is revealed,
 10:15,16; 11:12-14; 46:9
 his sayings, 11:2-4; 12:108; 34:46-50
 Allāh is Witness over him, 13:43;
 29:52; 46:8
 sent as a witness, bearer of glad tidings
 and a warner, 11:2; 15:89; 26:194;
 33:45; 34:28; 48:8
 not to be distressed, 15:97; 16:127;
 18:6
 sent to be a witness, 16:89; 22:78;
 73:15
 to invite with wisdom and fair
 preaching, and argue in a better way,
 16:125

- Maqâman Mahmudâ*, 17:79
 inspired, 18:110
 mercy for the *'Ālamîn*, 21:107
 asks no reward, 25:57; 38:86; 42:23
 has been commanded to, 27:91-93;
 30:30; 66:9
 as a mercy from Allâh, 28:46,47
 close to the believers, 33:6
 good example to follow, 33:21
 last of the Prophets, 33:40
 send *Salât* on, 33:56
 sent to all mankind, 34:28
 wage is from Allâh only, 34:47
 only a human being, 41:6
 sent as a protector, 42:48
 not a new thing in the Messengers,
 46:9
 witness from among the Children of
 Israel, 46:10
Bai'âh (pledge) to him is *Bai'âh*
 (pledge) to Allâh, 48:10,18
 saw Gabriel, 53:4-18; 81:22-25
 oppose him not, 58:20-22
 foretold by Jesus, 61:6
 to make Religion of Truth victorious
 over all religions, 61:9
 from the darkness to the light, 65:11
 to strive hard against disbelievers and
 hypocrites, 66:9
 exalted standard of character, 68:4
 not a poet or soothsayer, 69:41,42
 devoted to prayer, 73:1-8,20; 74:3
 and the blind man, 80:1-12
 to prostrate and draw near to Allâh,
 96:19
 reciting pure pages, 98:2
Āyât regarding family of, 24:11-17;
 33:28-34,50-53,55,59; 66:1,3-6;
 108:3
 (see also Messengers; Prophets)
Muhammad, S.47
Muhsinûn (Good-doers), 2:117,195;
 4:125,128; 10:126; 16:128
 Allâh loves the, 3:134,148; 5:93
 Allâh loses not the reward of the, 5:85;
 9:120; 11:115; 18:30
 We reward the, 12:22; 37:80,105,110;
 39:34; 77:44
 glad tidings to the, 22:37; 46:12
 Allâh's Mercy is near to the, 7:56
 Allâh is with the, 29:69
 dutiful and good to parents, 2:83
 patient in performing duties to Allâh,
 16:90
 (see also Good and Evil)
Mujâdilah, S.58
 Mules, 16:8
Mulk, S.67
Mu'min (see *Ghâfir*), S.40
Mu'minûn, S.23
Mumtahanah, S.60
Munâfiqûn, S.63
 Murder, 2:178,179
Mursalât, S.77
 Muslims,
 first of the, 6:14,163; 9:100; 39:12
 Who has named, 22:78
 forgiveness and a great reward for them
 who, 33:35,36
Mutaffifîn, S.83
Muzzammil, S.73
Naba', S.78
 Nadîr, Banû-An-, (Jews), 59:2,9,13
Nahl, S.16
Najas (impure) 9:28 and its footnote.
 Najm, S.53
Najwâ (See Secret)
 Names,
 to Him belong the Most Beautiful, 7:180
 to Him belong the Best, 17:110; 20:8;
 59:24
Naml, S.27
Nâs, S.114
Nasr, 71:23
Nasr, S.110
Nâzi'ât, S.79
 Necessity, if one is forced by, 2:173;
 6:145

- Neighbour, 4:36
 New moons, 2:189
 News, to be tested, 4:83
 Niggards condemned, 17:29; 47:38;
 48:38
 Night, (as a symbol), 79:29; 92:1; 93:2;
 for rest, 10:67
 as a covering, 13:3; 78:10
 to be of service, 14:32
 Night of *Al-Qadr* (Decree), 44:3,4;
 97:1-5
Nisâ', S.4
 Noah, 3:33; 4:163; 6:84; 7:59-69; 9:70;
 10:71; 11:25,32,36,42,45,46,48,89;
 17:3; 21:76; 23:23; 25:37; 26:105;
 29:14; 37:75; 51:46; 54:9; 69:11;
 71:1-28
 the Deluge, 29:14
 unrighteous son not saved, 11:45-47
 unrighteous wife, 14:9; 17:3,17; 19:58;
 21:76; 22:42; 26:105,106, 116; 33:7;
 37:75,79; 38:12; 42:13; 40:5,31;
 42:13; 50:12; 53:52; 57:26; 66:10;
 71:1,21,26
Nûh, S.71
Nûr, S.24
 Oath, 2:224-227; 3:77; 5:89; 6:109;
 16:38,91,92,94; 24:22,53; 66:2;
 68:10,39; 77:3
 Obedience, 3:132; 4:59,64,66,80,81; 5:95;
 18:46; 24:51,52,54; 47:33; 64:12
 Obligations to be fulfilled, 5:1
 Offspring, 4:9; 42:49,50
 He bestows male and female, upon whom
 He wills, 42:49
 Olive, 6:141; 16:11; 23:20; 24:35; 95:1
 Only One *Ilâh*, 2:163; 6:19; 16:22,51;
 23:91; 37: 4; 38:65
 Orphans, 2:83, 177, 215,220;
 4:2,3,6,8,10,36,127; 6:152; 8:41;
 17:34; 18:82; 59:7; 76:8; 89:17;
 90:15; 93:6; 107:2
 guardians of, 4:6
 Own doings, made fair-seeming to each
 people, 6:108
 Pairs, in all creatures, 13:3; 30:8; 36:36;
 42:11; 43:12; 51:9,49; 53:45
 Palm tree, 13:4; 19:25; 20:71; 59:5
 Parables, (likeness, example, similitudes)
 who kindled a fire, 2:17,18
 rain storm from the sky, 2:19,20
 mosquito, 2:26
 who shout, 2:171
 a town all in utter ruins, 2:259
 grain of corn, 2:261
 smooth rock, 2:264
 garden, 2:265,266
 rope, 3:103
 cold wind, 3:117
 dog who lolls his tongue out, 7:176
 brink of a precipice, 9:109,110
 rain, 10:24
 clean-mown harvest, 10:24
 blind and deaf, 11:24
 ashes on which the wind blows
 furiously, 14:18
 goodly tree, 14:24,25
 evil tree, 14:26
 slave and a man, 16:75
 dumb man who is a burden to his
 master, 16:76
 woman undoing the thread, 16:92
 township, secure and well content,
 16:112,113
 two men with gardens of grapes,
 18:32-44
 life of this world like water from the
 sky, 18:45
 fallen from the sky and snatched by
 birds, 22:31
 a fly, 22:73
 Light is as a niche, 24:35,36
 mirage, 24:39
 darkness in a vast deep sea, 24:40
 spider, 29:41
 partners, 30:28
 dwellers of the town, 36:13-32

- a man belonging to many partners, 39:29
- seed growing, 48:29
- vegetation after rain, 57:20
- mountain humbling itself, 59:21
- donkey, 62:5
- water were to be sunk away, 67:30
- people of the garden, 68:17-33
- Paradise,
- of Abode, (*Ma'wa* Paradise), 53:15
- Firdaus* Paradise, 18:107; 23:11
- Gardens under which rivers flow, 3:15,198; 4:57; 5:119; 7:43; 9:72; 18:31; 22:23; 39:20; 57:12; 64:9; 98:8
- Everlasting Gardens (*'Adn* Paradise) 9:72; 13:23; 18:31; 19:61; 20:76
- Gardens of Eternity (*'Adn* Paradise), 16:31; 35:33; 98:8
- Gardens of delight, 37:43; 56:12,89
- Gardens with everlasting delights,9:21
- Gardens and grapeyards, 78:32
- fruits of two gardens, 55:54,62
- fruits of all kinds as desired, in plenty, 36:57; 37:42; 43:73; 44:55; 47:15; 55:52,68; 56:20,29,32; 77:42
- fruits will be near at hand, 55:54; 69:23
- fruit and meat, 52:22
- flesh of fowls, 56:21
- thornless lote trees and *Talh* (banana trees), 56:28,29
- a running spring, 88:12
- spring called *Salsabil*, 76:18
- a spring called *Kāfūr*, 76:5
- a spring *Tasnīm*, 83:27,28
- a river in Paradise, *Kauthar*, 108:1
- rivers of wine, milk, clarified honey, 47:15
- pure sealed wine, white, delicious, 37:45,46; 56:18; 76:21; 83:25
- cup, mixed with, *Zanjābil*, 76:17; 78:34; water, 76:5
- trays of gold and cups, 43:71
- vessels of silver and cups of crystal, 76:15,16
- green garments of fine and thick silk, 18:31; 22:23; 35:33; 44:53; 76:12,21
- adorned with bracelets of gold and pearls, 18:31; 22:23; 35:33; 76:21
- coaches lined with silk brocade, 55:54
- green cushions and rich beautiful mattresses, set in row, 55:76; 88:15
- thrones woven with gold and precious stones, raised high 56:15; 88:13
- rich carpets spread out, 88:16
- beautiful mansions, lofty rooms, one above another, 9:72; 39:20
- abiding therein forever, 3:198; 4:57; 5:119; 9:22,72; 11:108; 43:71; 57:12; 98:8
- eternal home, 3:15; 35:35
- facing one another on thrones, 15:47; 37:44; 44:53; 56:16
- never taste death therein, 44:56
- nor they (ever) be asked to leave it, 15:48
- hatred or sense of injury removed from their hearts, 7:43; 15:47
- all grief removed, 35:34
- no sense of fatigue, toil or weariness, 15:48; 35:35
- neither will be any hurt, abdominal pain, headache nor intoxication, 37:47; 56:19
- no vain speaking nor sinful speech, 19:62; 56:25
- neither harmful speech nor falsehood, 78:35; 88:11
- free from sin, 37:47; 52:23
- neither excessive heat nor bitter cold, 76:13
- there will be a known provision, 37:41; 56:89
- in peace and security, 15:46; 44:51,55; 50:34
- home of peace, 6:127
- greetings in, 7:46; 10:10; 13:24; 14:23; 16:32; 19:62; 36:58; 39:73;

- 56:26
 whoever does righteous deeds will enter, 4:124; 42:22; 44:51
 who kept their duty to their Lord will be led in groups, 39:73
 been made to inherit because of deeds, 43:72
 Allâh is pleased with them and they with Him, 5:119
 My Paradise, 89:30
 the greatest bliss, 9:72
 the great success, 57:12; 64:9
 the supreme success, 9:72; 44:57
 for believers are Gardens as an entertainment, 32:19
 dwellers of Paradise will be busy in joyful things that Day, 36:35
 will be amidst gardens and water springs, 15:45; 19:63; 44:52; 52:17; 54:54; 55:46
 see the angels surrounding the Throne, 39:75
 near the Omnipotent King, 54:55
 they will have all that they desire, 50:35
 Hûrs, chaste females with wide and beautiful eyes, as if preserved eggs, 37:48,49; 44:54; 52:20; 55:58,70; 56:22,23
 pure wives, 3:15
 wives in pleasant shade, reclining on thrones, 36:55
 young full-breasted maidens of equal age, 78:33
 immortal boy-servants to serve them, as scattered pearls, 52:24; 56:17; 76:19
 Parents, kindness to, 2:83,215; 4:36; 16:90; 17:23; 29:8; 31:14; 46:15-17
 'Partners' of Allâh, a falsehood, 4:116; 10:34,35,66; 16:86; 28:62-64, 71-75; 30:40; 42:21
 Pasturage, 87:4,5
 Path, 5:77; 16:94; 42:52,53; 43:43;
 90:11,12 (see also Way)
 Patience, 3:186,200; 10:109; 11:115; 16:126,127; 20:130; 40:55,77; 42:43; 46:35; 70:5; 73:10
 seek help in, and prayer, 2:45,153; 20:132; 50:39
 Patient,
 will receive reward in full, 39:10
 Allâh is with those who are, 8:46
 and be, 11:115
 in performing duties to Allâh, 16:90
 to be, at the time of anger, 41:34
 Peace, incline to, 8:61
 Pearl and coral, preserved, 52:24; 55:22; 56:23
 Pen, 68:1; 96:4
 Person,
 Allâh burdens not a, beyond his scope, 2:286; 7:42
 Allâh tax not any, except according to his capacity, 23:62
 no, knows what he will earn tomorrow and in what land he will die, 31:34
 every, will be confronted with all the good and evil he has done 3:30
 every, will come up pleading for himself, 16:111
 every, is a pledge for what he has earned, 74:38
 Allâh swears by the self-reproaching, 75:2
 Pharaoh, 28:6; 40:24
 people of, 2:49; 3:11; 7:141; 44:17-33
 drowned, 2:50
 dealings with Moses, 7:103-137; 10:75-92 (see also Moses and Pharaoh)
 dead body out from sea, 10:90-92
 transgressed beyond bounds;
 committed sins and disobeyed, 20:24; 69:9; 73:16; 85:17-20; 89:10-14
 righteous wife, 28:8,9
 claims to be god, 28:38; 79:24

- destroyed, **29:39**
 a believing man from Pharaoh's family,
40:28-44
 building of a tower, **40:36,37**
 Piling up of the worldly things, **102:1-4**
 Pledge (*Bai'ah*),
 for Islam, **16:91**
 to the Messenger is *Bai'ah* (pledge) to
 Allāh, **48:10**
 of the Believers, **48:18; 60:12**
 Pledge (Mortgaging),
 let there be a, **2:283**
 every person is a, for that which he has
 earned, **52:21; 74:38**
 Poetry, **36:69**
 Poets, **26:224-227; 69:41**
 Pomegranates, **6:141**
 Poor, **2:88,177,215,273; 4:8,36; 8:41;**
9:60; 17:26; 24:22,32; 30:38; 47:38;
51:19; 59:7,8; 69:34; 74:44; 76:8;
89:18; 90:16; 93:8; 107:3
 Prayer, **1:1-7; 3:8,26,27,147,191-194;**
4:103; 17:80; 23:118
 neither aloud nor in a low voice,
17:110
 invocation for disbelievers, **9:113,114**
 invocation of disbelievers, **13:14**
 He answers (the invocation of) those,
42:26
 Prayers, five obligatory,
 seek help in patience and, **2:45,153;**
20:132; 50:39
 perform *Iqāmat-as-Salāt*, (see *Iqāmat-*
as-Salāt)
 facing towards *Qiblah*, **2:142-145,**
149,150
 guard strictly the, **2:238**
 in travel and attack, **2:239; 4:101,102**
 approach not when in a drunken state,
4:43
 nor in a state of *Janābah*, **4:43**
 purifying for, **4:43; 5:6**
 when finished the, **4:103**
 times of, **11:114; 17:78,79; 20:130;**
30:17,18; 50:39,40; 52:48,49; 73:1-
6,20
 prostration for Allāh Alone, **13:15**
 Prayers, Friday, **62:9-11**
 Precautions in danger, **4:71**
 Prisoners of war, **8:67-71** (see also
 Captives)
 Promise of Truth, **46:16,17**
 Property, **2:188; 3:186; 4:5,7,29; 51:19;**
59:7-9; 70:25
 Prophets, **3:33, 34,146; 4:163; 5:20; 6:84-**
90; 23:23-50; 57:26
 covenants of the, **3:81; 33:7-8**
 illegal for, **3:161**
 an enemy for every, **6:112; 25:31**
 (see also Messengers)
 Prostration, to Allāh falls in, whoever in
 the heavens and the earth and so do
 their shadows, **13:15**
 Provision, **10:59; 13:26; 14:32; 16:73;**
34:36,39; 42:12; 51:57; 67:21; 79:33
 Psalms, **4:163**
 Punishment,
 postponing of, **3:178**
 cutting of hands or feet, **5:33**
 punish them with the like of that with
 which you were afflicted, **16:126**
 of this life and Hereafter, **24:19; 68:33**
 Purifying, bodily, **4:43; 5:6; spiritually**
 (from impurities), **87:14; 91:9** (please
 also see the footnote of 9:28)
Qadr, **S.97**
Qadar, **5:5; 64:11**
Qāf, **S.50**
Qalam, **S. 68**
Qamar, **S. 54**
Qārī'ah, **S. 101.**
Qārūn (Korah), **28:76-82; 29:39**
Qasas, **S.28.**
Qiblah, **2:142-145,149**
Qisās (Law of equality in punishment),
2:178,179,194; 5:45; 16:126; 17:33;
22:60; 42:40
 Qur'ān,

- described, **13:31,36,37; 14:1; 56:77-80**
 is not such as could ever be produced
 by other than Allâh, **2:23; 10:38; 11:13; 17:88**
 had it been from other than Allâh,
 therein have been much
 contradictions, **4:82**
 a manifest light, **4:174; 42:52**
 revealed, **6:19**
 Allâh is Witness to it, **6:19**
 clear proof, **6:157**
 false conversation about Verses of,
6:68
 a Reminder, **7:63; 12:104; 18:101; 20:3,99,124; 25:29; 36:11,69; 43:44; 50:8; 65:10; 72:17**
 when recited, listen and be silent,
7:204
Dhikr, **7:205; 15:6,9**
 Book of Wisdom, **10:1; 31:2; 36:2**
 inspired Message, **10:2, 109; 42:52**
 those reject it, **11:17**
 in Arabic, **12:2; 13:37; 16:103; 20:113;26:195; 39:28;41:3,44; 42:7; 43:3; 44:58; 46:12**
 made into parts, and revealed in stages,
15:91; 17:106; 25:32; 76:23
 change of a Verse, **16:10**
 when you want to recite the, **16:98**
 guides, **17:9**
 glad tidings and warning, **17:9,10**
 and the disbelievers, **17:45-47**
 recitation in the early dawn is ever
 witnessed (by the angels), **17:78**
 healing and mercy, **17:82**
 fully explained to mankind, every kind
 of similitude and example, but most
 refuse, **17:89; 18:54; 39:27**
 easy, **19:97; 44:58; 54:17,22,32,40**
 "my people deserted this Qur'ân",
25:30
 confirmed by the Scriptures, **26:196**
 narrates to the Children of Israel about
 which they differ, **27:76**
 recite and pray, **29:45**
 Truth from Allâh, **32:3; 35:31**
 on a blessed Night, **44:3**
 therein is decreed every matter of
 ordainments, **44:4**
 think deeply in the, **47:24**
 warn by the, **50:45**
 taught by Allâh, **55:1**
 and honourable recital, well-guarded,
56:77,78
 non can touch but who are pure, **56:79**
 if sent down on a mountain, **59:21**
 an anguish for the disbelievers, **69:50**
 an absolute truth with certainty, **69:51**
 recite in a slow style, **73:4**
 in Records held in honour, kept pure
 and holy, **80:13-16**
 a Reminder to (all) the 'Ālamîn, **81:27**
 disbelievers belie, **84:22**
 in Tablet preserved, **85:22**
 Word that separates the truth from
 falsehood, **86:13**
 reciting pure pages, **98:2**
 (see also Book; Revelation)
- Quraish*, **S.106**
 Quraish,
 disbelievers of, **54:43-46,51**
 taming of, **106:1-4**
- Rabbis and monks, **9:31,34**
 Race, strive as in a, in good deeds, **5:48**
- Ra'd*, **S.13**
Rahmân, **S.55**
 Raiment of righteousness is better, **7:26**
- Rain,
 Allâh's Gift, **56:68-70**
 of stones, **27:58**
- Ramadân*, **2:185**
Ramy, **2:200**
- Ransom,
 no, shall be taken, **57:15**
 offered by disbelievers, **3:91; 10:54; 13:18**
Fidyah, of fast, **2:196**; for freeing the
 captives, **8:67**

- Rass*, dwellers of the, **25:38; 50:12**
- Recompense,
 the Day of, **1:4; 37:20; 51:12; 56:56; 82:17,18; 96:7**
 deniers of, **107:1-7**
 of an evil is an evil like thereof, **42:40**
- Reconciliation,
 whoever forgives and makes, **42:40**
 between man and wife, **4:35**
- between believers, **49:9,10**
- Record,
 a Register inscribed, **83:7-9,18-21**
 each nation will be called to its, **45:28,29**
 written pages of deeds of every person, **81:10**
 which speaks the truth, **23:62**
 in right hand, **69:19; 84:7-9**
 in left hand, **69:25**
 behind the back, **84:10-15**
- Recording angels, **50:17,18,23; 85:11**
- Relief, with the hardship, **94:5,6**
- Religion,
 no compulsion in, **2:256**
 is Islâm, **3:19**
 of Allâh, **3:83,84**
 other than Islâm, **3:85**
 do not exceed the limits in, **4:171;5:77**
 perfected, **5:3**
 who take, as play and amusement, **6:70**
 who divide their, and break up into
 sects, **6:159; 30:32** (see also
42:13,14; 43:65; 45:17)
 men have broken their, into sects, each
 group rejoicing in its belief, **23:53;**
30:32
 not laid in, any hardship, **22:78**
 mankind created on the, **30:30**
 same, for all Prophets, **42:13-15**
 ancestral, **43:22-24**
- Remembrance of Allâh, **63:9**
 in the, hearts find rest, **13:28**
- Repentance,
 accepted if evil done in ignorance and
 repent soon afterwards, **4:17; 6:54**
 and of no effect is the, if evil deeds are
 continued, **4:18**
 He accepts, and forgives sins, **4:25**
- Respite for evil, **3:178; 10:11; 12:110;**
14:42,44; 29:53-55; 86:15-17
- Resurrection, **7:53; 14:21; 16:38-40;**
17:49-52; 19:66-72; 22:5; 23:15,16;
46:33-34; 50:3,20-29,41-44; 75:1-15;
79:10-12; 86:5-8
- Resurrection Day, **7:89; 20:100,101,124**
 the True Day, **78:39**
 paid your wages in full **3:185**
 written pages of deeds shall be laid
 open, **81:11**
 every person will know what he has
 brought, **81:14**
 every person will be confronted with
 all the good and evil he has done,
3:30
 a person will know what he has sent
 forward and left behind, **82:5**
 no fear of injustice, **20:112**
 balances of justice, **21:47**
 scales of deeds, **23:102,103**
 whosoever does good or evil equal to
 the weight of an atom, shall see it,
100:7,8
 all the secrets will be examined, **86:9**
- Record given in right hand, **69:19;**
84:7-9
- Record given in left hand, **69:25**
- Record given behind back, **84:10-15**
- hard day, for the disbelievers, **25:26;**
54:8; 74:9
 a heavy day, **76:27**
 bear a heavy burden, **20:100,101**
 not permitted to put forth any excuse,
77:36
 wrong-doer will bite at his hands,
25:27
 wrong-doers assembled with their
 companions and idols, **37:22**

- destruction with deep regrets, sorrows and despair, **30:12**
 the female buried alive shall be questioned, **81:8,9**
 the greatest terror, **21:103**
 the caller will call, to a terrible thing, **50:41; 54:6-8**
 a single (shout), **36:29,49,53; 38:15; 50:42**
Zajrah (shout), **37:19; 79:13**
 a near torment, **78:40**
 the heaven will shake with a dreadful shaking, **52:9; 56:4**
 heaven is split asunder, **84:1,2**
 heaven cleft asunder, **77:9; 82:1**
 heaven shall be rent asunder with clouds, **25:25**
 heaven will be rolled up, in His Right Hand, **21:104; 39:67**
 all in heaven and on the earth will swoon away, **39:68**
 heaven shall be opened, it will become as gates, **78:19**
 sky will be like the boiling filth of oil, **70:8**
 stars shall fall, **81:2; 82:2**
 stars will lose their lights, **77:8**
 sun will lose its light, **81:1**
 seas shall become as blazing Fire, **81:6**
 seas are burst forth, **82:3**
 earthquake of the Hour, **22:1; 99:1**
 mountains will move away, **18:47; 27:88; 52:10; 77:9; 78:20; 81:3; powdered to dust 20:105; 56:5; like flakes of wool, 70:9; 101:5**
 earth and the mountains will be shaken violently, **73:14; 79:6**
 earth is ground to powder, **89:21**
 earth will be changed to another earth and so will be the heavens, **14:48**
 earth is stretched forth, **84:3-5**
 earth as a levelled plain **18:47; 20:106**
 earth throws out its burdens, **84:4; 99:2**
 graves turned upside down, **82:4**
 resurrection from the graves, **21:97; 70:43**
 over the earth alive after death, **79:14**
 wild beasts shall be gathered together, **81:5**
 raised up blind, **20:124,125**
 Trumpet will be blown, **6:73; 18:99; 20:102; 23:101; 27:87; 36:51; 39:68; 50:20; 69:13; 74:8; 78:18; 79:7; Sākhkhah, 80:33**
 the souls shall be joined with their bodies, **81:7**
 stay not longer than ten days, **20:103**
 stay no longer than a day, **20:104; or part of a day, 24:112-114**
 Day of Gathering, **64:9**
 Day of Judgement, **37:21**
 Day of Decision, **77:38; 78:17**
 Day of Sorting out, **77:13,14**
 Day of Grief and Regrets, **19:39**
 deniers of, **77:15-50**
 mankind will be like moths scattered about, **101:4**
 mankind will proceed in scattered groups, **100:6**
 mankind as in a drunken state, **22:2**
 pregnant she-camels shall be neglected, **81:4**
 nursing mother will forget her nursing, **22:2**
 every pregnant will drop her load, **22:2**
 relatives shall be made to see one another, **70:11**
 a man shall flee from his relatives, **81:34-37**
 no friend will ask of a friend, **70:10**
 there will be no friend nor an intercessor, **40:18**
 no person shall have power to do anything for another, **82:19**
 will have no power, nor any helper, **87:10**
 no fear on believers, **43:68**

- believers will be amidst shades and springs, and fruits, **77:41-43**
 dwellers of Paradise and their wives, **36:55-58**
 angels will be sent down with a grand descending, **25:25**
 Shin shall be laid bare, **68:42,43**
 Paradise shall be brought near, **81:13**
 Hell will be brought near, **89:23**
 Hell-Fire shall be stripped off, kindled to fierce ablaze, **81:11,12**
 Retaliation by way of charity will be an expiation, **5:45**
- Revelation,
 if you are in doubt, **2:23,24**
 abrogated or forgotten Verse, **2:106**
 right guidance, **3:73**
 from the Lord, so be not of those who doubt, **6:114**
 for people who understand, **6:98**
 a Guidance and a Mercy, **7:203; 16:64; 31:3**
 through *Rûh-ul-Qudus*, **16:102; 26:192,193**
 explained in detail, **6:98; 41:2-4**
 of the Book is from Allâh, **46:2**
 (see also Book and Qur'ân)
- Revenge of oppressive wrong, **42:39-43**
- Reward,
 according to the best of deeds, and even more, **24:38; 29:7; 39:35**
 as a, **25:15**
 Allâh rewards those who do good, with what is best, **53:31**
 for good, no reward other than good, **55:60**
- Ribâ* (See usury)
- Righteous,
 company of the, **4:69**
 shall inherit the land, **21:105**
 in Paradise, **51:15-19; 76:5-12**
 (see also Good)
- Righteousness, **2:177,207,208,212; 3:16,17,92,133-135,191-195; 4:36,125; 5:93; 7:42,43; 16:97**
 steep path of, **90:11-18**
 Right guidance is the Guidance of Allâh, **3:73**
 Roads, way, **43:10**
 Rocky Tract (*Hijr*), dwellers of, **15:80-85**
 Romans, **30:2-5**
 Roof, the heaven, **21:32**
Rûh (Gabriel), **26:193; 67:12; 70:4; 78:38; 97:4**
Rûh-ul-Qudus, **2:87,253; 5:110; 16:102** (see also Gabriel)
Rûh (soul, spirit), **15:29; 17:85; 58:22**
Rûm, **S.30**
 Saba' (Sheba), **27:22-44; 34:15-21**
Saba', **S.34**
 Sabbath,
 transgressors of, **2:65; 4:154; 7:163-166**
 prescribed only for, **16:124**
 Sabians, **5:69; 22:17**
 Sacrifice, **2:196,200; 22:34-37**
Sâd, **S.38**
Sadaqah (Charity), **2:196,263,264,270,271,273; 4:114; 9:60,75,76,79,103,104; 57:18; 58:12,13**
 concealing is better than showing, **2:271**
Safâ and Marwah, **2:158**
Saff, **S.61**
Sâffât, **S.37**
Sail Al-'Arim (flood released from Ma'rib Dam), **34:16**
Sajdah, **S.32**
Sakînah (calmness and tranquillity), **2:248; 9:26,40; 48:4,18,26**
Sâlih, **7:73-79; 11:61-68; 26:141-159; 27:45-53; 91:13**
Salsabîl (spring in Paradise), **76:18**
Sâmirî, **20:85,95-97**
 Samuel, **2:247**
 Satan, **2:36,168,208,268,275; 3:36,155,175; 4:38,60,76,83,119,120; 5:80,**

- 91; 6:43, 68,142; 7:20,22,27,175, 200,201; 8:48; 16:63,98; 20:120; 24:21; 25:29; 27:24; 41:36; 58:10, 19; 82:25
- excites enmity and hatred, 5:91
- evil whispers from, 7:200,201
- deceives, 8:48
- betrayed, 14:22
- has no power over believers, 16:99,100
- throws falsehood, 22:52,53
- is an enemy, 12:5; 35:6; 36:60
(see also *Iblīs*)
- Scale, successful, whose will be heavy, 7:8,9 (See also balance)
- Scripture,
people of the, (Jews and Christians), 2:109; 3:64,65,69,70,71,72,75,98, 99,110,113,199; 4:47,153-161; 5:59,60,68; 98:1
- what they were hiding, 5:61-63
- among them who are on the right course, 5:66
- they recognise but not believe, 6:20
- Seas, 42:32,33; 45:12
- the two, 18:60; 25:53; 35:12; 55:19,20
- when, are burst forth, 82:3
- Secret (*Najwā*),
talks, 4:114 (See the footnote of 11:18)
- counsel of three, 58:7
- counsels, 58:8,10
- private consultation, 58:12,13
- Sects and divisions in religion, 6:15; 23:53; 30:32; 42:13,14; 43:65; 45:17
- Security, after the distress, He sent down, 3:154
- Seed, Who makes it grow, 56:63-67
- Senses, 23:78
- Seven, created,
heavens, 2:29; 23:17; 65:12; 67:3; 71:15
- and of the earth like there of, 65:12
- Shadow,
to Allāh falls in prostration, 13:15;
- 16:48
- spread of, 25:45
- Shams*, S.91
- She-camel as a clear sign to Thamūd people, 7:73; 17:59; 26:155-158
- Ship, sailing of, as a Sign; to be of service; to be grateful; to seek His Bounty, 2:164; 14:32; 16:14; 17:66; 22:65; 31:31; 35:12; 42:32,33; 43:12; 45:12; 55:24
- Shu'aib, 7:85-93; 11:84-95; 29:36,37
- Shu'arā'*, S.26
- Shūrā*, S.42
- Sidrat-ul-Muntahā*, 53:14
- Siege of Al-Madīnah, 33:9-27
- Signs of Allāh (*Āyāt*). This word occurs more than 300 times in Noble Qur'ān. Mentioning every place will make the Index very big.
- Sijjīn*, 88:7-9
- Sin, 7:100; 74:43-6
- illegal sexual intercourse, 4:15,16; 24:2,19
- if greater, are avoided, small sins are remitted, 4:31
- they may hide from men, but cannot hide from Allāh, 4:108
- whoever earns, he earns it only against himself, 4:111
- whoever earns a, and then throws on to someone innocent, 4:112
- Allāh forgives not setting up partners in worship with Him, but forgives whom He pleases other sins than that, 4:116
- those who commit, will get due recompense, 6:120
- sinner will never be successful, 10:17
- Allāh forgives all, 39:53
- greater sins, 42:37
- Sinai, Mount, 19:52; 23:20; 95:2
- Sinners, their ears, eyes, and skins will testify against them, 41:20-23
- Sirāt* Bridge, 66:8

- Slanderer, **68:11,12; 104:1**
- Slaves, **2:177,178; 4:25,36,92; 5:89; 24:33; 58:3; 90:13** (see also Prisoners of war; Captives)
- Sleep, a thing for rest, **78:9**
- Sodom, **29:31; 37:136**
- Sodomy, **7:80-82; 11:77-83; 15:61-77; 29:28,29**
- Solomon, **2:102; 4:163; 6:84; 21:78-82; 27:15-44; 34:12-14; 38:30-40**
and the ants, **27:18,19**
and the hoopoe, **27:22-26**
and the Queen of Saba', **27:22-44; 34:15**
- Son, adopted, **33:4,5**
- Soul (spirit, *Rûh*), **15:29; 17:85; 58:22**
- Spend,
in Allâh's Cause, **2:195,215,254,262, 265,267,274; 3:92,134; 8:3; 9:99; 13:22; 14:31; 22:35; 32:16; 35:29; 36:47; 47:38; 57:7; 63:10; 64:16**
which is beyond your needs, **2:219**
likeness of those who, their wealth in the Way of Allâh, **2:261**
to be seen of men, **2:264; 4:38**
whatever you, in Allâh's cause, it will be repaid to you, **2:272; 8:60; 34:39**
not with extravagance, or wastefully, **6:141; 17:26**
neither extravagant nor niggardly, **25:67**
who close hands from spending in Allâh's Cause, **9:67**
- Spirit (soul, *Rûh*), **15:29**
its knowledge is with Allâh, **17:85**
Allâh strengthens believers with, **58:22**
- Spoils of war, **8:41,69; 48:15,19,20; 48:15**
(see also Booty)
- Spying, **49:12**
- Star, **53:1,49; 86:1-4**
- Stars, **7:54; 15:16; 16:12,16; 22:18; 25:61; 37:6-10; 56:75; 77:8; 81:2; 82:2**
- Straight, Way, **1:6**, etc; Path, **6:153**, etc.
- Striving, **4:95; 8:72,74,75; 9:20,24,81; 22:78; 25:52; 29:69:69; 47:3; 60:1; 61:11**
- Suckling, the term of, foster mother, **2:233**
- Suffering, poverty, loss of health and calamities; prosperity and wealth, **7:94-96**
- Sun, **7:54; 10:5; 14:32; 16:12; 22:18; 25:61; 36:38,40; 71:16; 81:1; 91:1**
- Supreme success, **9:72; 44:57**
- Sûrah*, **10:38; 11:13; 47:20**; its revelation increases faith, **9:124-127**
- Suspicious, **49:12**
- Sustenance, **19:62** (see also Provision; Providence)
- Suwâ'*, **71:23**
- Tabûk, **9:40-59, 81-99, 117,118,120-122**
- Taghâbun*, **S.64**
- Tâghûl*, **2:256-257; 4:51-60,76; 5:60; 16:36; 17:39** see also false gods.
- Tâ-Hâ*, **S.20**
- Tahrîm*, **S.66**
- Takâthur*, **S.102**
- Takwîr*, **S.81**
- Talâq*, **S.65**
- Talh* (banana tree), **56:29**
- Tâlût (Saul), **2:247-249**
- Târiq*, **S.86**
- Tasnîm* (spring), **83:27,28**
- Taubah*, **S.9**
- Tawâf* (going round the Ka'ba), **2:200; 7:29,31**
- Tayammum*, **4:43; 5:6**
- Term, every nation has its appointed, none can anticipate nor delay it, **7:34; 10:49; 15:4,5; 16:61; 20:129**
- Territory, guard your, by army units, **3:200**
- Test, by Allâh, **3:154; 34:21**
- Thamûd, **7:73-79; 11:61-68; 17:59; 25:38; 26:141-159; 27:45-53; 29:38; 41:17; 51:43-45; 54:23-31; 69:4-8; 85:17-20; 89:9-14; 91:11-15**

- Thief, punishment, **5:38,39**
- Throne, **7:54,58; 9:129; 10:3; 13:2; 20:5; 23:86,116; 32:4; 40:15; 57:4; 85:15** on water, **11:7**
eight angels bearing the, **39:75; 40:7; 69:17**
- Time, **45:24; 76:1; 103:1**
- Tīn*, **S.95**
- Torment, **3:188; 6:15,16; 10:50-53; 11:10; 13:34; 16:88; 46:20; 70:1,2**
- Township, never did We destroy a, but there was a known decree for it, **15:4**
- Trade and property, **4:29**
- Travel, have they not travelled through the earth, **6:11; 10:22; 12:109; 22:46; 27:69; 29:20; 30:9,42; 34:18; 35:44; 40:21,82; 47:10**
- Treachery, **8:58; 22:38** (See Betray)
- Treasure hoarded, **9:35** and its footnote.
- Treasures of Allāh, **6:50**
- Tree of Eternity, **20:120**
- Trees, **22:18**
- Trials, **2:214-218; 64:15**
- Trumpet, on the Day of Resurrection, **6:73; 18:99; 20:102; 23:101; 27:87; 36:51; 39:68; 50:20; 69:13; 74:8; 78:18; 79:7; Sākhkhah, 80:33**
- Trust offered to heavens, earth and mountains, but undertaken by man, **33:72,73**
- Trusts (*Amānah*), **2:283; 4:58; 8:27; 23:8; 33:72; 70:32** (see *Amānah*)
- Truth, **5:48; 23:70,71,90; 25:33; 69:51**
mix not with falsehood nor conceal, **2:42**
has come and falsehood has vanished, **17:81**
promise of, **46:16,17**
- Tubba', people of, **44:37;50:14**
- Tūr* (Mount), **28:29,46**
- Tūr*, **S.52**
- Tuwā, valley of, **20:12; 79:16**
- Uhud, battle of, **3:121-128, 140-180**
- Ummah* (community, nation), **2:143, 144; 10:47,49; 11:118;16:36,120**
- '*Umrah*, **2:128,158,196**
- Usury (*Riba*), **2:275,276,278-280; 3:130; 4:161, 30:39**
- '*Uzair*, (see *Ezra*)
- '*Uzzā*, **53:19**
- Veil, an invisible, **17:45,46**
- Veiling, **24:31; 33:59**
- Verses, *Sab' Al-Mathāni*, **15:87**
- Victory,
given by Allāh, **48:1**
through help from Allāh, **61:13**
- Virtues, (see Righteousness; Believers)
- Wadd*, **71:23**
- "Wait you, we too are waiting", **7:71; 9:52; 10:102; 11:122; 20:135; 44:59; 52:31**
- Wāqī'ah*, **S.56**
- War against Allāh, **5:33,34**
- Waste not by extravagance, **6:141; 7:31; 17:26**
- Water, every living thing made from, **21:30; 24:45; 25:54**
two seas, **18:60; 25:53; 35:12; 55:19,20**
Allāh's Throne on the, **11:7**
rain, **23:18**
- Way, the, **1:6; 42:52,53; 90:10**, etc.
easy, make easy, **87:8**
(see also Path)
- Wayfarer, **2:177,215; 8:41; 17:26; 29:29; 30:38; 59:7**
- Wealth,
who has gathered, **104:2-4**
spending in Allāh's Cause (see Spend)
- Wealth and children, adornment of the life of this world, **18:46**
- Weight and Measure, give full, **11:85;17:35; 83:1-5**
- Widows, **2:234,235,240**
- Will of Allāh, **10:99,100; 30:5; 81:29; 82:8**
- Will of man, to walk straight, unless Allāh wills, **28:29**

- Winds, 77:1-3
 as heralds of glad tidings, 7:57; 30:46
 raising clouds, causing water, 15:22;
 30:48
 turning yellow, 30:51
- Wine (in Paradise),
 pure drinks, 37:45; 76:21
 white, delicious, 37:46
 rivers of, 47:15
 pure sealed, 83:25
- Wish not for the things in which Allāh has
 made some to excel others, 4:32
- Witnesses,
 to covenant of the Prophets, 3:81
 over mankind, 2:143; 22:78
 for a contract, 2:282
 two women against one man, 2:282
 to illegal sexual intercourse, 4:16; 24:2
 be just, 5:8
 hands and legs will bear witness, 36:65
 man against himself, 75:14
- Witnessing Day and Witnessed Day, 85:3
- Wives,
 are a tilth for you, 2:223
 cover for you, 2:187
 of your own kind, 16:72
- Woman, the disputing, 58:1,2
- Women, 2:222,223; 4:15,19-22,34,127
 who accuse chaste, 24:4,5,11-17,23-26
 veiling, 24:31; 33:59
 believing, as emigrants, 60:10-12
 not making clear herself in dispute,
 43:17,18
- Wood, dwellers of the, 15:78; 38:13;
 50:14 (see also *Aikah*; *Madyan*)
 26:176-191
- World, life of this,
 is nothing but play and amusement,
 6:32; 29:64; 47:36; 57:20
 deceives men, 6:130
 little is the enjoyment of the, than the
 Hereafter, 9:38; 13:26; 28:60,61
 whoever desires, gets therein, but then
 there will be no portion in the
 Hereafter, 11:15,16; 17:18; 42:20
 wealth and children, adornment of the,
 18:46
 who love the present, and leave the
 Hereafter, 75:20,21; 76:27
- Writing, for contracts, 2:282
- Wrongdoers, 11:18-22,101-104,116,117;
 39:47 (see also *Disbelievers*)
- Wudu'* (Ablutions), 4:43; 5:6
- Yaghūth*, 71:23
- Yahyā (John),
 glad tidings of, 3:39; 21:90
 righteous, 6:85
 wise; sympathetic; dutiful, 19:12-15
- Yā-Sīn*, S.36
- Yathrib (Al-Madinah), people of, 33:13
- Ya'ūq*, 71:23
- Yūnus*, S.10 (see *Jonah*)
- Yūsuf*, S.12 (see *Joseph*)
- Zabūr*, 21:105
- Zechariah (Zakariyyā), 3:37-41; 6:85;
 19:2-11; 21:89,90
- Zaid Ibn Hārithah, slave of the Prophet,
 33:37,38
- Zakāt*, 2:3,43,83,110,177,277; 3:85;
 4:77,162; 5:12,55; 6:141; 7:156; 9:5,
 11,18,71; 19:31,55; 21:73; 22:41,78;
 23:4; 24:37,56; 27:3; 30:39; 31:4;
 33:33; 41:7; 58:13; 73:20; 98:5
 objects of *Zakāt* and charity, 2:273;
 9:60
- Zanjabil*, 76:17
- Zalzalah*, S.99
- Zamzam*, footnote of 14:37
- Zaqqūm*, 17:60; 37:62-66; 44:43-46;
 56:52
- Zihār*, 33:4; 58:2-4
- Zukhruf*, S.43
- Zumar*, S.39

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رواية هذا المصحف

ومصطلحات رسمه وضبطه وعده آيه

كُتِبَ هَذَا الْمُصْحَفُ الْكَرِيمُ، وَضُبِّطَ عَلَى مَا يُوَافِقُ رِوَايَةَ حَفْصِ بْنِ سُلَيْمَانَ بْنِ الْغُبَيْرَةِ الْأَسَدِيِّ الْكُوفِيِّ لِقِرَاءَةِ عَاصِمِ بْنِ أَبِي النَّجُودِ الْكُوفِيِّ التَّابِعِيِّ عَنِ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ جَبِيْبِ السَّامِيِّ عَنْ عُثْمَانَ بْنِ زَعْفَانَ، وَعَلَى بْنِ أَبِي طَالِبٍ، وَزَيْدِ بْنِ ثَابِتٍ، وَأَبِي إِبْرَاهِيمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَأُخِذَ هَجَاؤُهُ مِمَّا رَوَاهُ عُلَمَاءُ الرَّسْمِ عَنِ الْمَصَاحِفِ الَّتِي بَعَثَ بِهَا الْخَلِيفَةُ الرَّاشِدُ عُثْمَانُ بْنُ زَعْفَانَ «رَضِيَ اللَّهُ عَنْهُ» إِلَى مَكَّةَ، وَالْبَصْرَةَ، وَالْكَوْفَةَ، وَالشَّامِ، وَالْمُصْحَفِ الَّذِي جَعَلَهُ لِأَهْلِ الْمَدِينَةِ، وَالْمُصْحَفِ الَّذِي اخْتَصَّ بِهِ نَفْسَهُ، وَعَنِ الْمَصَاحِفِ الْمُنْتَسَخَةِ مِنْهَا، وَقَدْرُوعِي فِي ذَلِكَ مَا نَقَلَهُ الشَّيْخَانُ: أَبُو عَمْرٍو الدَّانِي، وَأَبُو دَاوُدَ سُلَيْمَانَ بْنَ نَجَّاحٍ مَعَ تَرْجِيحِ الثَّانِي عِنْدَ الْاِخْتِلَافِ غَالِبًا، وَقَدْ يُؤْخَذُ بِقَوْلِ غَيْرِهِمَا.

هذا، وكل حرف من حروف هذا المصحف موافق لظيره في المصاحف العثمانية السابق ذكرها.

وأخذت طريقة ضبطه مما قرره علماء الضبط على حسب ما ورد في كتاب «الطرارز على ضبط الحراز» للإمام التنسي، وغيره من الكتب، مع الأخذ بعلامات

الحليل بأحمد، وأتباعه من المشاركة غالباً بدلاً من علامات الأندلسيين والمغاربة .
 واثبتت في عدآياته طريقة الكوفيين عن أبي عبد الرحمن عبد الله بن حبيب السلمي
 عن علي بن أبو طالب «رضي الله عنه» وعدد آي القرآن على طريقتهم «٦٢٣٦» آية .

وقد اعتمد في عد الآي على ما ورد في كتاب «البيان» للإمام أبي عمرو والذاني
 و«ناظمة الزهر» للإمام الشاطبي، وشرحها للعلامة أبي عبيد رضوان المحللاتي
 والشيخ عبد الفتاح القاضي، و«تحقيق البيان» للشيخ محمد المتولي وما ورد في
 غيرها من الكتب المدونة في علم الفواصل .

وأخذ بيان أجزاءه الثلاثين، وأجزائه الستين، وأنصافها وأرباعها من كتاب
 «غيث النفع» للعلامة الصفاقي، وغيره من الكتب .

وأخذ بيان مكته، ومدنيه في الجدول الملحق بأخر المصحف من كتب التفسير
 والقراءات .

ولم يذكر المكي، والمدني بين دفتي المصحف أول كل سورة اتباعاً لإجماع السلف
 على تجريد المصحف مما سوى القرآن الكريم، حيث نفل الأمر بتجريد المصحف
 مما سوى القرآن عن ابن عمر، وابن مسعود، والنخعي، وابن سيرين: كما في «المحكم»
 للذاني، و«كتاب المصاحف» لابن أبي داود وغيرهما، ولأن بعض السور مختلف في
 مكيتها ومدنيها، كما لم تذكر الآيات المستثناة من المكي والمدني، لأن الرجح أن
 ما نزل قبل الهجرة، أو في طريق الهجرة فهو مكّي، وإن نزل بغير مكة، وأن ما نزل
 بعد الهجرة فهو مدني وإن نزل بمكة، ولأن المسألة فيها خلاف محلله كتب التفسير
 وعلوم القرآن الكريم .

وَأَخَذَ بَيَانَ وَقُوفِهِ مِمَّا قَرَّرْتُهُ اللَّجْنَةُ الْمُشْرِفَةُ عَلَى مُرَاجَعَةِ هَذَا الْمُصْحَفِ عَلَى حَسَبِ مَا اقْتَضَتْهُ الْمَعَانِي مُسْتَرَشِدَةً فِي ذَلِكَ بِأَقْوَالِ الْمُفَسِّرِينَ وَعُلَمَاءِ الْوَقْفِ وَالْإِبْتِدَاءِ: كَالَّذِي فِي كِتَابِهِ «الْمُكْتَفَى فِي الْوَقْفِ وَالْإِبْتِدَاءِ» وَأَبُو جَعْفَرِ النَّحَّاسِ فِي كِتَابِهِ «الْقَطْعُ وَالْإِثْتِنَانِ» وَمَا طُبِعَ مِنَ الْمَصَاحِفِ سَابِقًا .

وَأَخَذَ بَيَانَ السَّجَدَاتِ، وَمَوَاضِعِهَا مِنْ كُتُبِ الْحَدِيثِ وَالْفِقْهِ عَلَى خِلَافٍ فِي خَمْسٍ مِنْهَا بَيْنَ الْأُمَّةِ الْأَرْبَعَةِ، وَلَمْ تَنْعَرْضِ اللَّجْنَةُ لِذِكْرِ غَيْرِهِمْ وَفَاقًا أَوْ خِلَافًا، وَهِيَ السَّجْدَةُ الثَّانِيَةُ بِسُورَةِ الْحَجِّ، وَالسَّجَدَاتُ الْوَارِدَةُ فِي السُّورِ الْإِتْيَاءِ: ص، وَالنَّجْمِ، وَالْإِنْشِقَاقِ، وَالْعَلَقِ .

وَأَخَذَ بَيَانَ مَوَاضِعِ السَّكَنَاتِ عِنْدَ حَفْصٍ مِنَ «الشَّاطِئِيَّةِ» وَشُرُوحِهَا وَتَعْرِفُ كَيْفِيَّتِهَا بِالتَّلْقِي مِنْ أَفْوَاهِ الشُّيُوخِ .

لِصِّطَالِحَاتِ الضَّبْطِ

وَوَضَعَ دَائِرَةَ خَالِيَةِ الْوَسْطِ هَكَذَا «o» فَوْقَ أَحَدِ أَحْرَفِ الْعِلَّةِ الثَّلَاثَةِ الْمَزِيدَةِ رَسْمًا يَدُلُّ عَلَى زِيَادَةِ ذَلِكَ الْحَرْفِ، فَلَا يُنْطَقُ بِهِ فِي الْوَصْلِ وَلَا فِي الْوَقْفِ نَحْوُ: (ءَ اَمْنُوْا) (يَتْلُوْا صُحُفًا) (لَا أَذْبَحْنَهُ) (أَوْلَيْتِكَ) (مِنْ نَبَأِي الْمُرْسَلِينَ) (بَنَيْتَهَا بِأَيْدِي) .

وَوَضَعَ دَائِرَةَ قَائِمَةٍ مُسْتَطِيلَةٍ خَالِيَةِ الْوَسْطِ هَكَذَا «o» فَوْقَ أَلِفِ بَعْدَهَا مَتَحَرِّكٌ يَدُلُّ عَلَى زِيَادَتِهَا وَصَلًّا لَا وَقْفًا نَحْوُ: (أَنَا خَيْرٌ مِنْهُ) (لَكِنَّا هُوَ اللَّهُ رَبِّي) (وَأَهْمِلَتِ الْأَلْفُ الَّتِي بَعْدَهَا سَاكِنٌ نَحْوُ: (أَنَا النَّذِيرُ) مِنْ وَضْعِ الْعَلَامَةِ السَّابِقَةِ

فَوْقَهَا ، وَإِنْ كَانَ حُكْمُهَا مِثْلَ الَّتِي بَعْدَهَا مَتَحَرِّكُ فِي أَنَّهَا تَسْقُطُ وَصَلًا ، وَتَثَبْتُ وَفَقًا
لِعَدَمِ تَوْهَمِ بُتُوتِهَا وَصَلًا .

وَوَضِعُ رَأْسِ حَاءٍ صَغِيرَةٍ بَدُونِ نُقْطَةٍ هَكَذَا « > » فَوْقَ أَيِّ حَرْفٍ يَدُلُّ عَلَى
سُكُونِ ذَلِكَ الْحَرْفِ وَعَلَى أَنَّهُ مُظْهَرٌ بِحَيْثُ يَقْرَعُهُ اللِّسَانُ نَحْوُ: (مِنْ حَيْرٍ)
(أَوْعَظْتَ) (فَدَسَمِعَ) (نَضِجَتْ جُلُودُهُمْ) (وَإِذْ صَرَفْنَا)

وَتَعْرِيَةُ الْحَرْفِ مِنْ عِلْمَةِ السُّكُونِ مَعَ تَشْدِيدِ الْحَرْفِ التَّالِي تَدُلُّ عَلَى إِدْغَامِ
الْأَوَّلِ فِي الثَّانِي إِدْغَامًا كَامِلًا بِحَيْثُ يَذْهَبُ مَعَهُ ذَاتُ الْمُدْغَمِ وَصِفَتُهُ ،
فَالْتَشْدِيدُ يَدُلُّ عَلَى الْإِدْغَامِ ، وَالتَّعْرِيَةُ تَدُلُّ عَلَى كَمَالِهِ ، نَحْوُ: (مِنْ لَيْسَةٍ) ،
(مِنْ رَبِّكَ) (مِنْ نُورٍ) (مِنْ مَاءٍ) (أُجِيبَتْ دَعْوَتُكُمْ) (عَصَوُوكَ أَنْوَ)
(وَقَالَتْ طَائِفَةٌ) (بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ) وَكَذَا قَوْلُهُ تَعَالَى: (أَلَمْ نَخْلُقْكُمْ) .

وَتَعْرِيَتُهُ مَعَ عَدَمِ تَشْدِيدِ التَّالِي تَدُلُّ عَلَى إِدْغَامِ الْأَوَّلِ فِي الثَّانِي إِدْغَامًا نَاقِصًا
بِحَيْثُ يَذْهَبُ مَعَهُ ذَاتُ الْمُدْغَمِ مَعَ بَقَاءِ صِفَتِهِ نَحْوُ: (مَنْ يَقُولُ) (مِنْ وَالٍ) ،
(فَرَطْتُمْ) (بَسَطْتَ) (أَحَطْتُ) ، أَوْ تَدُلُّ عَلَى إِخْفَاءِ الْأَوَّلِ عِنْدَ الثَّانِي ،
فَلَا هُوَ مُظْهَرٌ حَتَّى يَقْرَعَهُ اللِّسَانُ ، وَلَا هُوَ مُدْغَمٌ حَتَّى يُقَلَّبَ مِنْ جِنْسِ تَالِيهِ
سَوَاءً أَكَانَ هَذَا الْإِخْفَاءُ حَقِيقِيًّا نَحْوُ: (مِنْ تَحْنِهَا) أَمْ شَفَوِيًّا نَحْوُ: (جَاءَهُمْ
بِالْحَقِّ) عَلَى مَا جَرَى عَلَيْهِ أَكْثَرُ أَهْلِ الْأَدَاءِ مِنْ إِخْفَاءِ الْمِيمِ عِنْدَ الْبَاءِ .

وَتَرْكِيْبُ الْحَرْكَيْنِ « حَرَكَةُ الْحَرْفِ وَالْحَرَكَةُ الدَّالَّةُ عَلَى النَّوْنِ » سَوَاءً أَكَانَتَا
صَمْتَيْنِ ، أَمْ فَتَحَتَيْنِ ، أَمْ كَسْرَتَيْنِ هَكَذَا (هـ =) يَدُلُّ عَلَى إِظْهَارِ النَّوْنِ نَحْوُ:
(حَرِيصٌ عَلَيْكُمْ) (حَلِيمًا غَفُورًا) (وَلِكُلِّ قَوْمٍ هَادٍ) .

وَتَتَابُعُهُمَا هَكَذَا: (۹۹ ۷۰) مَعَ تَشْدِيدِ التَّالِي يَدُلُّ عَلَى الإِدْغَامِ الكَامِلِ نَحْوُ:
(لَرَوْفٌ رَجِيمٌ) (مُبْصِرَةٌ لَتَبْتَعُوا) (يَوْمَئِذٍ نَاعِمَةٌ) .

وَتَتَابُعُهُمَا مَعَ عَدَمِ تَشْدِيدِ التَّالِي يَدُلُّ عَلَى الإِدْغَامِ النَاقِصِ نَحْوُ:
(رَجِيمٌ وَدُودٌ) (وَأَنْهَرُوا وَسُبُلًا) (فِي جَنَّتٍ وَعُيُونٍ) أَوْ عَلَى الإِخْفَاءِ نَحْوُ:
(بِشَهَابٍ ثَاقِبٍ) (سِرَاعًا ذَلِكَ) (عَلَى كُلِّ شَيْءٍ قَدِيرٌ) .

فتركيب الحركتين بمنزلة وضع السكون على الحرف، وتتابعهما بمنزلة تعريته عنه
وَوَضِعُ مِيمٍ صَغِيرَةٍ هَكَذَا: « م » بَدَلَ الحَرَكَةِ الثَّانِيَةِ مِنَ المُنُونِ ، أَوْ فَوْقَ
الْمُنُونِ السَّائِكَةِ بَدَلَ السُّكُونِ ، مَعَ عَدَمِ تَشْدِيدِ البَاءِ التَّالِيَةِ يَدُلُّ عَلَى قَلْبِ
التَّنُونِ أَوِ التَّنُونِ السَّائِكَةِ مِيمًا نَحْوُ: (عَلِيمٌ بِذَاتِ الصُّدُورِ) (جَزَاءُ بِمَا
كَانُوا) (كِرَامٌ بَرَرَةٌ) (أَنْبِئُهُمْ) (وَمِنْ بَعْدُ) .

وَالْحُرُوفُ الصَّغِيرَةُ تُدَلُّ عَلَى أَعْيَانِ الحُرُوفِ المَتْرُوكَةِ فِي خَطِّ المَصَاحِفِ
العُثمَانِيَةِ مَعَ وُجُوبِ النُّطْقِ بِهَا نَحْوُ: (ذَلِكَ الكِتَابُ) (دَاوُدَ) ،
(يَلُودُونَ أَلْسِنَتَهُمْ) (يُنْحَى وَيُمِيتُ) (إِنَّ رَبَّهُ وَكَانَ بِهِ بَصِيرًا)
(إِنَّ وَلِيَّيَ اللَّهِ) (إِيَّاهُمْ) (وَكَذَلِكَ نُجِى المُؤْمِنِينَ) .

وكان علماء الضبط يلحقون هذه الأحرف حمراء بقدر حروف الكتابة
الأصلية ولكن تعد ذلك في المطابع أول ظهورها، فاكفئ بتصغيرها
للدلالة على المقصود للفرق بين الحرف المدحوق والحرف الأصلي .

وَالآنِ إِلْحَاقُ هَذِهِ الأَحْرَفِ بِالحُمْرَةِ مُتَيَسِّرٌ وَلَوْ ضَبِطَتِ المَصَاحِفُ
بِالحُمْرَةِ وَالصُّفْرِ وَالخَضْرَاءِ وَفَقِ التَّفْصِيلُ المَعْرُوفُ فِي عِلْمِ الضَّبْطِ لَكَانَ

لِذَلِكَ سَلَفٌ صَحِيحٌ مَقْبُولٌ، فَيَبْقَى الصَّبْطُ بِاللَّوْنِ الْأَسْوَدِ لِأَنَّ الْمُسْلِمِينَ اعْتَادُوا عَلَيْهِ .
 وَإِذَا كَانَ الْحَرْفُ الْمَتْرُوكُ لَهُ بَدَلٌ فِي الْكِتَابَةِ الْأَصْلِيَّةِ عُوِلَ فِي النُّطْقِ عَلَى الْحَرْفِ الْمُدْحَقِ
 لَا عَلَى الْبَدَلِ نَحْوُ: (الصَّلَاةِ) (كَيْشْكُورِ) (الرَّبِيبِ) (وَإِذَا سَتَقَى مُوسَى لِقَوْمِهِ) .
 وَوَضَعَ السِّينَ فَوْقَ الصَّادِ فِي قَوْلِهِ تَعَالَى: (وَاللَّهُ يَقْضِي وَيَصْطُطُ) (فِي الْخَلْقِ
 بَصْطَةً) يَدُلُّ عَلَى قِرَاءَتِهَا بِالسِّينِ لَا بِالصَّادِ لِحَفْصٍ مِنْ طَرِيقِ الشَّاطِئِيَّةِ .

فَإِنْ وُضِعَتِ السِّينُ تَحْتَ الصَّادِ دَلَّ عَلَى أَنَّ النُّطْقَ بِالصَّادِ أَشْهَرُ، وَذَلِكَ
 فِي كَلِمَةِ (الْمُصَيِّطِرُونَ) . أَمَّا كَلِمَةُ (بِمُصَيِّطِرٍ) بِسُورَةِ الْغَاشِيَةِ
 فَبِالصَّادِ فَقَطْ لِحَفْصٍ أَيْضًا مِنْ طَرِيقِ الشَّاطِئِيَّةِ .

وَوَضَعَ هَذِهِ الْعَلَامَةَ «س» فَوْقَ الْحَرْفِ يَدُلُّ عَلَى لُزُومِ مَدِّهِ مَدًّا زَائِدًا
 عَلَى الْمَدِّ الطَّبِيعِيِّ الْأَصْلِيِّ نَحْوُ: (الْم) (الطَّامَّةُ) (قُرُوءِ) (سَيِّءَ بِهِمْ)
 (شَفَعُوا) (وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ) (إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا)
 (بِمَا أَنْزَلَ) عَلَى تَفْصِيلٍ يُعْلَمُ مِنْ فَنِّ التَّجْوِيدِ .

وَلَا اسْتَعْمَلَ هَذِهِ الْعَلَامَةَ لِلدَّلَالَةِ عَلَى الْفِ مَحْذُوفَةٍ بَعْدَ الْفِ مَكْتُوبَةٍ مِثْلَ:
 (آمَنُوا) كَمَا وُضِعَ غَلَطًا فِي بَعْضِ الْمَصَاحِفِ ، بَلْ تُكْتَبُ (ءَامَنُوا)
 بِهَمْزَةٍ وَالْفِ بَعْدَهَا .

وَوَضَعَ نُقْطَةً كَبِيرَةً مَطْمُوسَةً الْوَسْطِ هَكَذَا «••» تَحْتَ الْحَرْفِ بَدَلًا مِنْ
 الْفَتْحَةِ يَدُلُّ عَلَى الْإِمَالَةِ وَهِيَ الْمُسَمَّاءُ بِالْإِمَالَةِ الْكُبْرَى وَذَلِكَ فِي كَلِمَةِ
 (مَجْرِبُهَا) بِسُورَةِ هُودِ .

وَوَضَعَ النُّقْطَةَ الْمَذْكُورَةَ فَوْقَ آخِرِ الْمِيمِ قُبَيْلَ التَّوْنِ الْمَشَدَّدَةِ مِنْ

قوله تعالى (مَالِكٌ لَا تَأْمَنُ) يدل على الإشمام، وهو ضمُّ الشَّفَيْنِ كمن يُريدُ التُّنُقَ بالضمِّ إشارةً إلى أَنَّ الحَرَكَةَ المَحذُوفَةَ ضَمَّةٌ، مِنْ غَيْرِ أَنْ يَظْهَرَ لِذَلِكَ أَشْرَفُ فِي التُّنُقِ .

فَهَذِهِ الكَلِمَةُ مُكُونَةٌ مِنْ فِعْلٍ مُضَارِعٍ مَرْفُوعٍ آخِرُهُ نُونٌ مَضْمُومَةٌ، لِأَنَّ (لَا) نَافِيَةٌ . وَمِنْ مَفْعُولٍ بِهِ أَوَّلُهُ نُونٌ فَأَصْلُهَا (تَأْمَنُ) بِنُونَيْنِ، وَقَدْ أَجْمَعَ كِتَابُ المَصَاحِفِ عَلَى رَسْمِهَا بِنُونٍ وَاحِدَةٍ، وَفِيهَا لِلقُرْآنِ العَشْرَةَ مَاعِدًا أَبَا جَعْفَرٍ وَجَهَانَ :

أَحَدُهُمَا : الإِشْمَامُ - وَقَدْ تَقَدَّمَ - وَالإِشْمَامُ هُنَا مُقَارِنٌ لِسُكُونِ الحَرْفِ المُدْغِمِ .

وَتَانِيهِمَا : الإِخْفَاءُ، وَالمَرَادُ بِهِ التُّنُقُ بِثَلَاثِي الحَرَكَةِ المَضْمُومَةِ، وَعَلَى هَذَا يَذْهَبُ مِنَ النُّونِ الأُولَى عِنْدَ التُّنُقِ بِثَلَاثِ حَرَكَتِهَا، وَيَعْرِفُ ذَلِكَ كُلَّهُ بِالتَّلْقِي، وَالإِخْفَاءُ مُقَدَّمٌ فِي الأَدَاءِ .

وَقَدْ ضَبِطَتْ هَذِهِ الكَلِمَةُ ضَبْطًا صَالِحًا لِكُلِّ مِنَ الوَجْهَيْنِ السَّايِقَيْنِ .
وَوَضِعُ النُّقْطَةِ السَّالِفَةِ الذِّكْرُ بَدُونِ الحَرَكَةِ مَكَانَ الهَمْزَةِ يَدُلُّ عَلَى تَسْهِيلِ الهَمْزَةِ بَيْنَ بَيْنٍ، وَهُوَ هُنَا التُّنُقُ بِالهَمْزَةِ بَيْنَهَا وَبَيْنَ الأَلْفِ .
وَذَلِكَ فِي كَلِمَةِ (ءَأَعَجَمِيٌّ) بِسُورَةِ فُصِّلَتْ .

وَوَضِعُ رَأْسِ صَادٍ صَغِيرَةٍ هَكَذَا « ص » فَوْقَ أَلْفِ الوَصْلِ (وَتَسْمَى أَيْضًا هَمْزَةَ الوَصْلِ) يَدُلُّ عَلَى سُقُوطِهَا وَصَلًّا .

وَالدَّائِرَةُ المَحَلَّةُ الَّتِي فِي جَوْفِهَا رَقْمٌ تَدُلُّ بِهَيْئَتِهَا عَلَى انْتِهَاءِ الآيَةِ، وَبِرَقْمِهَا

على عدد تلك الآية في السورة نحو: **إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١** فَصَلِّ لِرَبِّكَ
وَأَنْحَرِ ٢ **إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣** وَلَا يَجُوزُ وَضْعُهَا قَبْلَ آيَةِ الْبَتَّةِ .
فَلِذَلِكَ لَا تُوجَدُ فِي أَوَائِلِ السُّورِ وَتُوجَدُ فِي أَوَاخِرِهَا .

وَتَدُلُّ هَذِهِ الْعَلَامَةُ «*» عَلَى بَدَايَةِ الْأَجْزَاءِ وَالْأَحْزَابِ وَأَنْصَافِهَا وَأَرْبَاعِهَا .
وَوَضْعُ حَظِّ أَفْقَى فَوْقَ كَلِمَةٍ يَدُلُّ عَلَى مُوجِبِ السَّجْدَةِ .

وَوَضْعُ هَذِهِ الْعَلَامَةُ «**﴿**﴾» بَعْدَ كَلِمَةٍ يَدُلُّ عَلَى مَوْضِعِ السَّجْدَةِ نَحْوُ:
وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ
﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ **﴿٥٠﴾**

وَوَضْعُ حَرْفِ السَّيْنِ فَوْقَ الْحَرْفِ الْأَخِيرِ فِي بَعْضِ الْكَلِمَاتِ يَدُلُّ عَلَى السَّكْتِ
فِي حَالٍ وَصَلِهِ بِمَا بَعْدَهُ سَكْتَةً يَسِيرَةً مِنْ غَيْرِ تَنْفِيسٍ .

وَوَرَدَ عَنْ حَفْصِ بْنِ عَاصِمٍ السَّكْتُ بِإِخْلَافٍ مِنْ طَرِيقِ الشَّاطِئِيَّةِ عَلَى
أَلِفِ (عَوْجًا) بِسُورَةِ الْكَهْفِ . وَأَلِفِ (مَرْقِدِنًا) بِسُورَةِ يَس . وَتُونِ
(مَنْ رَاقٍ) بِسُورَةِ الْقِيَامَةِ . وَوَلَامِ (بَلَّ رَانَ) بِسُورَةِ الْمُطَفِّفِينَ .

وَيَجُوزُ لَهُ فِي هَاءِ (مَالِيَّةٍ) بِسُورَةِ الْحَاقَّةِ وَجِهَانِ :

أَحَدُهُمَا : إِظْهَارُهَا مَعَ السَّكْتِ ، وَثَانِيهِمَا : إِدْغَامُهَا فِي الْهَاءِ الَّتِي بَعْدَهَا فِي
لَفْظِ (هَلَاكٍ) إِدْغَامًا كَامِلًا ، وَذَلِكَ بِتَجْرِيدِ الْهَاءِ الْأُولَى مِنَ السُّكُونِ مَعَ
وَضْعِ عِلَامَةِ التَّشْدِيدِ عَلَى الْهَاءِ الثَّانِيَةِ .

وَقَدْ ضُيِّطَ هَذَا الْمَوْضِعُ عَلَى وَجْهِ الْإِظْهَارِ مَعَ السَّكْتِ ، لِأَنَّهُ هُوَ الَّذِي عَلَيْهِ
أَكْثَرُ أَهْلِ الْأَدَاءِ ، وَذَلِكَ بِوَضْعِ عِلَامَةِ السُّكُونِ عَلَى الْهَاءِ الْأُولَى مَعَ تَجْرِيدِ

الهَاءِ الثَّانِيَةِ مِنْ عِلْمَةِ التَّشْدِيدِ ، لِلدَّلَالَةِ عَلَى الْإِظْهَارِ .

وَوَضَعَ حَرْفَ السِّينِ عَلَى هَاءٍ (مَالِيَةً) لِلدَّلَالَةِ عَلَى السَّكْتِ عَلَيْهَا سَكْتَةً يَسِيرَةً
بِدُونِ تَنْفِيسٍ لِأَنَّ الْإِظْهَارَ لَا يَتَحَقَّقُ وَصَلًا إِلَّا بِالسَّكْتِ .

وَالْحَاقُّ وَالْوَصِغَةُ بَعْدَ هَاءِ ضَمِيرِ الْمُفْرَدِ الْغَائِبِ إِذَا كَانَتْ مَضْمُومَةً يَدُلُّ
عَلَى صِلَةِ هَذِهِ الْهَاءِ بِوَاوِ لَفْظِيَّةٍ فِي حَالِ الْوَصْلِ ، وَالْحَاقُّ يَاءٌ صَغِيرَةٌ مَرْدُودَةٌ
إِلَى خَلْفِ بَعْدَ هَاءِ الضَّمِيرِ الْمَذْكُورِ إِذَا كَانَتْ مَكْسُورَةً يَدُلُّ عَلَى صِلَتِهَا بِيَاءِ
لَفْظِيَّةٍ فِي حَالِ الْوَصْلِ أَيْضًا .

وَتَكُونُ هَذِهِ الصِّلَةُ بِنَوْعِيهَا مِنْ قَبِيلِ الْمَدِّ الطَّبِيعِيِّ إِذَا لَمْ يَكُنْ بَعْدَهَا هَمْزٌ
فَتَمَدُّ بِمِقْدَارِ حَرْكَيْنِ مَحْوُوقِهِ تَعَالَى : (إِنَّ رَبَّهُ وَكَانَ بِهِ بَصِيرًا) .

وَتَكُونُ مِنْ قَبِيلِ الْمَدِّ الْمُنْفَصِلِ إِذَا كَانَ بَعْدَهَا هَمْزٌ ، فَوُضِعَ عَلَيْهَا عِلْمَةُ
الْمَدِّ وَتَمَدُّ بِمِقْدَارِ أَرْبَعِ حَرَكَاتٍ أَوْ خَمْسٍ مَحْوُوقِهِ تَعَالَى : (وَأَمْرُهُ إِلَى اللَّهِ)
وَقَوْلُهُ جَلَّ وَعَلَا : (وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ) .

وَالْقَاعِدَةُ : أَنْ حَفْصًا عَنْ عَاصِمٍ يَصِلُ كُلُّ هَاءٍ ضَمِيرٍ لِلْمُفْرَدِ الْغَائِبِ بِوَاوِ
لَفْظِيَّةٍ إِذَا كَانَتْ مَضْمُومَةً ، وَيَاءِ لَفْظِيَّةٍ إِذَا كَانَتْ مَكْسُورَةً بِشَرْطِ أَنْ يَتَحَرَّكَ
مَا قَبْلَ هَذِهِ الْهَاءِ وَمَا بَعْدَهَا ، وَتِلْكَ الصِّلَةُ بِنَوْعِيهَا إِنَّمَا تَكُونُ فِي حَالِ
الْوَصْلِ . وَقَدْ اسْتَثْنَيْ لِحَفْصٍ مِنْ هَذِهِ الْقَاعِدَةِ مَا يَأْتِي :

(١) - الْهَاءُ مِنْ لَفْظِ (يَرْضُهُ) فِي سُورَةِ الزُّمَرِ فَإِنَّ حَفْصًا ضَمَّهَا بِدُونِ صِلَةِ .

(٢) - الْهَاءُ مِنْ لَفْظِ (أَرْجِهْ) فِي سُورَتِي الْأَعْرَافِ وَالشُّعْرَاءِ فَإِنَّهُ سَكَّنَهَا .

(٣) - الْهَاءُ مِنْ لَفْظِ (فَالْقَلْبُ) فِي سُورَةِ النَّمْلِ ، فَإِنَّهُ سَكَّنَهَا أَيْضًا .

وَإِذَا سَكَنَ مَا قَبْلَ هَاءِ الضَّمِيرِ الْمَذْكُورَةِ ، وَتَحَرَّكَ مَا بَعْدَهَا فَإِنَّهُ لَا يَصِلُهَا إِلَّا فِي لَفْظٍ (فِيهِ) فِي قَوْلِهِ تَعَالَى : (وَيَخْلُدُ فِيهِ مُهَانًا) فِي سُورَةِ الْفُرْقَانِ .
 أَمَّا إِذَا سَكَنَ مَا بَعْدَ هَذِهِ الْهَاءِ سَوَاءً أَكَانَ مَا قَبْلَهَا مُتَحَرِّكًا أَمْ سَاكِنًا فَإِنَّ الْهَاءَ لَا تُوَصَّلُ مُطْلَقًا ، لِئَلَّا يَجْتَمِعَ سَاكِنَانِ . نَحْوَ قَوْلِهِ تَعَالَى :
 (لَهُ الْمُلْكُ) (وَأَتَيْنَاهُ الْإِنجِيلَ) (فَأَنْزَلْنَا بِهِ الْمَاءَ) (إِلَيْهِ الْمَصِيرُ) .

تَنْبِيْهَاتٌ :

(١) - إِذَا دَخَلَتْ هَمْزَةٌ الْأَسْتِفْهَامِ عَلَى هَمْزَةِ الْوَصْلِ الدَّخِلَةِ عَلَى لَامِ التَّعْرِيفِ جَازَ لِحَفْصٍ فِي هَمْزَةِ الْوَصْلِ وَجَّهَانِ :
 أَحَدُهُمَا : إِبْدَالُهَا الْفَاعِلِ الْمَدِّ الْمَشْبَعِ «أَيُّ بِمَقْدَارِ سِتِّ حَرَكَاتٍ» .
 وَثَانِيَهُمَا : تَسْهِيلُهَا بَيْنَ بَيْنٍ «أَيُّ بَيْنَهَا وَبَيْنَ الْأَلْفِ» مَعَ الْقَصْرِ وَالْمُرَادُ بِهِ عَدَمُ الْمَدِّ أَصْلًا .

وَالْوَجْهُ الْأَوَّلُ مُقَدَّمٌ فِي الْأَدَاءِ وَجَرَى عَلَيْهِ الضَّبْطُ .

وَقَدْ وَرَدَ ذَلِكَ فِي ثَلَاثِ كَلِمَاتٍ فِي سِتَّةِ مَوَاضِعٍ مِنَ الْقُرْآنِ الْكَرِيمِ :

(١) - (ءَ الذَّكْرَيْنِ) فِي مَوْضِعِيهِ بِسُورَةِ الْأَنْعَامِ .

(٢) - (ءَ الْكَنَنِ) فِي مَوْضِعِيهِ بِسُورَةِ يُوسُفَ .

(٣) - (ءَ اللَّهِ) فِي قَوْلِهِ تَعَالَى : (قُلْ ءَ اللَّهِ أَذِنَ لَكُمْ) بِسُورَةِ يُوسُفَ .

وَفِي قَوْلِهِ جَلَّ وَعَلَا : (ءَ اللَّهِ خَيْرٌ أَمَّا يُشْرِكُونَ) بِسُورَةِ النَّحْلِ .

كَمَا يَجُوزُ الْإِبْدَالُ وَالتَّسْهِيلُ لِبَقِيَّةِ الْقُرَّاءِ فِي هَذِهِ الْمَوَاضِعِ ، وَاخْتَصَّ أَبُو عَمْرٍو

وَأَبُو جَعْفَرٍ بِهِذَيْنِ الْوَجْهَيْنِ فِي قَوْلِهِ تَعَالَى: (مَا جِئْتُمْ بِهِ السِّحْرُ) بِسُورَةِ يُوسُفَ .
 عَلَى تَفْصِيلٍ فِي كُتُبِ الْقِرَاءَاتِ .

(ب) - فِي سُورَةِ الرُّومِ وَرَدَتْ كَلِمَةٌ (ضَعْفٍ) مَجْرُورَةٌ فِي مَوْضِعَيْنِ
 وَمَنْصُوبَةٌ فِي مَوْضِعٍ وَاحِدٍ .

وَذَلِكَ فِي قَوْلِهِ تَعَالَى: (اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ
 بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً) .

وَيَجُوزُ لِحَفِصٍ فِي هَذِهِ الْمَوَاضِعِ الثَّلَاثَةِ وَجْهَانِ :

أَحَدُهُمَا: فَتْحُ الضَّادِ . وَثَانِيَهُمَا: ضَمُّهَا
 وَالْوَجْهَانِ مَقْرُوءٌ بِهِمَا ، وَالْفَتْحُ مُقَدَّمٌ فِي الْأَدَاءِ .

(ج) - فِي كَلِمَةِ (ءَاتَيْنِ) فِي سُورَةِ النَّمْلِ وَجْهَانِ وَقَفًّا :

أَحَدُهُمَا: إِثْبَاتُ الْيَاءِ سَاكِنَةً . وَثَانِيَهُمَا: حَذْفُهَا مَعَ الْوَقْفِ عَلَى النَّونِ سَاكِنَةً
 أَمَّا فِي حَالِ الْوَصْلِ فَتَثَبَّتِ الْيَاءُ مَفْتُوحَةً .

(د) - وَفِي كَلِمَةِ (سَلَسِلًا) فِي سُورَةِ الْإِنْسَانِ وَجْهَانِ وَقَفًّا :

أَحَدُهُمَا: إِثْبَاتُ الْأَلِفِ الْأَخِيرَةِ . وَثَانِيَهُمَا: حَذْفُهَا مَعَ الْوَقْفِ عَلَى اللَّامِ سَاكِنَةً .
 أَمَّا فِي حَالِ الْوَصْلِ فَتُحَذَفُ الْأَلِفُ .

وَهَذِهِ الْأَوْجُهَةُ الَّتِي تَقَدَّمَتْ لِحَفِصٍ ذَكَرَهَا الْإِمَامُ الشَّاطِبِيُّ فِي نَظْمِهِ
 الْمُسَمَّى: «حِرْزُ الْأَمَانِي وَوَجْهَةُ النَّهَانِي» الشَّاطِبِيَّةُ .

هَذَا ، وَالْمَوَاضِعُ الَّتِي تَخْتَلِفُ فِيهَا الطَّرُقُ ضَبِطَتْ لِحَفِصٍ بِمَأْيُوفٍ طَرِيقَ الشَّاطِبِيَّةِ .

عَلَامَاتُ الْوَقْفِ

م علامة الوقف اللّازم نحو: (إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ
وَالْمَوْتَى يَبْعَهُمُ اللَّهُ) .

ج علامة الوقف الجائز جوازاً مُستوى الطرفین . نحو:
(مَنْ نَقَضَ عَلَيْهِمْ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ) .

ص علامة الوقف الجائز مع كون الوصل أولى . نحو:
(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ
بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ) .

قل علامة الوقف الجائز مع كون الوقف أولى . نحو:
(قُلْ رَبِّيَ أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ) .

.. علامة تعاقب الوقف بحيث إذا وقف على أحد الموضعين لا يصح
الوقف على الآخر . نحو:

(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ) .

فَهْرَسْتُ بِأَسْمَاءِ السُّورِ وَبَيَانَ الْبَيِّنَاتِ وَالْمَدَائِنِ فِيهَا

INDEX OF SŪRAHS (CHAPTERS)

Sūrah	No.	Page	Makki/ Madani	الْبَيِّنَاتِ	الصَّفْحَة	رَفْعُهَا	السُّورَة
Al-Fâtihah	1	1	Makki	مكية	١	١	الْفَاتِحَة
Al-Baqarah	2	3	Madani	مدنية	٣	٢	البقرة
Âl 'Imrân	3	68	Madani	مدنية	٦٨	٣	آل عمران
An-Nisâ'	4	105	Madani	مدنية	١٠٥	٤	النساء
Al-Mâ'idah	5	140	Madani	مدنية	١٤٠	٥	المائدة
Al-An'âm	6	168	Makki	مكية	١٦٨	٦	الأنعام
Al-A'râf	7	199	Makki	مكية	١٩٩	٧	الأعراف
Al-Anfâl	8	231	Madani	مدنية	٢٣١	٨	الأنفال
At-Taubah	9	243	Madani	مدنية	٢٤٣	٩	التوبة
Yûnus	10	269	Makki	مكية	٢٦٩	١٠	يونس
Hûd	11	285	Makki	مكية	٢٨٥	١١	هود
Yûsuf	12	303	Makki	مكية	٣٠٣	١٢	يوسف
Ar-Ra'd	13	319	Madani	مدنية	٣١٩	١٣	الرعد
Ibrâhîm	14	327	Makki	مكية	٣٢٧	١٤	إبراهيم
Al-Hijr	15	338	Makki	مكية	٣٣٨	١٥	الحجر
An-Nahl	16	347	Makki	مكية	٣٤٧	١٦	النحل
Al-Isrâ'	17	368	Makki	مكية	٣٦٨	١٧	الإسراء
Al-Kahf	18	385	Makki	مكية	٣٨٥	١٨	الكهف
Maryam	19	402	Makki	مكية	٤٠٢	١٩	مريم
Tâ-Hâ	20	413	Makki	مكية	٤١٣	٢٠	طه
Al-Anbiyâ'	21	428	Makki	مكية	٤٢٨	٢١	الأنبياء
Al-Hajj	22	441	Madani	مدنية	٤٤١	٢٢	الحج
Al-Mu'minûn	23	454	Makki	مكية	٤٥٤	٢٣	المؤمنون
An-Nûr	24	466	Madani	مدنية	٤٦٦	٢٤	النور
Al-Furqân	25	478	Makki	مكية	٤٧٨	٢٥	الفرقان
Ash-Shu'arâ'	26	488	Makki	مكية	٤٨٨	٢٦	الشعراء
An-Naml	27	505	Makki	مكية	٥٠٥	٢٧	النمل
Al-Qasas	28	516	Makki	مكية	٥١٦	٢٨	القصاص
Al-'Ankabût	29	530	Makki	مكية	٥٣٠	٢٩	العنكبوت

فَهْرَسْتُ بِأَسْمَاءِ السُّورِ وَبَيَانِ الْبَيْتِ وَالْمَكَانِ فِي سَمِيهَا

INDEX OF SŪRAHS (CHAPTERS)

Sūrah	No.	Page	Makki/ Madani	البَيَان	الصَّفْحَة	رَقْمُهَا	السُّورَة
Ar-Rūm	30	542	Makki	مكية	٥٤٢	٣٠	الرُّوم
Luqmān	31	550	Makki	مكية	٥٥٠	٣١	لُقْمَانَ
As-Sajdah	32	556	Makki	مكية	٥٥٦	٣٢	السَّجْدَة
Al-Ahzāb	33	560	Madani	مدنية	٥٦٠	٣٣	الْأَحْزَاب
Saba'	34	575	Makki	مكية	٥٧٥	٣٤	سَبَأ
Fâtir	35	583	Makki	مكية	٥٨٣	٣٥	فَاطِر
Yâ-Sîn	36	590	Makki	مكية	٥٩٠	٣٦	يَس
As-Sâffât	37	598	Makki	مكية	٥٩٨	٣٧	الصَّافَّات
Sâd	38	611	Makki	مكية	٦١١	٣٨	ص
Az-Zumar	39	620	Makki	مكية	٦٢٠	٣٩	الرُّم
Ghâfir	40	631	Makki	مكية	٦٣١	٤٠	غَافِر
Fussilat	41	644	Makki	مكية	٦٤٤	٤١	فُصِّلَت
Ash-Shûra	42	653	Makki	مكية	٦٥٣	٤٢	السُّورَى
Az-Zukhruf	43	663	Makki	مكية	٦٦٣	٤٣	الرُّزْخُوف
Ad-Dukhân	44	673	Makki	مكية	٦٧٣	٤٤	الدُّخَان
Al-Jâthiyah	45	678	Makki	مكية	٦٧٨	٤٥	الْجَاثِيَة
Al-Ahqâf	46	683	Makki	مكية	٦٨٣	٤٦	الْأَحْقَاف
Muhammad	47	689	Madani	مدنية	٦٨٩	٤٧	مُحَمَّد
Al-Fath	48	696	Madani	مدنية	٦٩٦	٤٨	الْفَتْح
Al-Hujurât	49	701	Madani	مدنية	٧٠١	٤٩	الْحُجُرَات
Qâf	50	704	Makki	مكية	٧٠٤	٥٠	ق
Adh-Dhâriyât	51	709	Makki	مكية	٧٠٩	٥١	الدَّارِيَات
At-Tûr	52	715	Makki	مكية	٧١٥	٥٢	الطُّور
An-Najm	53	719	Makki	مكية	٧١٩	٥٣	النَّجْم
Al-Qamar	54	725	Makki	مكية	٧٢٥	٥٤	القَمَر
Ar-Rahmân	55	730	Madani	مدنية	٧٣٠	٥٥	الرَّحْمَن
Al-Wâqî'ah	56	735	Makki	مكية	٧٣٥	٥٦	الْوَاقِعَة
Al-Hadîd	57	741	Madani	مدنية	٧٤١	٥٧	الحَدِيد
Al-Mujâdilâh	58	748	Madani	مدنية	٧٤٨	٥٨	المُجَادِلَة

فَهْرَسْتٌ بِأَسْمَاءِ السُّورِ وَبِنِزَالِهَا فِي الْمَدِينِ وَالْمَكَّةِ

INDEX OF SŪRAHS (CHAPTERS)

Sūrah	No.	Page	Makki/ Madani	البَيَان	الصَّفْحَة	رَقْمُهَا	السُّورَة
Al-Hashr	59	752	Madani	مدنية	٧٥٢	٥٩	الحَشْر
Al-Mumtahanah	60	757	Madani	مدنية	٧٥٧	٦٠	المُتَحَنَّة
As-Saff	61	760	Madani	مدنية	٧٦٠	٦١	الصَّف
Al-Jumu'ah	62	763	Madani	مدنية	٧٦٣	٦٢	الْجُمُعَة
Al-Munâfiqûn	63	764	Madani	مدنية	٧٦٤	٦٣	الْمُنَافِقُونَ
At-Taghâbun	64	767	Madani	مدنية	٧٦٧	٦٤	التَّغَابُن
At-Talâq	65	769	Madani	مدنية	٧٦٩	٦٥	الطَّلَاق
At-Tahrîm	66	772	Madani	مدنية	٧٧٢	٦٦	التَّحْرِيم
Al-Mulk	67	775	Makki	مكية	٧٧٥	٦٧	المُلْك
Al-Qalam	68	778	Makki	مكية	٧٧٨	٦٨	القَلَم
Al-Hâqqah	69	784	Makki	مكية	٧٨٤	٦٩	الحَاقَّة
Al-Ma'ârij	70	788	Makki	مكية	٧٨٨	٧٠	المَعَارِج
Nûh	71	791	Makki	مكية	٧٩١	٧١	نُوح
Al-Jinn	72	794	Makki	مكية	٧٩٤	٧٢	الجِن
Al-Muzzammil	73	797	Makki	مكية	٧٩٧	٧٣	المُزَّمِّل
Al-Muddaththir	74	799	Makki	مكية	٧٩٩	٧٤	المُدَّثِّثِر
Al-Qiyâmah	75	803	Makki	مكية	٨٠٣	٧٥	الْقِيَامَة
Al-Insân	76	806	Madani	مدنية	٨٠٦	٧٦	الْإِنْسَان
Al-Mursalât	77	809	Makki	مكية	٨٠٩	٧٧	الْمُرْسَلَات
An-Naba'	78	812	Makki	مكية	٨١٢	٧٨	النَّبَا
An-Nâzi'ât	79	815	Makki	مكية	٨١٥	٧٩	النَّازِعَات
'Abasa	80	818	Makki	مكية	٨١٨	٨٠	عَبَسَ
At-Takwîr	81	821	Makki	مكية	٨٢١	٨١	التَّكْوِير
Al-Infitâr	82	823	Makki	مكية	٨٢٣	٨٢	الْإِنْفِطَار
Al-Mutaffifîn	83	825	Makki	مكية	٨٢٥	٨٣	المُتَفَفِّفِينَ
Al-Inshiqâq	84	828	Makki	مكية	٨٢٨	٨٤	الْإِنْشِقَاق
Al-Burûj	85	829	Makki	مكية	٨٢٩	٨٥	البُرُوج
At-Târiq	86	832	Makki	مكية	٨٣٢	٨٦	الطَّارِق
Al-A'âlâ	87	834	Makki	مكية	٨٣٤	٨٧	الأَعْلَى

فَهْرَسْتُ بِأَسْمَاءِ السُّورِ وَبَيَانَ الْبَيْتِ وَاللَّيْلِ فِيهَا

INDEX OF SŪRAHS (CHAPTERS)

Sūrah	No.	Page	Makki/ Madani	البَيَان	الصَّفْحَة	رَقْمَهَا	السُّورَة
Al-Ghāshiyah	88	835	Makki	مكية	٨٣٥	٨٨	الغَاشِيَة
Al-Fajr	89	837	Makki	مكية	٨٣٧	٨٩	الفَجْر
Al-Balad	90	839	Makki	مكية	٨٣٩	٩٠	الْبَلَد
Ash-Shams	91	841	Makki	مكية	٨٤١	٩١	الشَّمْس
Al-Lail	92	842	Makki	مكية	٨٤٢	٩٢	اللَّيْل
Ad-Duhâ	93	844	Makki	مكية	٨٤٤	٩٣	الضُّحَى
Ash-Sharh	94	845	Makki	مكية	٨٤٥	٩٤	الشَّرْح
At-Tin	95	845	Makki	مكية	٨٤٥	٩٥	التِّين
Al-'Alaq	96	846	Makki	مكية	٨٤٦	٩٦	العَلَق
Al-Qadr	97	847	Makki	مكية	٨٤٧	٩٧	الْقَدْر
Al-Baiyinah	98	848	Madani	مدنية	٨٤٨	٩٨	البَيِّنَة
Az-Zalzalah	99	849	Madani	مدنية	٨٤٩	٩٩	الزَّلْزَلَة
Al-'Âdiyât	100	850	Makki	مكية	٨٥٠	١٠٠	العَادِيَات
Al-Qâri'ah	101	850	Makki	مكية	٨٥٠	١٠١	القَارِعَة
At-Takâthur	102	851	Makki	مكية	٨٥١	١٠٢	التَّكَاثُر
Al-'Asr	103	852	Makki	مكية	٨٥٢	١٠٣	العَصْر
Al-Humazah	104	853	Makki	مكية	٨٥٣	١٠٤	الهُمَزَة
Al-Fil	105	853	Makki	مكية	٨٥٣	١٠٥	الفيل
Quraish	106	854	Makki	مكية	٨٥٤	١٠٦	قُرَيْش
Al-Mâ'ûn	107	855	Makki	مكية	٨٥٥	١٠٧	المَاعُون
Al-Kauthar	108	855	Makki	مكية	٨٥٥	١٠٨	الكَوْثُر
Al-Kâfirûn	109	856	Makki	مكية	٨٥٦	١٠٩	الكَافِرُونَ
An-Nasr	110	856	Madani	مدنية	٨٥٦	١١٠	النَّصْر
Al-Masad	111	857	Makki	مكية	٨٥٧	١١١	المَسَد
Al-Ikhlâs	112	858	Makki	مكية	٨٥٨	١١٢	الإِخْلَاص
Al-Falaq	113	858	Makki	مكية	٨٥٨	١١٣	الفَلَق
An-Nâs	114	859	Makki	مكية	٨٥٩	١١٤	النَّاس

إِنَّ وَزَارَةَ الشُّؤُونََ الْإِسْلَامِيَّةَ وَالْأَوْقَافَ وَاللِّدَاعَةَ وَالْإِسْتِثَارَةَ

فِي الْمَمْلَكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ

الْمَشْرِفَةَ عَلَى مَجْمَعِ الْمَلِكِ فَهَدِي

لِطَبَاعَةِ الْمُصْحَفِ الشَّرِيفِ فِي الْمَدِينَةِ الْمُنَوَّرَةِ

إِذْ يُسْرُهُا أَنْ يُصَدَّرَ الْمَجْمَعُ هَذِهِ الطَّبَعَةَ مِنَ الْقُرْآنِ الْكَرِيمِ

وَتَرْجَمَةَ مَعْنَايَهُ إِلَى اللُّغَةِ الْإِنْكِلِيزِيَّةِ

تَسْأَلُ اللَّهَ أَنْ يَنْفَعَ بِهَا النَّاسَ

وَأَنْ يَجْزِي

خَازِمَ الْحَرَمِيِّينَ الشَّرِيفِينَ الْمَلِكِ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْغَنِيِّ السُّعُودِي

أَحْسَنَ الْجَزَاءِ عَلَى جُهِودِهِ الْعَظِيمَةِ فِي نَشْرِ كِتَابِ اللَّهِ الْكَرِيمِ

وَاللَّهُ وَليُّ التَّوْفِيقِ

The Ministry of Islamic Affairs, Endowments, Da'wah and Guidance of the Kingdom of Saudi Arabia which supervises King Fahd Glorious Qur'ân Printing Complex in Madinah Munawwarah is greatly pleased at the publication, by the Complex, of this edition of the Noble Qur'an with the translation of its meanings in English. May Allâh make it useful to mankind, and grant the Custodian of the Two Holy Mosques King 'Abdullah ibn 'Abd al-'Azîz ÂL-Sa'ûd the best reward for his ceaseless efforts to disseminate the Noble Book of Allâh . And it is Allâh Who bestows success.



مجمع الملك فهد لطباعة المصحف الشريف
المدينة المنورة
٣٦١

حقوق الطبع محفوظة
لمجمع الملك فهد لطباعة المصحف الشريف

ص. ب ٦٢٦٢ - المدينة المنورة
www.qurancomplex.gov.sa
contact@qurancomplex.gov.sa



With
the help and guidance
of Allāh, the printing of this
Noble Qur'ān with the translation
of its meanings was accomplished at
King Fahd Glorious Qur'ān Printing
Complex, Madinah Munawwarah, under
the supervision of the Ministry of
Islamic Affairs, Endowments, Da'wah
and Guidance of the Kingdom
of Saudi Arabia in the year
1434 A.H

All rights reserved.
King Fahd Glorious Qur'ān
Printing Complex
P.O.Box No. 6262,
Madinah Munawwarah, K. S. A.
www.qurancomplex.gov.sa
contact@qurancomplex.gov.sa

٢ مجمع الملك فهد لطباعة المصحف الشريف ، ١٤٣٤ هـ
فهرسة مكتبة الملك فهد الوطنية أثناء النشر .

مجمع الملك فهد لطباعة المصحف الشريف
ترجمة معاني القرآن الكريم إلى اللغة الإنجليزية . / مجمع الملك فهد
لطباعة المصحف الشريف - ط ٢ . - المدينة المنورة ، ١٤٣٤ هـ

٩٧٦ ص ؛ ١٤ X ٢١ سم

ردمك : ٤-٧٤-٨٠٩٥-٦٠٣-٩٧٨

١- القرآن - ترجمة - اللغة الإنجليزية أ. العنوان
ديوي ٤٢ ، ٢٢١

١٤٣٤ / ٥٦٣٩

رقم الإيداع : ١٤٣٤ / ٥٦٣٩

ردمك : ٤-٧٤-٨٠٩٥-٦٠٣-٩٧٨



القرآن الكريم

وترجمة معانية إلى
اللغة الإنكليزية

رخصه قدس سره من خادم الحرمين الشريفين
للملك عبد الله بن عبد العزيز آل سعود
ولا يبيحونه